





Class BS450

Book B5



# The Bible of Every Land.

## A HISTORY OF THE SACRED SCRIPTURES IN EVERY LANGUAGE AND DIALECT

INTO WHICH TRANSLATIONS HAVE BEEN MADE:

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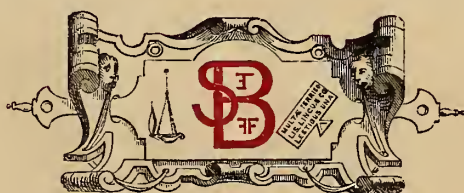
SPECIMEN PORTIONS IN NATIVE CHARACTERS;

*Series of Alphabets;*

COLOURED ETHNOGRAPHICAL MAPS,

TABLES, INDEXES, ETC.

NEW EDITION, ENLARGED AND ENRICHED.



ΠΟΛΛΑΙ ΜΕΝ ΘΗΤΟΙΣ ΓΑΡΤΑΙ, ΜΙΑ Δ' ΑΘΑΝΑΤΟΙΣΙΝ.

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# The Bible of Every Land.

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MULTÆ TERRICOLIS LINGUÆ,  
CŒLESTIBUS UNA.





# A LIST OF THE LANGUAGES

INTO WHICH

THE SCRIPTURES, IN WHOLE OR IN PART, HAVE BEEN TRANSLATED.

NOTE.—THE NAMES OF LANGUAGES IN WHICH VERSIONS OF SCRIPTURE HAVE BEEN CONTEMPLATED OR PROJECTED, BUT NEVER COMPLETED OR CIRCULATED, ARE PRINTED IN ITALICS.

## MONOSYLLABIC.

### CLASS I.

Chinese, 1.  
Burmese, 7.  
*Arakanese* or *Rukheng*, 10.  
Peguese, Talain, or Mon, 11.  
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*Cambojan*, 15.  
*Anamite*, 15.  
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# PREFATORY REMARKS

TO THE SECOND EDITION.



It is remarkable that, among all the branches of history, religious, political, social, literary, and scientific, which have from time to time obtained such numerous and such able exponents, the history of the Oracles of God, until the publication of the first edition of this Work, remained unwritten, at least in the form of an unbroken and complete narrative. The materials for such a work had, it is true, been accumulating from century to century; and fragmentary portions of this history enter into the composition of many profound and learned treatises; while facts and incidents connected with the subject or illustrative of it have been supplied even to profusion by writers of almost every age, creed, and nation. But that mass of information remained as yet unavailable to the generality of readers. The "BIBLE OF EVERY LAND," then, for the first time brought together from all sources, ancient and modern, the many details bearing on that history which above all others involves the temporal and eternal interests of mankind, and thus produced a clear and condensed account of the means by which the Scriptures were transmitted from generation to generation. It investigated the circumstances under which they have been translated into the principal languages of every land;—and the agencies by which copies of the inspired writings in these languages have been multiplied and dispersed among the nations, tribes, and kindreds of the earth.

In the preparation of this new and enlarged edition these investigations have been pursued, and the greatest care has been taken to furnish the latest accessible information on every point.

The Arrangement of the whole work is in strict conformity with the latest discoveries in ethnology. For, although the Editors have not departed from the one great object of displaying in these pages, the history of the Holy Scriptures, they have carefully reviewed the origin and condition of the nations to which special versions have been given, as well as the distinguishing characteristics of the languages into which the Divine Oracles have been transferred.

The elements of these languages, the stock or stocks from which they sprang, and their affiliation with other languages, have been examined more or less in detail; and the singular precision with which all languages range themselves, according to the

## PREFATORY REMARKS.

order of their mutual affinities, into classes, families, and subdivisions, is exhibited by means of Tables of Classification, perhaps the first of the kind compiled in our language.

The "BIBLE OF EVERY LAND" has thus in some degree assumed the character of an ethnological manual, and as such it may possibly prove a stepping-stone to those who desire to pass from the study of two or three isolated languages to the enlarged consideration of Language in general, and of the laws upon which all languages are constructed. Such investigations, if laboriously, patiently, and honestly conducted, can lead to but one result. For the affinities by which families and even classes of languages are linked together are so close and intimate, that the more deeply they are examined, the more profound becomes our conviction of the truth of the theory respecting the original unity of language.

This volume is illustrated by Specimen Portions of all the extant and attainable versions of the Scriptures, printed in their own proper characters.

The Maps to the several sections of the work exhibit the geographical location and extent of each language, and likewise show how far the divine light of the Holy Scriptures in the vernacular languages of the natives, shines over the world.

A very interesting feature of the present Work will be found in the conclusions which have been drawn from the mass of missionary and epistolary evidence respecting the effects which may have followed the perusal of existing versions of the Scriptures. All reasonings on this subject, however, even with the most ample opportunities of forming a correct judgment, can at best be but approximations towards the truth. Known only to God is the number of His spiritual worshippers. The Word of God is still quick and powerful, in every tongue and among every nation, and it cannot return unto Him void: therefore let us "in the morning sow our seed, and in the evening withhold not our hand." The question 'which shall prosper, *this* or *that*,'—or 'whether they shall both be alike good,' is one of the secret things which belong unto the Lord most High.

The Publishers would fain express their deep obligation to the numerous friends who have taken part in the preparation of this laborious work, were such an enumeration suitable; but they cannot refrain from recording the particular value of the aid afforded by His Highness Prince Louis-Lucien Bonaparte, by the British and Foreign Bible Society, the American Bible Society, and the Missionary Societies of this country and of America; also by the Rev. S. C. Malan, M. A., and by William Hughes, Esq., F. R. G. S.

# C O N T E N T S.

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## PREFATORY REMARKS.

A CLASSIFIED LIST OF THE LANGUAGES INTO WHICH THE SCRIPTURES HAVE BEEN TRANSLATED.

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THE FINNO-TARTARIAN—THE POLYNESIAN—AFRICAN—NORTH AND SOUTH AMERICAN

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Latin Versions of the		Massachusetts . . . . .	445	Reval Esthonian . . . . .	329	( <i>plate viii.</i> )	351
Old Testament :		Mayan . . . . .	468	Romanese, Romonsch,		Turkish . . . . .	341
Ante-Hieronymian	245	Mexican . . . . .	465	or Upper and		Turkish-Armenian	346
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Pagninus's . . . . .	245	Modern Greek . . . . .	241	Rommany . . . . .	130	Karass.	
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Leo Juda's . . . . .	246	Mongolian ( <i>plate xi.</i> )	337				
Castalio's . . . . .	246	Mogrebin, or African		SAHIDIC . . . . .	401	URDOO or Urdu . . . . .	94
Junius and Tremel-		or Moorish Arabic	55	Samaritan . . . . .	35	Uriya ( <i>plate iii.</i> )	116
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Sebastian's . . . . .	253	Norse . . . . .	214	Sioux . . . . .	463	Bishop Parry's Ver-	
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Lithuanian . . . . .	312	Otomi . . . . .	467	Reyna's Version	261	Wuch, <i>see</i> Moulton.	
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A MAP OF THE COUNTRIES  
in which the  
MONOSYLLABIC LANGUAGES  
ARE SPOKEN.

Scale of English Miles  
0 100 200 300 400 500

The colored surfaces mark the  
coastlines, and the  
following line, ---, indicates the  
political boundaries of the countries

Longitude East of Greenwich





# REMARKS ON THE MAP

## ILLUSTRATING THE

### MONOSYLLABIC LANGUAGES.

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The Monosyllabic languages are spoken exclusively in the south-eastern angle of the continent of Asia: their area is inferior in point of extent to the whole of Europe. The various nations by whom these languages are employed all belong to the same stock of family, and are distinguished, in a more or less modified degree, by the Mongolic type of physical conformation. The religion which has obtained the widest acceptance among this race is Buddhism, but other forms of belief are also received. The religion of Confucius, and the Taoism of Lao-tsze, for instance, prevail to a considerable extent in China; and a rude species of idolatry, said in some instances to resemble that practised by the Esquimaux, is predominant among the wild untutored tribes of the mountains, who still preserve their independence in the very midst of the civilised nations of this race.

The Monosyllabic languages are referable, geographically and philologically, to three grand divisions, namely, the languages of China, the languages of the Indo-Chinese or Transgangetic peninsula, and the languages of Tibet and the Himalayas.

#### I. LANGUAGES OF CHINA.

CHINESE is the language of China, an extensive country, of which the entire surface forms a kind of natural declivity from the high steppe-land of Central Asia to the shores of the North Pacific. The mountain chains which traverse this region are not generally remarkable for extent or altitude, the chief physical characteristic being the broad water-sheds, with their corresponding fertile, alluvial valleys, whereby this large portion of the earth's surface is rendered a peculiarly fit abode for an industrial, agricultural people. Various dialects (according to Leyden, about sixteen in number) prevail in the different provinces of China, but they are merely local varieties of Chinese. Dialects are spoken among the mountain and forest districts by uncivilised tribes, who are supposed by some to have been the original possessors of the country.

#### II. LANGUAGES OF THE TRANSGANGETIC PENINSULA.

ANAMITE is predominant in a line of country bordering on the Chinese Sea, and extends inland as far as the westernmost of those longitudinal ranges of mountains of which, with their corresponding valleys, this peninsula is composed. The Anamite language is spoken, with little variety of dialect, by the Tonquinese and Cochin Chinese, two nations who evidently at no very remote period formed one people. In moral and physical characteristics they closely resemble the Chinese, and they are said by some of the neighbouring tribes to have been originally a Chinese colony.

CIAMPA, or TSHAMPA, is still spoken in the very south of Cochin China by a people who, before their annexation to the empire of Anam, formed a separate and independent nation.

CAMBOJAN is the language of Cambodia, a country in the south of the peninsula, lying between two parallel ridges of mountains, and divided into two nearly equal parts by the river May-kuang or Mekon. The Cambojans, who are akin to, if not identical with, the Kho men, are supposed to derive their origin from a warlike mountain race named Kho, the Gueos of early Portuguese historians.

SIAMESE is more widely diffused than any other Indo-Chinese language; its various dialects prevail over more than half the peninsula, and are spoken, with little interruption, in a northerly direction, from Cambodia on the south to the borders of Tibet on the north. This wide diffusion may in part be accounted for by the early conquest of Assam by Siamese tribes. The dialect of the ancient Siamese or T'hay tongue, which is now conventionally designated the Siamese, is spoken in Siam, an extensive kingdom south-west of Burmah.

LAOS, or LAW, is a Siamese dialect pervading the very interior of the peninsula; it is continuous with the Cambojan, Anamite, Siamese, Burmese, Chinese and Shyan languages. The Laos people boast of an ancient civilisation; and their country, noted for the vestiges it contains of the founders of Buddhism, is the famed resort of Buddhist devotees.

SHYAN is another Siamese dialect, and is spoken to the north of Burmah, between China and Munipoor.

## MAP OF THE MONOSYLLABIC LANGUAGES.

**AHOM**, an ancient Siamese dialect, is not marked on the Map, because extinct, or only preserved in the books of the Assamese priesthood. It is remarkable that not a single trace of Hindoo influence, either Buddhistic or Brahministic, can be found in Ahom literature.

**KHAMTI**, though the most northern of Siamese dialects, varies but little from the dialect of Bankok, the capital of Siam. It is spoken by a small mountainous tribe in the north-east corner of Assam, on the border of Tibet.

**SINGPHO** is the language of the most powerful of the mountain tribes, and prevails in the north of the Burmese empire, almost on the confines of China. It is continuous with the Khamti and Shyan on the north and south, and with the Chinese and Munipoora languages on the east and west.

**PEGUESE** prevails in the Delta of the Irawady, within the province of Pegu, formerly a part of the Burmese dominion, but transferred to British rule in 1852.

**BURMESE** is the language of the dominant people of the empire of Burmah. Including its cognate dialect, the Arakanese, it extends from the Laos country to the Bay of Bengal, and from Munipoor to Pegu: it is also predominant throughout the maritime province of Tenasserim, in the south-west of the peninsula, which is now British territory.

**ARAKANESSE**, as we have before observed, is an elder dialect of Burmese: it prevails through a narrow strip of country along the Bay of Bengal, from Chittagong to Cape Negrais.

**SALONG**, or **SILONG**, is the name of an assemblage of small islands in the Mergui archipelago, between the Andaman Isles and the south-west coast of the peninsula. These islands are about one thousand in number: the predominant language is a peculiar one, and little is at present known concerning it; yet it is generally referred to the Monosyllabic class.

**KAREN** is spoken in three diversities of dialect, by uncivilised tribes irregularly distributed over the regions lying between the eleventh and twenty-third degrees of north latitude, but chiefly to be found among the jungles and mountains on the frontiers of Burmah, Siam, and Pegu. Some of these tribes are designated *red* Karens, from the light colour of their complexion, a circumstance supposed to result from the great elevation of their mountainous abodes.

**KHYEN**, or **KIAYN**, perhaps more generally called Kolun, is spoken by some wild tribes dwelling in North Arakan, and on various mountain heights west of the Irawady. These tribes are of more importance in an ethnographical than in a political or historical point of view. According to their own tradition, they are the aborigines of Ava and Pegu. It was the opinion of Ritter, that the Khyen and Karen

tribes are descended from the mountainous races of the chains of Yun-nan, dispersed, probably since the Mongolic conquest of China, in a southerly direction.

**KOONKIE** is a wild unwritten dialect, said to resemble the Arakanese. It is spoken by the Kukis, a people who have been identified with the Nagas and Khoomas. They dwell to the north of Arakan, on the frontiers of Munipoor and Cachar.

**MUNIPOORA** is predominant in Munipoor, a small kingdom forming part of the northern boundary of Burmah.

**CACHARESE** is spoken by a numerous tribe in a district of considerable extent, lying east of the Bengal district of Sylhet. This language is continuous with the Munipoora on the east, and the Khassee on the west.

**KHASSEE** is spoken on a range of hills forming part of the southern border of Lower Assam. The people to whom it is vernacular are called Cossyaks or Khasias.

\*. \* The interposition of Assamese (which is a Sanscrit language nearly allied to Bengalee) in the area otherwise exclusively occupied by Monosyllabic languages, has given rise to much conjecture; but it is now generally believed that the natives of Lower Assam originally employed a Monosyllabic dialect, but were led by their contiguity to Hindustan, and by political and other circumstances, to adopt a language of that country. Upper Assam is still peopled by various tribes speaking Monosyllabic languages.

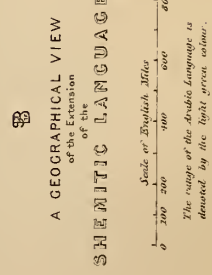
### III. LANGUAGES OF TIBET AND THE HIMALAYAS.

**LEPCHA** is spoken by a tribe apparently of Tibetan origin, dwelling on the south side of the Himalayas, on and near the eastern frontier of Bootan.

**ABOR** and **MISHIMI** are the languages of uncivilised tribes inhabiting an extensive range of hilly country on the borders of Bootan and Tibet, between the ninety-fourth and the ninety-seventh degrees of east longitude.

**TIBETAN** is spoken by the widely-diffused race of Bhot in Tibet, Bootan, Ladakh, and Bultistan or Little Tibet. This extensive range of country lies among the Himalayas, in the south-eastern angle of the plateau of Central Asia. The geographical position of the Bhotiya, and likewise some of their moral and physical characteristics, would appear to connect them with the nomadic nations of that vast plateau, if their peculiar language, which approximates in some respects to that of China, did not indicate their relationship to the Chinese: and this affinity, on the one side with the Chinese, and on the other with the Turkish, Mongolian, and Tungusian tribes of Central Asia, has caused this remarkable race to be regarded as the connecting link between these two great divisions of the human family.







# THE S H E M I T I C   L A N G U A G E S .

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THE Shemitic languages are remarkably few in number, although (as is shown in the accompanying Map) they are spread over a vast portion of the world, extending from Persia and the Persian Gulf on the east to the Atlantic on the west, and from the Mediterranean on the north to an undefined distance into the interior of Africa on the south. There are, in fact, but three or, at most, four distinct Shemitic languages at present spoken; and although the history of this wonderful class of languages leads us far back into remote antiquity, yet a much greater diversity of dialect does not appear at any time to have existed. It is shown in one of the appended memoirs that the Phœnician, once pre-eminently the language of civilisation, was substantially the same as the ancient Hebrew; and this conformity of language between two races of different origin (the Phœnicians being a Hamite, and the Hebrews a Shemitic people) is a phenomenon which yet remains to be explained. The Shemitic languages now disused as mediums of oral communication, and which are therefore not represented on the Map, are the following:—

Samaritan, originally identical with Hebrew.  
Ancient Syriac and Chaldee, which, however, have their representative in Modern Syriac.  
Pehlvi, the ancient tongue of Media, a compound probably of Chaldee and Syriac with Zend.  
Various Arabic dialects; Himyaritic, the parent of Ekkhili.  
Gheez, or Ethiopic, now superseded by its modern dialects, Tigré and Amharic.

The Shemitic race is considered by eminent physiologists to equal, if not to surpass, all other branches of the human family, in perfection of physical formation. Yet its characteristics are by no means invariable. The Syrians, who still preserve their lineage pure and unmingled among the mountains of Kurdistan, have a fair complexion, with gray eyes, red beard, and a robust frame. The Bedouins, or Arabs of the Desert, are thin and muscular in form, with deep brown skin and large black eyes; the Arabs in the low countries of the Nile bordering on Nubia are black, while other tribes of this people dwelling in colder or more elevated situations are said to be fair. The Arabs in the valley of Jordan are reported to have a dark skin, coarse hair, and flattened features, thereby approximating to the Negro type. The Jews differ from the nations among whom they are located by a peculiar cast of physiognomy: in Cochin they are black, in the south of Europe they are dark, while in the north of Europe, and occasionally in England, they are xanthous, with red or light hair.

The Shemitic nations have been most peculiarly honoured in being chosen as the race of whom, according to the flesh, the Messiah was born. To them also was given the knowledge of the one true God; and to the Hebrews in particular was committed the sacred trust of the Divine oracles. Monotheism, although defaced by human inventions, is the religion of this race: the recognition of a false prophet prevails among the Arabs; yet, in common with the Jews, they acknowledge the existence of one God. Two people of this race, the Syrians and Abyssinians, have embraced Christianity as their national religion.

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ARABIC, originally the language of a few wandering tribes in the desert of Arabia, is now one of the most widely-diffused of existing languages. It prevails in Arabia, Syria, Mesopotamia, Khuzistan, Egypt, Nubia, and Barbary. It is extensively employed as the language of religion and commerce on the eastern and western coasts of Africa, and it is supposed to penetrate far into the interior of that great continent. As might be expected from its vast extension, this

language branches out into dialects as many in number as the countries in which it is spoken.

EKKHILI is a modern dialect of Himyaritic, the southern branch of the Arabic language. It is spoken by an uncivilised mountainous tribe of Hadramaut, in the south-east of the Arabian peninsula. Ekkhili is of especial value in an ethnographical point of view, as it furnishes the link between the



## MAP OF THE SHEMITIC LANGUAGES.

Shemitic languages of Asia and those of Abyssinia. The ancient Himyarites are believed to have been Cushites, of the race of Ham.

**TIGRÉ**, a dialect immediately derived from the ancient Ethiopic, is predominant in a small portion of the kingdom of Abyssinia. The resemblance still to be traced between Tigré and Ekkhili has corroborated the hypothesis that Ethiopia was originally peopled by a colony of Himyarite Arabs, who may have received their alphabet from India. The singular system of syllabification to be remarked in the ancient Himyaritic alphabet (from which the Ethiopic was borrowed), bears a strong affinity to ancient Deva-nagari alphabets, as preserved in inscriptions of the time of Asochus.

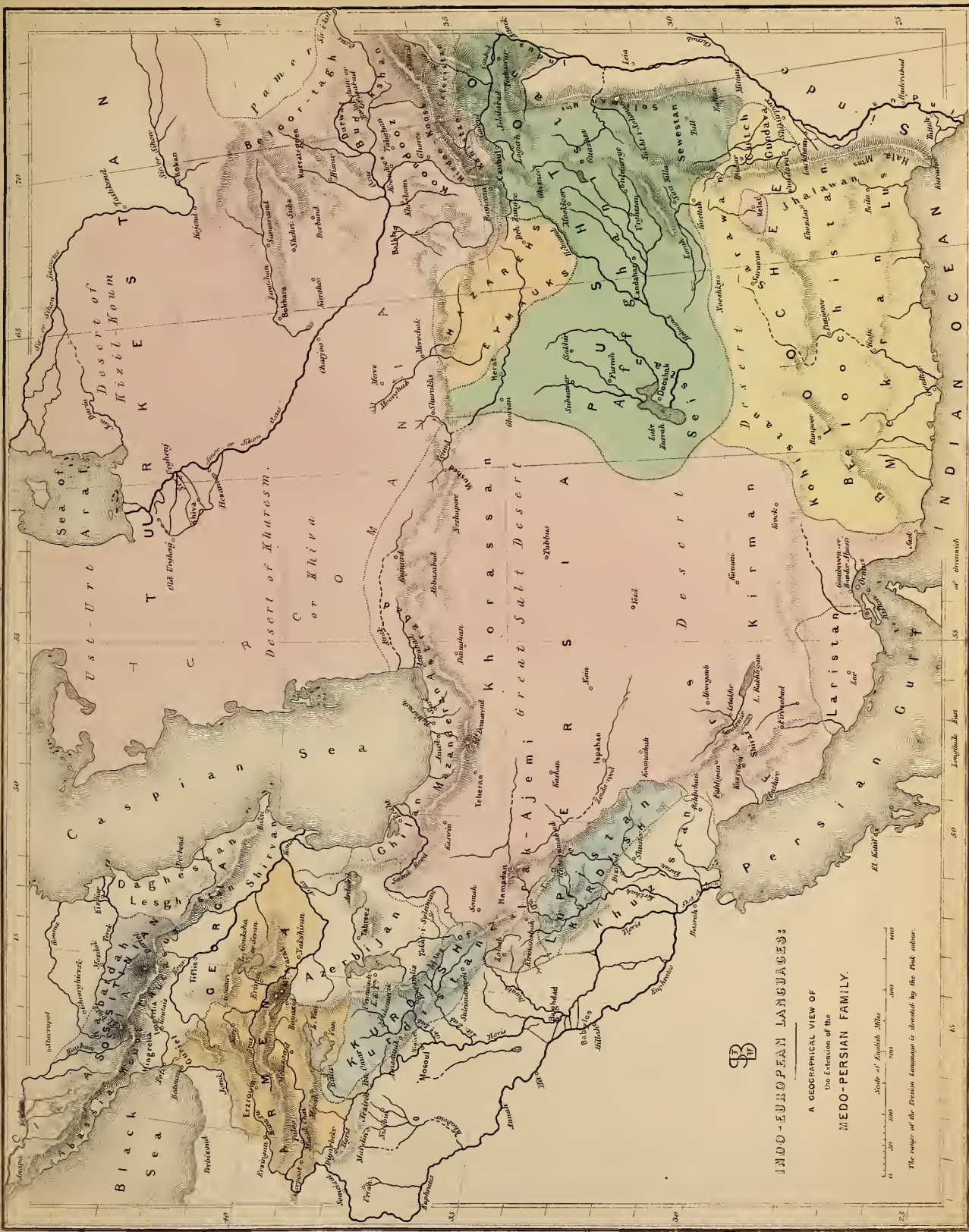
**AMHARIC** is a more corrupt dialect of Ethiopic than Tigré, having suffered greater changes from foreign admixture. Amharic is predominant throughout nearly all Abyssinia, but various other languages are likewise spoken in that kingdom. These languages, partaking as they do of a Shemitic element

and of the African character, form so many connecting links between the Shemitic and the African languages.

**MODERN SYRIAC**, the only living representative of the ancient Chaldee and Syriac tongues, is preserved among mountain fastnesses between Mesopotamia, Armenia and Persia. What relation this language may bear to the idiom of ancient Babylon and Nineveh is not yet precisely known; but light is rising upon the ruins of these ancient cities, and the arrow-headed characters are in process of being deciphered. With the capture of Babylon, in the commencement of the sixth century before our era, the early political supremacy of the Shemitic race departed; and the government of the world passed into the hands of the Japhetic nations, by whom it is still maintained. And thus the fertile plains of Western Asia, the proper home of the Shemitic race, are governed and chiefly inhabited by people of the Japhetic stock, in literal fulfilment of the prophecy, that "Japheth shall dwell in the tents of Shem." Other prophecies are in progress of fulfilment, by which more than their original glory will be restored to the sons of Shem.

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\*.\* A Supplemental Map, illustrating the Early Diffusion of the Hebrew language, will be found at page 31, following the article "Hebrew."



**INDO-EUROPEAN LANGUAGES:**  
A GEOGRAPHICAL VIEW OF  
the Extension of the  
**MEDO-PERSIAN FAMILY.**

Scale of English Miles  
0 100 200 300 400 500

The range of the Persian Language is denoted by the pink colour.





# THE MEDO-PERSIAN LANGUAGES.

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THE Medo-Persian languages form a branch or family of that great class of languages which has been variously denominated by ethnographers Indo-European, Japhetic, and Iranian or Arian. The first of these appellations indicates the geographical distribution of this class, one of its branches (the Sanscritic) being vernacular in India, while other branches, though connected in origin and in structure with Sanscrit, are predominant in Europe. The term Japhetic is sometimes applied to the languages of this class, because the nations by whom they are spoken are supposed to be descendants of Japheth; and the designation Iranian, or Arian, refers to their connection with the land of Iran, or Persia, the Ariyana-Vaêja of the Zend-Avesta, and the Ariāvarta of Sanscrit writers, the Ariana of Greek geographers.

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THE area of the Medo-Persian languages includes about one-tenth part of the entire surface of Asia: the countries now comprehended within this area are Persia, Khorassan, Turcomania, the greater part of Turkestan, Affghanistan, Beloochistan, and Luristan; also Kurdistan, Armenia, and a district among the Caucasus Mountains. The origin of the Medo-Persian nations has never been ascertained: they advanced at one step from obscurity to empire. Their very existence was scarcely known beyond the elevated plateau which from time immemorial they appear to have occupied, until their future greatness was depicted in the prophecies of Daniel and Ezekiel. Suddenly they emerged from their mountainous abodes, captured the "Great Babylon," and founded an empire which, in point of extent, exceeded even that of Rome itself.

The physical conformation of the Medo-Persian nations, which is decidedly of the European type, corroborates the testimony afforded by their languages as to their affinity with the principal nations of Europe. A Shemitic language, the Pehlvi, is supposed to have been predominant at some very remote period in Persia, but it originated in the provinces bordering on Assyria; and under what circumstances it became the general language of Media is still matter of conjecture. A yet more ancient language is the Persepolitan, a true Medo-Persian idiom, vestiges of which are preserved in arrow-headed, or cuneiform characters, like those of Assyria, on the monumental inscriptions which have of late years been discovered among the ruins of ancient Persian cities. The Zend, another Medo-Persian language, now extinct, and therefore not represented on our Map, is preserved in the sacerdotal books of the Guebres and the Parsees. The earliest religion of the Medo-Persian race appears to have been that of fire-worship. They are now, with few exceptions, followers of Mohammed, the Armenians being the only nation of this stock by whom Christianity has been received.

---

PERSIAN, although marked in the Map as predominant in Persia and part of Turkestan, is only one of the many languages spoken in that wide territory. It is remarkable that all the countries properly belonging to the Medo-Persian race are likewise inhabited by tribes of foreign origin, who dwell side by side with the original inhabitants. Even the throne of the great Cyrus is occupied by a monarch of the Turkish race, and the whole country is overrun by nomadic

nations of Turkish, Arabic, and Mongolian origin. Some of these wandering tribes, however, as the Hazarehs and Eymaeks on the north of Affghanistan, speak dialects of the Persian language.

PUSHTOO is the language of Affghanistan, a mountainous tract of country lying between Persia and Hindustan. The Hindkees, an Indian people speaking a Sanscritic dialect, form part of the population.

## MAP OF THE MEDO-PERSIAN LANGUAGES.

BELOOCHEE is one of the languages of Beloochistan, a country situated between Affghanistan and the Indian Ocean. Many Tajiks, or Persians, reside in Beloochistan, and hence Persian prevails in some of the districts, especially at Kelat. The Brahoos, and other nations speaking Sanscritic dialects, also occupy part of this country.

KURDISH is the language of the Kurds, wild nomadic tribes, known in history as the Carduchi and the Parthians. They are chiefly located in Kurdistan, a mountainous tract of country between Armenia and Persia. They likewise form the bulk of the population of Luristan, in the east of Persia.

*west-*

OSSITINIAN is spoken by the Ossetes, a Median colony, who, in concert with Caucasian tribes here-

after to be mentioned, occupy the central portion of the chain of the Caucasus Mountains.

ARMENIAN is spoken by about one-seventh part of the population of Armenia, a country chiefly composed of mountainous chains, of which Mount Ararat forms, as it were, the nucleus. The language of the Armenians, and their traditions respecting their mythical heroes and ancestors, which are almost identical with those of the Persians, prove them to be of the Medo-Persian stock; and it has even been thought that they were once one people with the Persians. Like the Jews, however, whom they resemble in other respects, the Armenians are scattered as traders and merchants among all the nations of the world; so that the language of Armenia, in one or other of its dialects, is heard in all the trading cities of the East.

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# THE SANSKRITIC LANGUAGES.

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LANGUAGES more or less allied to the ancient Sanscrit prevail through the whole of Hindustan. These languages are resolvable into three distinct divisions.

I.—The languages which appear to be derived immediately from the Sanscrit, and which are spoken by the Hindoos, properly so called, in the northern provinces of the peninsula.—In this division, the three dead or learned languages of Hindustan, Sanscrit, Pracrit, and Pali, are included. It is evident that the race to whom these Sanscritic idioms are vernacular is connected with the Medo-Persian nations, from the close similarity between Zend, an ancient Medo-Persian language, and the idiom of the Vedas, an archaic form of Sanscrit, referred by some Sanscrit scholars to the fourteenth or fifteenth century before our era. Another proof of the original affinity of the Medo-Persian and Brahminical people lies in the fact, that some of the arrow-headed inscriptions in the Persepolitan language have been deciphered chiefly, if not solely, by the aid of the Sanscrit language. It seems probable that the Hindu race, at some remote epoch of history, separated from the Medo-Persian stock, and quitted the Iranian plateau for the plains of Hindustan. Their physical conformation appears to confirm this hypothesis, notwithstanding the slight variations from the original type which the peculiarities of the climate may have induced. With this race originated the two false religions which are now most widely disseminated through the Eastern world—Brahminism, and Buddhism.

II.—The languages of the Deccan, or southern parts of the peninsula.—The race to whom these languages are vernacular appear to have preceded the Hindus in the occupation of Hindustan. They were, perhaps, driven to the south by the Hindu invaders, and were subsequently compelled to submit to the conquerors of the country, and to receive from them their laws, religion and civilisation. It is well known that the Hindoos subdued the Deccan at a very early period, and the languages of that region still bear the impress of Hindu influence. So many Sanscrit words have been engrafted on their vocabularies, that these languages till recently were considered to be merely Sanscritic dialects; their grammatical structure, however, still maintains the original non-Sanscritic character. The physical appearance of the nations of the Deccan approximates to the Mongolie, rather than to the Hindu type; and their religion, though nominally Brahministic, retains traces of their ancient Pagan superstitions.

III.—The languages of the wild unconquered tribes of the mountains.—It is supposed that these tribes were among the original inhabitants of the country, and that they sought refuge in their present mountainous abodes with the view of preserving their independence. In language and in physical appearance they present tolerably clear indications of their original community of origin with the civilised nations of the Deccan. These tribes, though exceedingly interesting and important in an ethnographical point of view, are at present little known, and their languages are as yet unwritten. Some of their vocables (as those of the Kol, Bhumij, Rajmahali, and Orissa) have been examined, and several curious instances of affinity have been detected between them and the Mongolian, and other languages of Central Asia.

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## I. LANGUAGES OF SANSKRITIC ORIGIN.

HINDUWEE, the most general language of the Hindoo race, prevails in the upper provinces of Hindustan, and is said to be understood even far beyond these limits. As is shown in the Map, this language branches out into a great variety of dialects, namely, the Canoj or Canyacobja, the Bruj or Brij-Bhasa, the Kousulu, Bhojepoora, and several others, all of which, however, are merely provincial varieties of the original Hinduwee. A distinct language, called Hindustani, prevails in the towns and villages of the Hinduwee area, and is spoken by the Mohammedan

section of the population throughout the whole of Hindustan. It is the result of the intermixture of Hinduwee with the Persian and Arabic languages spoken by the Mohammedan conquerors of India.

BENGALEE may be said to be the predominant language of the province of Bengal, although Hindustani is spoken in the towns. Two languages, the Tirhi-tiya or Mithili, and the Maghadha, prevail in the eastern part of this province. The former nearly resembles the Bengalee, and the latter is a derivative of the ancient Pali.

ASSAMESE, the language of Assam, is supposed to be merely a form of Bengalee, which has superseded



## MAP OF THE SANSKRITIC LANGUAGES.

the original monosyllabic language of the Assamese nation.

URIYA, a dialect very analogous to Bengalee, is spoken to the south of the province of Bengal, in Orissa.

NEPALESE, or KHASPOORA, is the prevailing dialect of Nepaul, an independent state to the north of Bengal, occupying part of the southern declivity of the Himalayas. This dialect exhibits the phenomenon of a Hinduwee element engrafted on a language of monosyllabic structure. A colony of Hinduwees is said to have settled in Nepaul at an early period, and to have commingled with the native inhabitants. Their descendants are called Parabatiya, or Parabutties; and hence the Khaspoora, their vernacular dialect, is sometimes designated Parbutti, or Mountain Hinduwee.

PALPA, KUMAON, and GURWHAL are border dialects, closely allied to Hinduwee, and prevailing to the north of the Hinduwee area.

CASHMERIAN is the most northerly of Sanscritic languages, with the exception of the Brahoee, in Beloochistan. Cashmere is a mountainous country north of the Punjab.

DOGURA, or JUMBOO, is an uncultivated dialect spoken in the hilly country north of the Punjab, but rather resembling Cashmerian than Punjabee.

PUNJABEE is the language of the Sikhs, the dominant people of the Punjab: it is said to be derived immediately from the Pracrit, formerly the vernacular language of this region.

MOULTAN or OOOCH, SINDHEE, CUTCHEE, and GUJERATTEE are languages closely allied to Hinduwee, and are spoken on the western border of the area occupied by the Hinduwee dialects. Moulton is said to be the language to which Rommany, the singular dialect of the Gipsies, most closely approximates.

KUNKUNA, another language nearly resembling Hinduwee, is spoken in the Concan, a strip of country bordering on the Indian Ocean.

MAHRATTA may be ranked either with the languages of Northern India or of the Deccan, for it partakes of the character of both. The extensive region in which it is vernacular is bounded on the north by the Sautpoora Mountains, east by Gundwana, and west by the maritime district called the Concan. On the south it is conterminous with the Telinga and Canarese languages.

## II. LANGUAGES OF INDIA OF NON-SANSKRITIC ORIGIN.

TAMUL, or TAMIL, with its cognate dialects, the Malayalim and the Tulu, or Tuluvu, occupies the southern extremity of the peninsula, and a considerable portion of the Malabar coast. These languages are sometimes designated the Dravirian, for Tamul was the language of the ancient kingdom of Dravira.

TELINGA, or TELOOGOO, a language radically connected with Tamil, is spoken through the greater portion of the Coromandel coast, and extends inland till it becomes conterminous with Mahratta and Canarese.

CANARESE occupies an extensive area in the eastern portion of the Deccan. It is conterminous with its cognate languages, the Tamil and Telinga on the east, and with the Tuluvu and Malayalim on the west and south, while on the north it extends as far as the Mahratta district.

CINGALESE is spoken in the south of Ceylon, Tamul being the language of the northern district. Cingalese appears to be connected with the languages of the Deccan rather than with those of Upper India.

MALDIVIAN is spoken in the Maldive Islands, eastward of Ceylon, and is supposed to be a branch of Cingalese. The dialect of the Laccadive Islands is believed to be very similar to the Maldivian.

## III. RUDE & UNWRITTEN LANGUAGES OF NON-SANSKRITIC ORIGIN.

GONDEE, or GOANDEE, is spoken by a barbarous race in the northern part of the Deccan. The province of Gondwana is of great extent, stretching from Orissa on the east to the Mahratta country on the west, and from Hindustan Proper on the north to the Telinga country on the south; but the Gonds inhabit only the forest and mountain districts of this region, and the Mahratta language is predominant, especially in the western part, among the civilised classes of inhabitants. The Gonds have embraced Brahminism, but retain their peculiar Pagan rites. In language, customs, physical conformation, and mode of life, they resemble the Pulindas (a Sanscrit term equivalent to barbarian) of Orissa, the Bhils or Bheel of the Vindhya chain, and the various tribes of wild mountaineers scattered throughout the peninsula, but principally found among the mountain chains of the Deccan.











## THE

# INDO-EUROPEAN LANGUAGES OF EUROPE.

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THE Asiatic branches (Sanskritic and Medo-Persian) of the Indo-European class of languages are exhibited in two Maps. A third Map comprehends all the languages of this widely-extended class which are spoken in Europe. These languages, while they all adhere in a greater or less degree to the Medo-Persian and Sanskritic type of grammatical structure, yet possess certain individual characteristics of their own. Hence it is that they diverge into distinctive groups or families, without however losing the evidences of their original connection with each other, and with a long-lost and now unknown common stem. The families of this class, by which Europe is to a great extent divided, are the Celtic, Teutonic, Greco-Latin, Thraco-Illyrian, and Slavonic. The phenomenon of the intersection of the area apparently belonging to this class, by languages of the Basque and Finnish families, will hereafter be explained.

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**CELTIC.**—The Celts were the first people of this class by whom western Europe was colonised. At the time of the Romans, we find them the occupants of Gaul, of the British Isles, of part of Spain and Germany, and of North Italy. Pannonia, Thrace, and even Asia Minor, were at one period occupied by them; and the Cimbri of Denmark are supposed to have been a Celtic tribe. The time of their first immigration into Europe is wholly unknown. After reaching the extreme verge of Western Europe, they appear in some instances to have partly retraced their steps to the eastward; at least, the Celts of Germany and Italy were considered emigrants from Gaul. The Celts were compelled by the Romans to recede from every country in which they had established themselves, and afterwards they were more effectually subjugated by the Teutonic tribes. In the vast majority of instances, they became amalgamated in language and manners with their conquerors; and not a single trace of their religion (Druidism and Bardism) is now to be found, except in the ruins of their sacred places, as at Stonehenge. On the continent of Europe, where their language was once predominant, it has now altogether disappeared, except on a small strip of the coast of Brittany. In the British Isles, however, the Celtic language is still preserved. The following are the cognate dialects into which it is now developed:—

I.—The Welsh or Cymric branch, spoken in Wales, in part of Brittany, and formerly in Cornwall.

II.—The Gaelic branch, spoken in the Highlands of Scotland, in Ireland, and in the Isle of Man.

**TEUTONIC.**—After the Celts, and the Greco-Latins hereafter to be mentioned, the next great tide of population which rolled from Asia into Europe was the Teutonic. The Teutonic tribes, as their language indicates, were in a special manner connected with the Medo-Persian race, but the circumstances under which they separated from the parent stock are involved in impenetrable obscurity. When they first appeared upon the page of history, they were mere barbarians, destitute of the arts of social life; yet, even then, the inherent energy of this race was apparent: the Celtic nations were rapidly displaced by them, and in the fourth century they achieved no less a conquest than that of the Roman empire. Under the name of Franks, Burgundians, Alemans, and Visigoths in Gaul, or Heruli, Goths, and Longobards in Italy, and of Suevi, Vandals, and Ostrogoths in Spain, they rendered themselves conspicuous in the history of the middle ages; and, unlike their predecessors, the Celts, they have to the present day retained their principal territorial possessions in Europe. In Spain, France, and Italy, indeed, they became mingled with other races, and merely contributed their quota to the formation of the languages of those countries; but Germany, England, Denmark, and the Scandinavian peninsula, still form the stronghold of the Teutonic race. A great change, however, at least in Germany, has taken place since the commencement of the historical era in the physical conformation of this people. The early Germans, as described by Roman writers, were a fair xanthous race, with blue eyes, and light and yellow hair. These characteristics are still preserved in the Scandinavian peninsula; but in Germany itself, the dark or melanic variety of complexion has now become almost uni-



## MAP OF THE INDO-EUROPEAN LANGUAGES OF EUROPE.

versal. This remarkable change has been attributed to the alteration produced in the climate of Germany by the uprooting of its vast forests.

The languages now spoken by the Teutonic race are referable to two primary divisions.

I.—The Teutonic or Germanic, properly so called, comprising the German, Flemish, Dutch, Friesic, and English.

II.—The Scandinavian, including Icelandic, Swedish, Danish, and Faroese. For a detailed account of each of these languages, as likewise of the now extinct Teutonic languages, Gothic, Alemannic, Old Saxon, and Anglo-Saxon, the reader may consult pp. 174–226 of this work.

**GRECO-LATIN.**—The Greco-Latins appear to have preceded the Teutonic tribes in the colonisation of Europe, at least, of the southern parts. The Pelasgic or Hellenic Greeks were probably the first inhabitants of Greece, especially of the inland parts. The Lydian and other languages of Lesser Asia, and perhaps the ancient languages of Macedonia and Thrace, were allied to this stock. Italy appears to have been peopled by several different nations; and the origin of some of these nations has given rise to much conjecture. The origin of the Etruscan race, for instance, is a question of much interest, still awaiting its solution. The old Italic languages, comprehending the Latin, Umbrian, Oscan, Sicilian, and some others, were in course of time absorbed in one language, which, under the name of Latin, became eventually the predominant language of the Roman empire. The wide diffusion of the Greek language at the commencement of our era, and of the Latin during the middle ages, has been already mentioned. On the destruction of the Roman empire by the Teutonic tribes, Latin still continued the language of the learned; but the vernacular of the populace, which probably had previously abounded in provincialisms, became mixed with the dialects of the Teutonic invaders; and thus a new language was produced, which, from the predominance of the Roman element, was designated the *Romaunt* or *Romance*. Up to the twelfth century this language, in its several dialectic varieties, was the prevailing vernacular language of Europe. In Spain it was called *Catalan*; in South France it was known as the *Langue d'oc*, *Provençal* or *Romanese*; and in Italy it went by the general name of *Romance*. Each of the dialects of this widely-diffused language was subsequently subjected to further changes, by the commingling of other elements induced by political vicissitudes. Thus gradually arose the Italian, French, Spanish, Portuguese, and the Daco-Roman or Wallachian languages. It will be seen, however, in our Map, that the language of the Troubadours has not wholly disappeared, dialects of

this language still forming the vernacular of the Vaudois, Piedmontese, and Engadine nations. For particular details concerning each of the nations and languages belonging to this important family, the reader is referred to pp. 227–288.

**THRACO-ILLYRIAN.**—A people known in history as the Illyrians, and with whom the Thracians are considered by some historians to have been connected, were probably the first inhabitants of the eastern shore of the Adriatic. They are supposed to have been of kindred origin with the Pelasgi of Greece; and their language, though a distinct and peculiar idiom of the Indo-European stem, bears some affinity to Greek. This language is still spoken by the Albanians or Arnauts, the supposed descendants of the Illyrians, in the ancient Epirus, on the eastern coast of the Adriatic Sea. A particular account of this language and people is given in p. 289.

**SCLAVONIC.**—The origin of the Sclavonic tribes, and the date of their first appearance in Europe, are involved in much uncertainty. They are generally supposed to be descended from the Sarmatæ, who in the time of the Romans occupied a region of Northern Europe, east of the Vistula, then known by the name of Sarmatia. Some writers are of opinion that the Sarmatæ derived their descent from a Scythian tribe; but in the present state of knowledge this is a problem which must still remain unsolved. The writers from whom we obtain the earliest accounts of the Sclavonic nations describe them as differing both from the Scythian and from the Teutonic tribes. The Sclavoni appear to have had more elevated conceptions of religion than their Asiatic neighbours; for although they worshipped a multitude of deities, they recognised the existence of one Supreme Being. On the other hand, unlike the Germans, they were possessed of the most vicious characteristics of Orientalists—polygamy, tyranny, and servility. Their physical conformation and their language, however, connect them with the Indo-European stock. They now occupy a considerable section of Europe, extending from the north-eastern extremity into the very centre of that continent. In some of the countries of Central Europe, particularly in Bohemia, nations of this race live intermingled with Teutonic nations, yet retaining their peculiar language and customs. The ancient language of Prussia was a Sclavonic tongue, but it is now completely extinct, having been superseded by the German. The Old Prussian language, so far at least as can be judged from its scanty store of literature, was closely connected with the Lettish and Lithuanian languages, while in many important respects it differed from other Sclavonic tongues. By some writers, these three cognate languages are referred to a distinct and separate branch of the Indo-European stem. For further details concerning the Sclavonic tongues, see pp. 291–313.









## UGRO-TARTARIAN LANGUAGES.

AMONG the latest results of ethnographical investigation is the discovery that only three distinct classes of languages prevail throughout the two continents of Europe and Asia. Two of these classes, the Shemitic and the Indo-European, have already passed under review. All the languages of Europe and of Asia which are not either Shemitic or Indo-European, belong to a third and equally important class, with which, it is thought, even the Seriform or Monosyllabic languages will eventually be proved to be connected. This class, by some authors designated the Turanian, and by others the Finno-Tartarian stem, is spread over the whole of Northern and Central Asia, and extends into Northern, Central, and even Western Europe. It includes the Finnish and Samoiede languages in the north; the Georgian and other languages of the Caucasus region; the Turkish, Mongolian, and Tungusian families of Central Asia; the Japanese, Loochooan, and Corean in Western Asia; and the Euskarian or Basque in Western Europe. It is supposed that Europe was first colonised by nations belonging to this race, and that their descendants, after having being settled in the more fertile regions of that continent, were driven to the extreme north and west, where we at present find them, by the successive tides of invaders, Celtic, Pelasgic, Teutonic, and Slavonic, who subsequently passed from Asia into Europe.

**FINNISH.**—The Finnish languages prevail through a large portion of the Russian empire, occupying the northern part of the Scandinavian peninsula, and extending from Lapland and the Baltic, beyond the Urals, as far as the Yenisei. The origin of the various tribes and nations by whom these languages are spoken is unknown, but they appear to have been established from time immemorial in their present abodes; and they are spoken of in early history under the several appellations of Tschudi, Ougres or Ugri, and Jotuns. The Hungarians, who furnish the only instance upon record of a Finnish people taking a conspicuous place among civilised nations, are located far from their brethren, in the very heart of Europe. This isolation from the rest of their race is the result of the inroads of some Turkish hordes upon their original country to the south of the Uralian Mountains. About the ninth century, the Magyars or Hungarians were driven westward by these Turkish invaders. In their turn they dispossessed the Slovaks, a Slavonian race, of the fertile plains of Hungary, and they have ever since continued the dominant nation in that country.

**SAMOIEDE** is the language of an abject, degraded race, dwelling among the *tundras* or marshy swamps of North Siberia, along the inhospitable shores of

the Icy Ocean. The other nations inhabiting the dreary regions of North Asia to the westward of the Samoiedes are, as will be seen on the Map, the Iukagires, the Tchukchis, the Koriaks, the Kamchatkadales, and the Ainos of the Kuriles, Jesso, and Sagalien Island. These nations all speak languages belonging to the class now under consideration.

**GEORGIAN.**—The Georgian is the predominant language between Armenia and the Caucasus. The following languages, closely connected in vocabulary and structure with the Georgian, are likewise spoken south of the Caucasus: Mingrelian, Imeritian, Suanic, and Lazian. These languages, together with the Abassian, Circassian, Inguschi, and some others spoken in the heights and valleys of the Caucasus, were, till very recently, regarded as completely distinct from each other. Recent researches, however, have brought to light many links of mutual affinity; and it has even been proved that, in all these languages, there are points of analogy connecting them with the Samoiede and Finnish languages on the one hand, and with the Chinese and Monosyllabic tongues on the other.

**TURKISH.**—The Turkish nations occupy the western portion of that vast region, formerly known by the

## MAP OF THE UGRO-TARTARIAN LANGUAGES.

name of Great Tartary, which lies directly north of the civilised nations of antiquity, the empires of Assyria, Persia, India, and China. In the eastern parts of their wide area, the Turkish tribes still wander about, as of old, with their flocks and herds; but in the empire which they have established in Europe and in Asia Minor, the Turks, though still Mohammedan, are a civilised and polished people.

**MONGOLIAN.**—The Mongolian area lies between the Altai Mountains on the north, and China and Tibet on the south, while on the east it is conterminous with the Mantchou, and on the west with the Turkish area. Some of the most fierce and warlike hordes by which the world has been desolated have issued

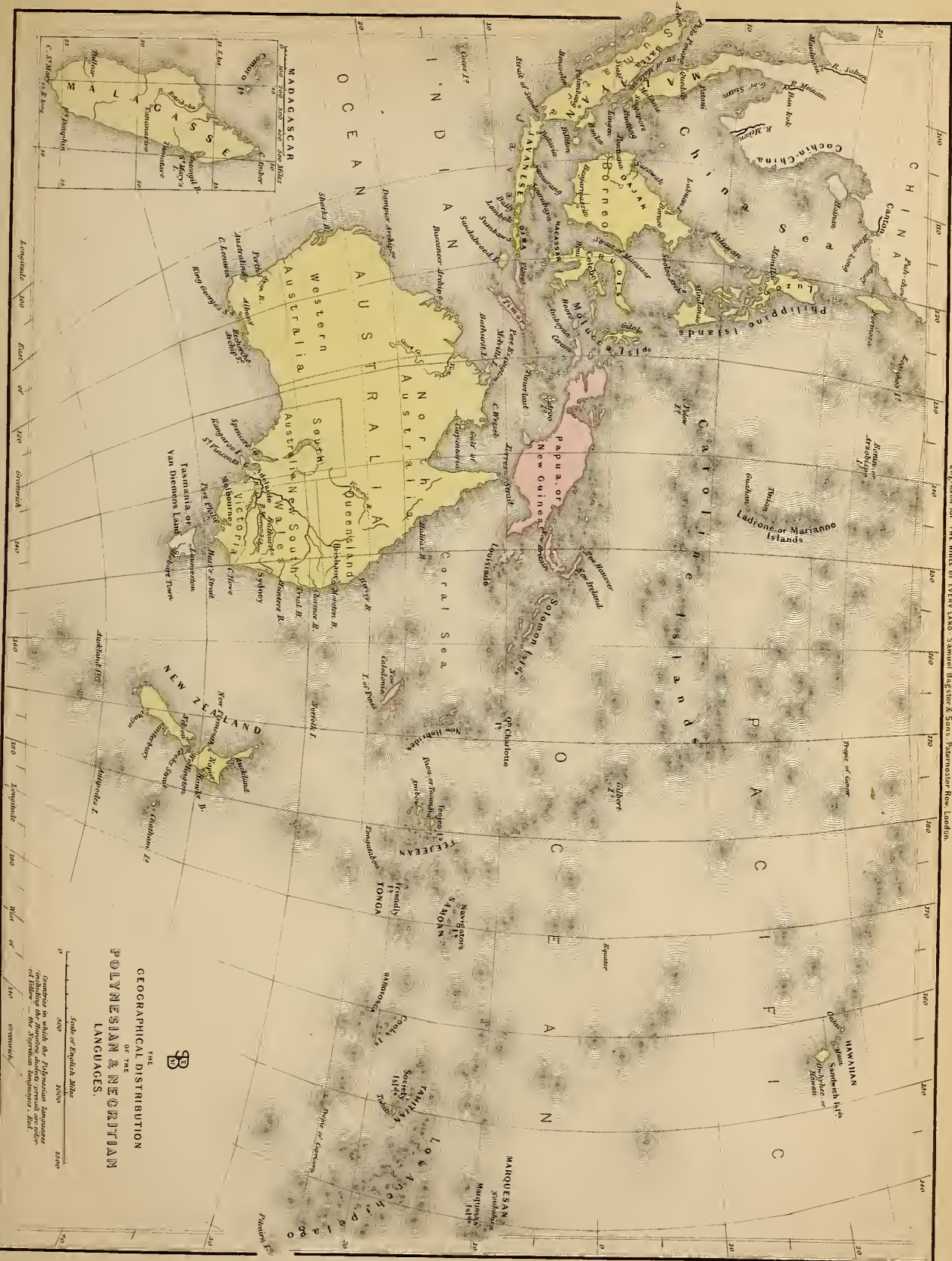
from this region; yet the Mongols still continue a nation of shepherds.

**TUNGUSIAN.**—The Tungusian and Mantchou languages are spoken by two closely-allied nations to the north and east of Mongolia. The Tungusians retain their nomadic, pastoral habits; but the Mantchous, who are the present lords of China, have adopted the Chinese system of civilisation and religion.

**EUSKARIAN.**—The Euskarian or Basque area, lying along the shore of the Bay of Biscay, between France and Spain, is exhibited in the Map. The Euskarians are now generally believed to have been the first inhabitants of the Spanish peninsula.

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THE  
GEOGRAPHICAL DISTRIBUTION  
OF THE  
POLYNESIAN & NEGITIAN  
LANGUAGES.



Comparative map of the Polynesian languages  
and the Negritian languages, and  
of the other languages of the Pacific.





THE  
POLYNESIAN LANGUAGES.

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THIS Map requires little or no explanation, only two varieties of language being spoken through the large portion of the earth's surface which it represents. These two varieties are the Polynesian and the Negritian. The former is spoken in a great variety of dialects in the islands of the Indian and Pacific Ocean; and the Malayan peninsula is the only continental region in which it has ever been known to predominate. The Negritian may be called with equal propriety a strictly insular language: one of its dialects prevails, indeed, in the centre of the Malayan peninsula, but with this exception it is spoken only in certain islands of the Indian and Pacific. It is chiefly predominant in the Isles of New Guinea, Flores, Timor, Louisiade, New Britain, New Ireland, New Caledonia, and New Hebrides (as indicated on the Map by the red tint); but some of its dialects are likewise spoken in the interior of islands where the Polynesian or Malayan variety of language is otherwise predominant.

The Polynesian islanders approximate, in their physical conformation, to the Mongolian variety of mankind; whereas those to whom the Negritian languages are vernacular resemble in some respects the Negro race. By some recent writers, however, a community of origin is assigned to all the natives of those widely-distributed islands; and the difference in their personal appearance is attributed to the influences of civilisation, and of various incidental circumstances.

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THE  
AFRICAN LANGUAGES.

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THE peculiarities and affinities of the African languages being fully discussed in the annexed memoirs, the Map which exhibits their distribution needs little explanation. Four varieties of language have been shown to prevail in Africa :—

I.—The Coptic, a language derived from the Ancient Egyptian, forming a link between the otherwise disconnected Shemitic and Hamitic classes.

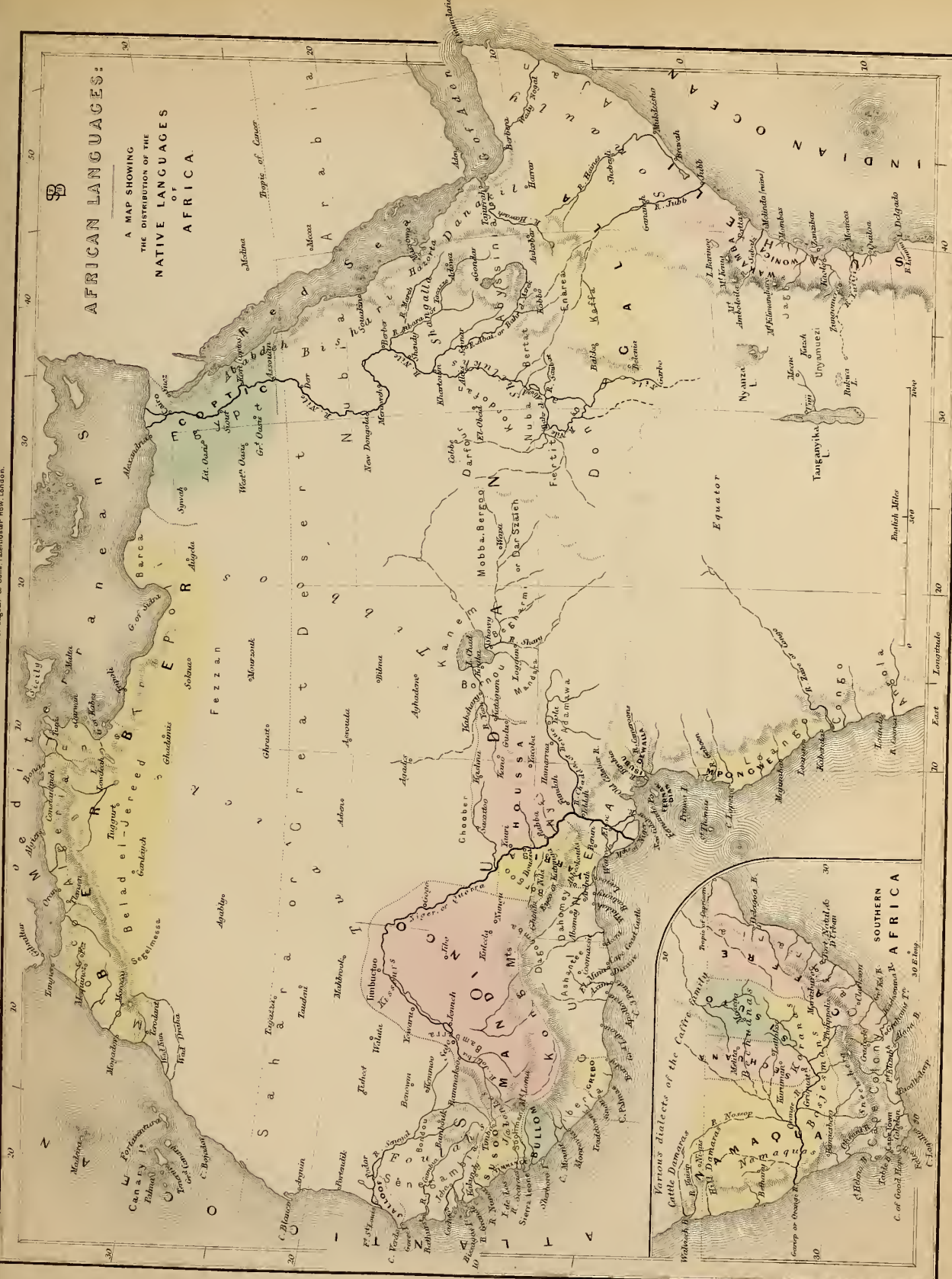
II.—The Berber, which as well as the Amharic, Galla, and other Abyssinian languages, is clearly connected with the Shemitic class.

III.—The Nigro-Hamitic languages, so called by Dr. Krapf, because spoken by the descendants of Ham along the banks of the Niger and its tributary streams in Western Africa. These languages are spoken by the Negro race, properly so called.

IV.—The Nilo-Hamitic languages, so named by the same eminent philologist, because he supposed that the original home of the race by whom they are spoken was near the sources of the White Nile. These languages, in their various dialects, prevail through the whole of Africa south of the equator. For a particular description of the languages composing this division, see pp. 397–435.

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# AFRICAN LANGUAGES: A MAP SHOWING THE DISTRIBUTION OF THE NATIVE LANGUAGES OF AFRICA.

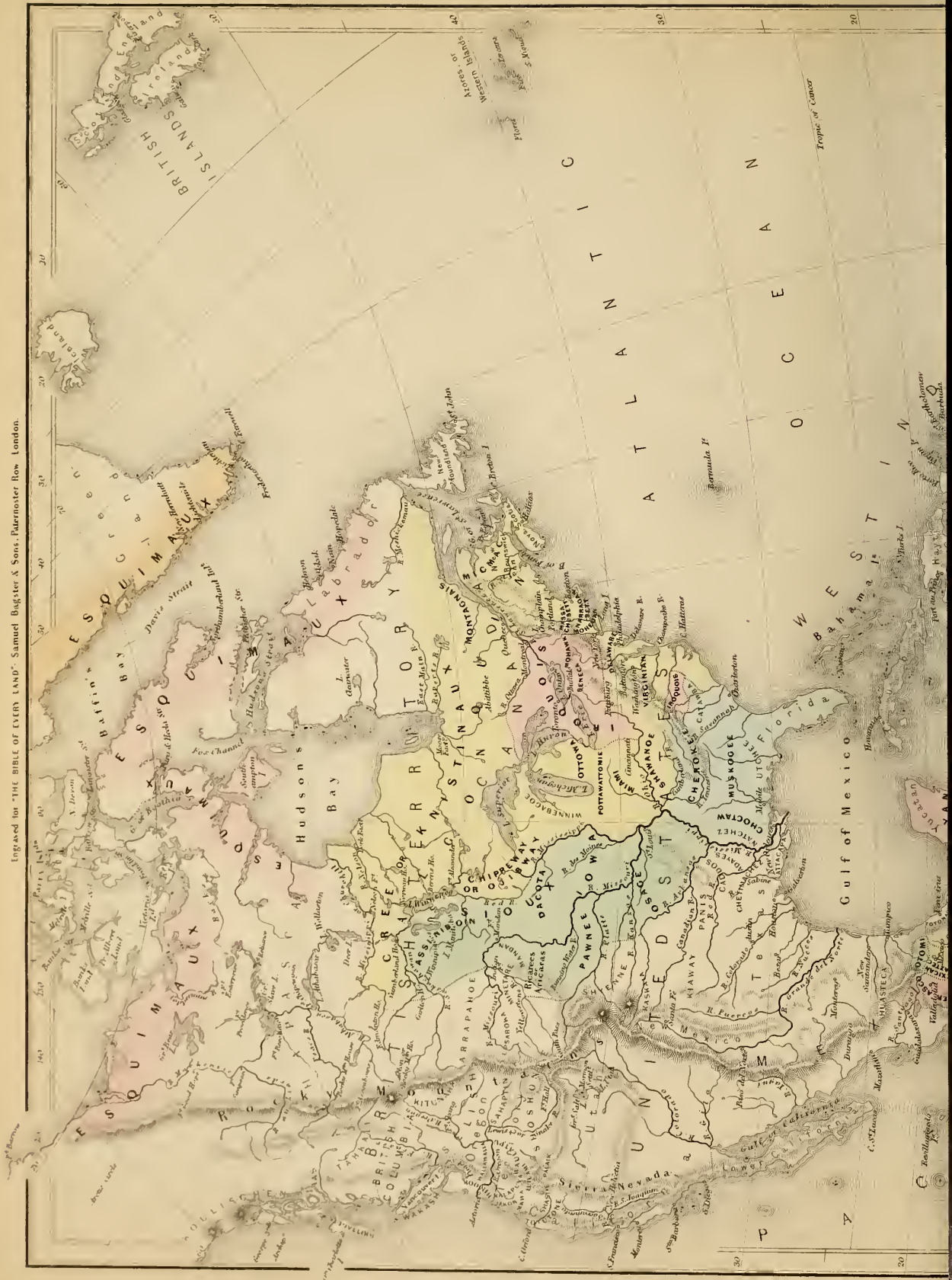








Engraved for "THE BIBLE OF EVERY LAND". Samuel Bagster & Sons, Paternoster Row, London.





A MAP OF  
THE LANGUAGES  
OF  
NORTH AND SOUTH  
AMERICA.

Scale of English Miles.



- List of the principal Missionary Stations.*

United States Territories	United States America	United States Territories	United States America
Alaska	Alaska	Alaska	Alaska
Arizona	Arizona	Arizona	Arizona
California	California	California	California
Colorado	Colorado	Colorado	Colorado
Connecticut	Connecticut	Connecticut	Connecticut
Delaware	Delaware	Delaware	Delaware
District of Columbia	District of Columbia	District of Columbia	District of Columbia
Florida	Florida	Florida	Florida
Georgia	Georgia	Georgia	Georgia
Idaho	Idaho	Idaho	Idaho
Illinois	Illinois	Illinois	Illinois
Indiana	Indiana	Indiana	Indiana
Iowa	Iowa	Iowa	Iowa
Kansas	Kansas	Kansas	Kansas
Kentucky	Kentucky	Kentucky	Kentucky
Louisiana	Louisiana	Louisiana	Louisiana
Maine	Maine	Maine	Maine
Maryland	Maryland	Maryland	Maryland
Massachusetts	Massachusetts	Massachusetts	Massachusetts
Michigan	Michigan	Michigan	Michigan
Minnesota	Minnesota	Minnesota	Minnesota
Mississippi	Mississippi	Mississippi	Mississippi
Missouri	Missouri	Missouri	Missouri
Montana	Montana	Montana	Montana
Nebraska	Nebraska	Nebraska	Nebraska
Nevada	Nevada	Nevada	Nevada
New Hampshire	New Hampshire	New Hampshire	New Hampshire
New Jersey	New Jersey	New Jersey	New Jersey
New Mexico	New Mexico	New Mexico	New Mexico
New York	New York	New York	New York
North Carolina	North Carolina	North Carolina	North Carolina
North Dakota	North Dakota	North Dakota	North Dakota
Ohio	Ohio	Ohio	Ohio
Oklahoma	Oklahoma	Oklahoma	Oklahoma
Oregon	Oregon	Oregon	Oregon
Pennsylvania	Pennsylvania	Pennsylvania	Pennsylvania
Rhode Island	Rhode Island	Rhode Island	Rhode Island
South Carolina	South Carolina	South Carolina	South Carolina
South Dakota	South Dakota	South Dakota	South Dakota
Tennessee	Tennessee	Tennessee	Tennessee
Texas	Texas	Texas	Texas
Vermont	Vermont	Vermont	Vermont
Virginia	Virginia	Virginia	Virginia
Washington	Washington	Washington	Washington
West Virginia	West Virginia	West Virginia	West Virginia
Wisconsin	Wisconsin	Wisconsin	Wisconsin
Wyoming	Wyoming	Wyoming	Wyoming

British Guiana,  
Barth's Grove  
Demerara  
Bartice  
Essequibo

Dutch Guiana :—  
Barbey  
Furmanbro  
Charlottenberg &  
Wersting  
Salen / Frakery /

Blåtte / Bonobos

Bermuda Islands

Greenland :—  
New Harnhatt  
Lichtenfels  
Lichtenau  
Fredericshall







# THE AMERICAN LANGUAGES.

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NOTWITHSTANDING the persevering researches, the zeal, and the learning, which have of late years been brought to bear upon the languages and antiquities of America, the great question respecting the origin of the first inhabitants of that vast continent still remains as far from solution as ever. Physiology affords no aid in determining this question; for in the reddish colour of their complexion, in the deeply-marked outline of their features, and in other physical peculiarities, the American Indians differ more or less from all other classes of men. That the natives both of North and South America are, however, descended from one and the same branch of the human family, has been inferred from the obvious coincidences in the grammatical structure of their languages. But with this similarity in structure, great variety exists between the respective roots or vocables of these tongues; and these glossarial differences have led to the division of the American languages into numerous groups or families, of which the following are the principal:—

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ESQUIMAUX is spoken along the entire northern coast of North America by a people who, in physical conformation, appear to be intermediate between the natives of North Asia and the hunting tribes of America. For a description of this nation, and of the Greenlanders who are of cognate origin, and who employ a dialect of the same language, see pp. 438–441.

ATHAPASCAN, or CHIPPEWYAN, is a language spoken in several different dialects by numerous tribes who occupy a broad belt of country, stretching from east to west, south of the Esquimaux area.

ALGONQUIN is the collective name of numerous distinct American nations, who at the first period of European colonisation, occupied (together with the Iroquois) the greater part of Canada, and all the northern and middle portion of the territory of the United States. The northern branch of this race borders on the Athapaskan area, and reaches from Hudson Bay to the Rocky Mountains: it includes the Knistineaux or Crees, the Algonquins Proper, the Chippevas or Ojibways, the Ottawas, the Pottawattomies, the Missinsig or Mississagis, and the Montagnais. The north-eastern branch comprehends the Abenakis, the Micmacs, and some smaller tribes. The Algonquin idioms spoken along the Atlantic, and generally designated the New England or Virginian tongues, were the Massachusett, Narra-

gansett, Mohegan, Susquehannok, and Delaware. The tribes to whom these languages were vernacular have long been driven by European settlers from their original territories, and some of them are extinct. Delaware is, however, spoken by a still powerful nation. It may here be observed, that in this Map the *original* as well as the *present* distribution of the several languages is indicated. The Western Algonquin branch includes the Illinois, Shawanoe, Black-feet Indian, Shyenno, and some other tribes. The Bethunks, who were the aboriginal inhabitants of Newfoundland, and who are probably now extinct, have lately been proved to have been an Algonquin nation, and to have employed a dialect of that language.

IROQUOIS is the name of a race dwelling among and encompassed by Algonquin tribes. The Iroquois country, it will be seen on the Map, lies in the midst of the Algonquin area, and is divided into two parts. The northern Iroquois division lies in the region near Lakes Huron, Ontario, and Erie, and comprises the Five Nations, namely, the Mohawks, Oneidas, Onondagoes, Senecas, and Cayugas. The Hurons or Wyandots also belong to this division. The Southern Iroquois division occupies the country now called North Carolina, and comprised the Tuscaroras and several inferior tribes, as the Tuteloes, Nottoways, and Meherrins. The Iroquois, though occupying

## MAP OF THE AMERICAN LANGUAGES.

a territory inferior in extent to that of the Algonquins, have enacted a more important and conspicuous part in history; and at the time of the discovery of America they were found greatly to surpass the Algonquins in courage, civilisation, and intelligence. No remarkable difference, however, in physical conformation appears to exist between these two races.

**SILOUX, or DACOTA,** is the third great division of the American Indians, and comprises the tribes inhabiting the prairie country of the interior, from the Mississippi to the foot of the Rocky Mountains. The principal nations belonging to this division are the Dakotas, the Winnebagoes, the Assiniboins, the Osages, the Iowas, and the Upsaroka or Crow Indians. The Sioux tribes are more barbarous, and preserve the primitive habits of their race more than the eastern tribes.

**FLORIDIAN, or APPALACHIAN,** is a name which has been applied by some philologists to the languages originally belonging to the Southern United States. Some of these languages are now extinct, and their relation to each other is in some instances difficult to be discovered. The languages included in this group are Natchez (now all but extinct), Muskogee or Creek, Lower Creek or Seminole, Choctaw, Cherokee, and Catawba. The Cherokee nation is now increasing rather than decreasing in numbers, and is apparently progressing towards a higher stage of civilisation than has yet been attained by any other native tribe of America.

**PANIS-ARRAPAHOTES** is a designation which has been employed by recent writers to comprehend a vast number of hitherto unclassified languages, predominating within the portion of the United States territory lying to the westward of the Rocky Mountains, in Oregon, and in California. The term itself is compounded of Pawnee and Arrapahoe, the two principal languages of this division. These languages have as yet been little studied, and, with the exception of the Pawnees, the barbarous tribes to whom they are vernacular are comparatively little known.

### CENTRAL AMERICA.

**MEXICAN** was the language of the semi-civilised tribes of Mexico, at the time of the Spanish conquest of the country. This language was, and is still, spoken by the Aztec race in the dioceses of Mexico, Mechoacan, New Galicia, New Biscay, Oaxaca, and Guatemala. The other principal languages now spoken in the ancient empire of Mexico, and in Central America, are the following:—

Otomi, spoken to the north of the Mexican area.  
Terasco, in the diocese of Mechoacan.

Mayan, in Yucatan, Tabasco, and Merida.  
Misteco, in Oaxaca.  
Totonac, in Puebla de los Angeles.  
Huasteca, in Huastecapan, a part of Mexico.  
Zapoteca, Mixe, and six other languages in Oaxaca.  
Mame, Quiche, and six other languages in Guatemala.  
Pira, and seven others (scarcely known to Europeans), in New Mexico.

The numerous other languages of Central America are little known, and still unclassified.

### SOUTH AMERICA.

LESS is known respecting the ethnology of South America than perhaps of any other region in the world. The Catholic missionaries have furnished us with grammars, dictionaries, vocabularies, catechisms, and works of devotion in many of these languages; but it yet remains to examine in detail the structure of this multitude of dialects, and to classify them according to their several affinities. As a provisional method of classification, some recent writers have proposed to include the almost innumerable tongues and dialects of South America under three grand divisions:—

I.—The Andian, or Ando-Peruvian languages, spoken by all the nations dwelling on or near the great mountain chain in the west of South America. Included in this division are, therefore, the following languages: Peruvian or Quichua, and Aimara, spoken in the ancient empire of the Incas in the north; and in the south, the Araucanian or Moluche languages of the Southern or Chilean Andes: closely allied to this branch are the languages (as Tehuel) spoken by the Patagonians.

II.—The languages of Eastern South America, of which the principal branches are the Guarani and Tupi, of Paraguay and the Brazils, and the languages of the Caribbean group, so called because spoken on or near the shores of the Caribbean Sea: this group includes the Karif and Arawack, of which an account is given in pp. 473, 474.

III.—The languages of Central South America, spoken by tribes who inhabit the interior forests and *llanos* or plains between the regions of the Cordillera and of the Parana. Little has been yet effected in examining the structure of these languages, or the peculiarities of the nations with whom they are vernacular. The only languages of South America in which versions of the Scriptures have been given or attempted, are the Peruvian or Quichua, Aimara, Guarani, Brazilian or Tupi, Karif, and Arawack; and of these a description will be found in pp. 470–474.

## THE ALPHABETS.

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AFTER Specimen portions of the different Versions of the Scriptures had been procured and prepared for this Work, it appeared desirable, in order to furnish every available aid in the examination and comparison of these Specimens, to provide if possible a series of Native Alphabets. But here a serious difficulty presented itself. Many of the characters in which the Specimens are given are little known even to the learned in Europe, and some of them had never before perhaps appeared in print in this country; there is therefore no work to which the student can refer, if he wishes to ascertain the relative value of the widely-differing Alphabets in which these Specimens are printed.

Every effort, therefore, was made to procure a complete series; but as it was found that very many Alphabets could not be obtained, the design of supplying the comparative Tables was about to be relinquished.

As it is, however, well known to philologists that in the Imperial Printing-office at Vienna there exists an unrivalled collection of foreign types, formed by the skill and untiring diligence of the Imperial Commissioner, M. Alois Auer, the Publishers represented to the Imperial Government the difficulty experienced in enriching the BIBLE OF EVERY LAND with the necessary Alphabets, and solicited permission to purchase from the Imperial Printing-office those not procurable in England.

This appeal was immediately responded to; and with great liberality, His Majesty the Emperor at once directed a complete series of the Alphabets in all the characters



used throughout the book, together with the powers of each letter to be forwarded free of cost for the use of the present work.

The Alphabets, therefore, which the Publishers have the satisfaction to include in their work, are printed from types cast and prepared in the Imperial Printing-office at Vienna, and presented by the Emperor of Austria as a contribution to the BIBLE OF EVERY LAND.

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# A KEY

TO THE

## PRONUNCIATION OF THE ALPHABETS.

As almost every language has sounds or articulations peculiar to itself, which can never be described in writing, and must be heard to be rightly appreciated, it would be vain to attempt to define such sounds or articulations by numbers or otherwise. All that general readers, for whom this Work is intended, require, is to have an approximate idea of the value of every letter in Foreign Alphabets. This object will be attained by the following list of elementary sounds, the value of which is known to every English reader.

### VOWELS.

a	pronounced like	a in <i>fat</i> .
ā	„ „	a in <i>father</i> .
e	„ „	ay in <i>day</i> .
ê	„ „	é in the French <i>tête, fête</i> .
ě	„ „	e mute, in the French <i>je, me, te</i> , etc.
i	„ „	i in <i>pit</i> .
ī	„ „	ea in <i>peat</i> .
o	„ „	o in <i>dot</i> .
ō	„ „	ō in <i>dote</i> .
u	„ „	u in <i>pull</i> .
ū	„ „	oo in <i>pool</i> .
ü	„ „	the French <i>dur, pur</i> ; or like oo in <i>good</i> , as pronounced in Devonshire.
ai	„ „	ey in <i>eye</i> .
au	„ „	ow in <i>how</i> .
eu	„ „	the French <i>eu</i> in <i>peu, jeu</i> , etc.

In all other diphthongs or triphthongs each vowel is to have its full value independent of the others; e. g. *iao, i-a-o*, etc. *aoi, a-o-i*.

### CONSONANTS.

*b, d, f, k, l, m, n, p, q, r, s, t, v, w, x, y, z, th, sh*, to be pronounced as in English.

*g* always hard, as in *guard, game*, etc.

*h* prefixed is aspirate; joined to a consonant it is guttural, like *ch* in *loch*.

*j* as in the French, *jeu, je*, etc.

*ch* as in *Church*.

ñ a strong nasal.

' between a consonant and an *h*, shows that they are to be sounded distinct, thus *g'h, g-h*.

' before a consonant or a vowel is a strong guttural, as 'ain, the letter *ʔ, ʕ* or *ġ*, in Shemitic languages.

Most Indian Alphabets have a class of letters said to be cerebral or palatal, the pronunciation of which differs widely from most European sounds. Those letters are distinguished by a dot placed under; thus, *ḍ, ḍ'h, ṭ, ṭ'h, ṇ*, etc.

In all other combinations, every consonant is to have its full value.

## PRONUNCIATION OF THE ALPHABETS.

### THE PHONETIC ALPHABET.

The Phonetic Alphabet consists of 34 letters, namely, the 24 useful letters of the common alphabet (*q* and *x* being rejected,) and 10 new ones. *C* is used for the sound of *sh*, or as *c* is pronounced in "vicious, social;" and *j* is used for the French *j* (*zh*), or *s* in "vision." Hence *tc* represents *ch*, *tch*, in *chess*, *catch*; and *dj* represents *J*, *dg*, in *John*, *edge*. *Y* and *w* are consonants; *wh* being replaced by *hw*. The vowels *a*, *e*, *i*, *o*, have invariably their short sounds as in *pat*, *pet*, *pit*, *pot*; *u* is pronounced as in *pull*. All the other old letters have their usual signification. The italic letters in the words in the third line denote the sounds of the letters.

	VOWELS.				CONSONANTS.		
<i>Phonotype.</i>	A æ, E e, I i;	O o, O o,	U u;	Œ œ:	H h, A d, W w.		
<i>Example.</i>	alms, age, air, eat;	all, ope,	food;	son, but:	thin, then,	sing.	
<i>Phonetic form.</i>	smz, edj, er, it:	ol, ep,	fud;	sœn, bst:	ðin, den,	siŋ.	

*U*, as in *unit*, *unite*, *duty*, *value*, is a double letter, and is written thus: "yunit, yuneit, diuti, valiu."

In the Book of Genesis, the Psalms, and the Gospel of Luke, printed in the Mikmak language by Mr Pitman, of Bath, in the Phonetic Alphabet, for the British and Foreign Bible Society, the vowel in *son*, *love*, *but*, is represented by "u." Since these portions of the Word of God were carried through the press, the more appropriate and elegant type "œ" has been adopted for this sound.

The order of the Phonetic Alphabet and the names of the letters are,

*Consonants.*—k, g; h; y: t, d; c, j; s, z; ð, d: p, b; f, v; w: ŋ, n, m; l, r.

*Names.*—ke, ge; etc; ye: ti, di; ie, ji; es, zi; id, di: pi, bi; ef, vi; we: iy, en, am; el, ar.

*Vowels.*—a, æ; e, e; i, i; o, o; œ, œ; u, u:

*Names.*—at, a; et, e; it, i; ot, o; st, œ; ut, u:

## CHINESE RADICALS.

一	1	口	30	彡	59	水	85	矛	110	至	133	辰	161	香	186
丨	2	口	31	彡	60	火	86	矢	111	白	134	走	162	馬	187
ノ	3	土	32	心	61	爪	87	石	112	舌	135	邑	163	骨	188
乙	4	士	33	小	62	爪	88	示	113	舛	136	邑	164	高	189
乚	5	父	34	小	63	父	89	肉	114	舟	137	西	165	高	190
丿	6	夕	35	戈	64	父	90	禾	115	艮	138	禾	166	髟	191
レ	7	大	36	戸	65	爻	91	穴	116	色	139	里	167	門	192
ニ	8	女	37	手	66	片	92	立	117	艸	140	金	168	閼	193
人	9	子	38	才	67	牙	93	竹	118	艸	141	長	169	鬲	194
イ	10	山	39	支	68	牛	94	米	119	虫	142	門	170	鬼	195
入	11	寸	40	文	69	牛	95	糸	120	血	143	阜	171	魚	196
八	12	小	41	文	70	犬	96	糸	121	行	144	隹	172	鳥	197
口	13	方	42	斗	71	彡	97	缶	122	衣	145	雨	173	鹵	198
ハ	14	斤	43	斤	72	玄	98	缶	123	ネ	146	隹	174	鹿	199
ン	15	山	44	斤	73	玉	99	网	124	西	147	雨	175	麥	200
凡	16	川	45	方	74	瓜	100	四	125	見	148	青	176	麻	201
口	17	川	46	无	75	瓦	101	四	126	見	149	非	177	黃	202
刀	18	川	47	日	76	甘	102	元	127	角	150	面	178	黍	203
力	19	工	48	月	77	生	103	羊	128	言	151	革	179	黑	204
夕	20	己	49	木	78	用	104	羽	129	言	152	韋	180	黽	205
匕	21	巾	50	欠	79	田	105	老	130	谷	153	韭	181	鼈	206
匕	22	干	51	止	80	疋	106	而	131	豆	154	音	182	鼓	207
匕	23	么	52	夕	81	疋	107	来	132	豕	155	頁	183	鼠	208
十	24	广	53	夕	82	火	108	耳	133	豕	156	風	184	鼻	209
卜	25	廴	54	母	83	白	109	耳	134	貝	157	飛	185	齊	210
口	26	廴	55	比	84	皮	110	聿	135	走	158	食	186	齒	211
巳	27	廴	56	毛	85	皿	111	肉	136	足	159	食	187	龍	212
厂	28	廴	57	氏	86	目	112	月	137	身	160	食	188	龜	213
ム	29	廴	58	气	87	目	113	臣	138	車	161	首	189	龜	214
又		廴	59		88	目	114		139						



BURMESE.				SIAMESE.								
အ	a	တ	t'ha	Ligatures.				စ	o	ဗ	ya	
အာ	ā	တတ	da					ကိ	kim	ပြ	pra	စာ
အိ	i	တတ	d'ha	ကု	ku	ပြ	ñ	စာ	i	စာ	ta	
အို	ī	တ	na	ကဲ	kae	ပြ	ñcha	စာ	ī	စာ	} t'ha	
အု	u	တ	ta	ကျိ	kyo	ပြ	dam	စာ	ii	စာ		
အူ	ū	တ	t'ha	ကြ	kra	ပြ	di	စာ	u	စာ	na	
အေ	e	တ	da	ကြိ	kri	ပြ	d'ham	စာ	ū	စာ	ba	
အဲ	é	တ	d'ha	ကြာ	krva	ပြ	n	စာ	r	စာ	pa	
အော	ō	တ	na	ကျိ } kvya	က	nna	ပြ	} mha	စာ	rr	စာ	p'ha
အော်	au	တ	pa		က	tta	ပြ		မ	စာ	l	စာ
အ့	ñ	တ	p'ha	ခံ	k'ham	ပြ	th'u	စာ	l	စာ	p'ha	
အ့	h	တ	ba	ခ	k'hu	ပြ	thth'i	စာ	ll	စာ	f'ha	
က	ka	တ	b'ha	ချ	k'hya	ပြ	th'va	စာ	e	စာ	p'ha	
ခ	k'ha	တ	ma	ခွ	k'hva	ပြ	di	စာ	ai	စာ	ma	
ဂ	ga	တ	ya	ဂ	gu	ပြ	du	စာ	ō	စာ	ya	
ဃ	g'ha	တ	ra	ငံ	nam	ပြ	dd'ha	စာ	au	စာ	ra	
င	ña	တ	la	စ	ch	ပြ	dd'yo	စာ	m	စာ	la	
စ	cha	တ	va	စံ	cham	ပြ	d'hrim	စာ	h	စာ	va	
ဆ	ch'ha	တ	sa	စုံ	chum	ပြ	d'hri	စာ	ka	စာ	sa	
ဒ	dja	တ	sha	စိ	chcha	ပြ	n	စာ	} k'ha	စာ	ha	
ဇ	dj'ha	တ	sa	စိ	chva	ပြ	nti	စာ		က	စာ	ba
ဇ	ña	တ	h	စို	ch'o	ပြ	ndi	စာ	က	စာ	ao	
တ	ta	တ	la	စို	dj	ပြ	nna	စာ	က	စာ	ka	
		တ		စို	djja	ပြ	nu	စာ	na	စာ	kī	
		တ				ပြ		စာ	} ch'a	စာ	ki	
		တ				ပြ		စာ		က	စာ	kī
		တ				ပြ		စာ	sa	စာ	kū	
		တ				ပြ		စာ		စာ	ku	
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PEGUESE.		TIBETAN.									
		Ligatures.									
က kg, g	ပ ph, bh	ཀ	ཐ	ཁ	ཌ	ཡ	ཌ	ལ	ལ	ལ	ལ
ခ kh, kg	မ m	ཁ	ད	ཁ	ཡ	ཁ	ཡ	ཁ	ཡ	ཁ	ཡ
င n	ယ y	ཁ	ဒ	ཁ	ལ	ཁ	ལ	ཁ	ལ	ཁ	ལ
စ ch, j	ရ r	က	စ	က	ဆ	က	ဆ	က	ဆ	က	ဆ
ည n	လ l	က	မ	က	ဏ	က	ဏ	က	ဏ	က	ဏ
တ t, d	ဝ v	က	ပ	က	မ	က	မ	က	မ	က	မ
ထ th, dh	ဃ s	က	ပ	က	မ	က	မ	က	မ	က	မ
ဏ n	ဟ h	က	ပ	က	မ	က	မ	က	မ	က	မ
ပ p, b	အ a	က	ပ	က	မ	က	မ	က	မ	က	မ
Ligatures.		Ligatures.									
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
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က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ	က	ကျ	က	ကျ	က	ကျ
က ka	ကျ ko	က	ကျ	က	ကျ</						

HEBREW.	RABBINICAL.	SAMARITAN.	SYRIAC.	ESTRANGELO SYRIAC.
א {spirit lenis	א	Ⲁ {spirit lenis	ܐ ܐ {spirit lenis	Ⲁ Ⲁ {spirit lenis
ב b, b'h	ב	Ⲃ b, b'h	ܒ ܒ ܕ ܕ b, v	Ⲃ Ⲃ Ⲃ Ⲃ b
ג g, g'h	ג	Ⲅ g, g'h	ܓ ܓ ܕ ܕ g	Ⲅ Ⲅ Ⲅ Ⲅ d
ד d, d'h	ד	Ⲇ d, d'h	ܕ ܕ ܕ ܕ h	Ⲇ Ⲇ Ⲇ Ⲇ he
ה h	ה	Ⲉ h	ܗ ܗ ܕ ܕ w, u	Ⲉ Ⲉ Ⲉ Ⲉ w, u
ו w, u	ו	Ⲋ h	ܘ ܘ ܕ ܕ ds	Ⲋ Ⲋ Ⲋ Ⲋ kh
ז ds	ז	Ⲍ w, u	ܙ ܙ ܕ ܕ kh, hh	Ⲍ Ⲍ Ⲍ Ⲍ t
ח kh	ח	Ⲏ ds	ܚ ܚ ܕ ܕ t	Ⲏ Ⲏ Ⲏ Ⲏ j
ט t	ט	Ⲑ kh	ܛ ܛ ܕ ܕ k, kh	Ⲑ Ⲑ Ⲑ Ⲑ c, k
י j, i	י	Ⲓ t	ܠ ܠ ܕ ܕ l	Ⲓ Ⲓ Ⲓ Ⲓ m
כ k, kh	כ	Ⲕ j, i	ܡ ܡ ܕ ܕ n	Ⲕ Ⲕ Ⲕ Ⲕ n
ל l	ל	Ⲗ k, kh	ܢ ܢ ܕ ܕ s	Ⲗ Ⲗ Ⲗ Ⲗ s
מ m	מ	Ⲙ l	ܥ ܥ ܕ ܕ p, f	Ⲙ Ⲙ Ⲙ Ⲙ p, ph
נ n	נ	Ⲛ m	ܦ ܦ ܕ ܕ ts, z	Ⲛ Ⲛ Ⲛ Ⲛ z
ס s	ס	Ⲝ n	ܩ ܩ ܕ ܕ k	Ⲝ Ⲝ Ⲝ Ⲝ k
ע 'a	ע	Ⲟ 'a	ܪ ܪ ܕ ܕ r	Ⲟ Ⲟ Ⲟ Ⲟ r
פ p, ph	פ	Ⲡ s	ܫ ܫ ܕ ܕ sch	Ⲡ Ⲡ Ⲡ Ⲡ sch
צ ts	צ	Ⲣ s	ܬ ܬ ܕ ܕ th	Ⲣ Ⲣ Ⲣ Ⲣ t, th
ק q	ק	Ⲥ p, ph		
ר r	ר	Ⲧ ts		
ש sch	ש	Ⲩ q		
ת t, th	ת	Ⲫ r		
א {aleph lamed	א	Ⲭ sch		
		Ⲯ t, th		
<b>Vowel and other Signs.</b>			<b>Ligatures.</b>	<b>Ligatures, etc.</b>
: " : : : : :			Ⲁ Ⲁ Ⲁ Ⲁ ll	Ⲁ Ⲁ l
~ " ~ ~ ~ ~ :			Ⲃ Ⲃ Ⲃ Ⲃ gg	Ⲃ Ⲃ ll
o q o < a p z			Ⲅ Ⲅ p la	Ⲅ Ⲅ zu
. . . . .				Ⲇ Ⲇ tha
			<b>Vowel Signs.</b>	
			Ⲁ Ⲁ Ⲁ Ⲁ Ⲁ Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ
			— — :: :	



PERSIAN ARBITRARIES.

MOORISH LETTERS.			
ا	آ		d
د	ذ		ds
س	ش	ص	} ss
س	ش	ص	
ظ	ظ	ظ	} dh
ظ	ظ	ظ	
ث	ث	ث	th
ك	ك	ك	dh
ف	ف		f
ق	ق		k

رَ r'h, d'h	رَ r' (d)	رَ r
ن n, n	گ gh	ک kh
چ k'h	ج k'	ج g'h
دَ d'h	دَ d'	دَ dh
پ ph	پ p	ب bh
تَ t'h	تَ t'	تَ th

## ETHIOPIIC AND AMHARIC.

ሀ	ha	ሠ	sa	ቀ	qa	ኀ	kha	ከ	ka	ዘ	za	*የ	dya	አ	pa	ተ	pa
ሁ	hu	ሡ	su	ቁ	qu	ኀ	khu	ኩ	ku	ዘ	zu	የ	dyu	አ	pu	ተ	pu
ሂ	hi	ሢ	si	ቂ	qi	ኀ	khi	ከ	ki	ዘ	zi	የ	dyi	አ	pi	ተ	pi
ሃ	hā	ሣ	sā	ቃ	qā	ኀ	kā	ከ	kā	ዘ	zā	የ	dya	አ	pā	ተ	pā
ሄ	he	ሤ	se	ቄ	qe	ኀ	khe	ከ	ke	ዘ	ze	የ	dye	አ	pe	ተ	pe
ህ	h	ሥ	s	ቅ	q	ኀ	kh	ከ	k	ዘ	z	የ	dy	አ	p	ተ	p
ሆ	hō	ሦ	sō	ቆ	qō	ኀ	khō	ከ	kō	ዘ	zō	የ	dyō	አ	pō	ተ	pō
ለ	la	ረ	ra	በ	ba	ኒ	na	ከ*	cha	ዘ*	ja	ገ	ga	አ	tza	Diphthongs.	
ሉ	lu	ሪ	ru	ቡ	bu	ኒ	nu	ከ	chu	ዘ	ju	ገ	gu	አ	tzu		
ሊ	li	ሪ	ri	ቢ	bi	ኒ	ni	ከ	chi	ዘ	ji	ገ	gi	አ	tzi		
ላ	lā	ራ	rā	ባ	bā	ኒ	nā	ከ	chā	ዘ	jā	ገ	gā	አ	tzā		
ሌ	le	ራ	re	ቤ	be	ኒ	ne	ከ	che	ዘ	je	ገ	ge	አ	tze		
ል	l	ር	r	ብ	b	ኒ	n	ከ	ch	ዘ	j	ገ	g	አ	tz		
ሎ	lō	ሮ	rō	ቦ	bō	ኒ	nō	ከ	chō	ዘ	jō	ገ	gō	አ	tzō		
ሐ	ha	ሰ	sa	ተ	ta	ፖ*	gna	ወ	wa	የ	ja	ጠ	t'ha	ፀ	za		
ሐ	hu	ሰ	su	ተ	tu	ፖ	gnu	ወ	wu	የ	u	ጠ	t'hu	ፀ	zu	ኀ	chua
ሐ	hi	ሰ	si	ተ	ti	ፖ	gni	ወ	wi	የ	ji	ጠ	t'hi	ፀ	zi	ኀ	chue
ሐ	hā	ሰ	sā	ተ	tā	ፖ	gna	ወ	wā	የ	jā	ጠ	t'hā	ፀ	zā	ኀ	chu
ሐ	he	ሰ	se	ተ	te	ፖ	gne	ወ	we	የ	je	ጠ	t'he	ፀ	ze	ከ	kua
ሐ	h	ሰ	s	ተ	t	ፖ	gn	ወ	w	የ	j	ጠ	t'h	ፀ	z	ከ	kui
ሐ	hō	ሰ	sō	ተ	tō	ፖ	gnō	ወ	wō	የ	jō	ጠ	t'hō	ፀ	zō	ከ	kūā
መ	ma	ጠ*	scha	ጥ*	tya	አ	a	ዐ	a	ደ	da	*ጠ	tscha	ፈ	fa	ከ	kue
ሙ	mu	ጠ	schu	ጥ	tyu	አ	u	ዐ	u	ደ	du	ጠ	tschu	ፈ	fu	ከ	ku
ሚ	mi	ጢ	schī	ጥ	tyi	አ	i	ዐ	i	ደ	di	ጠ	tschi	ፈ	fi	ገ	gua
ማ	mā	ጢ	schā	ጥ	tyā	አ	ā	ዐ	ā	ደ	dā	ጠ	tschā	ፈ	fā	ገ	gui
ሜ	me	ጢ	sche	ጥ	tye	አ	e	ዐ	e	ደ	de	ጠ	tsche	ፈ	fe	ገ	guā
ሙ	m	ጢ	sch	ጥ	ty	አ	ē	ዐ	ē	ደ	d	ጥ	tsch	ፈ	f	ገ	gue
ሞ	mō	ጢ	scho	ጥ	tyō	አ	ō	ዐ	ō	ደ	dō	ጠ	tschō	ፈ	fō	ገ	gu

ር new form for re.    ፡ to divide the words from each other.    :: to divide the sentences.    ✕ used only in the Bible.

\* These characters, with their seven vowels, are peculiar to the Amharic.

**PERSIAN.**

a e, i, o, u				Ligatures.				
ب	ب	ب	b	با	بچ	stsb	لر	س'هم
پ	پ	پ	p	بد	کح	s'h	لہ	بکک
ت	ت	ت	t	بک	سر	sr	لا	جکک
ث	ث	ث	s, th	بم	شستر	shr	لما	پ'ہر
ج	ج	ج	dj	بر	س	s	لم	ت'ہر
چ	چ	چ	tsch	پد	تسر	tsr	لہ	'ap
ح	ح	ح	h'	پر	تر	tr	لی	'apr
خ	خ	خ	kh	پک	سر	sr	ما	سم
د	د	د	d	پ'ہ	ظ	sh	مد	ghj
ذ	ذ	ذ	ds	سر	'ab	'ab	ند	ghr
ر	ر	ر	r	شتر	'as	'as	نہ	ghjr
ز	ز	ز	z	ش	h'r	h'r	نم	s'hma
س	س	س	s	ش	ghr	ghr	نی	pkk
ش	ش	ش	sch	نی	chr	chr	تد	llh
ص	ص	ص	ss	تب	ndsch	ndsch	لہ	ندھ
ض	ض	ض	ts	ت'ہ'	fr	fr	ہا	nhr
ط	ط	ط	t	ت'ہ	fm	fm	ہند	nmr
ظ	ظ	ظ	s	تر	fy	fy	ہسد	htd
ع	ع	ع	'a, 'i, 'o, 'u	تم	kr	kr	ہن	yr
غ	غ	غ	gh	تہ	km	km	ہپ	ylh
ف	ف	ف	f	تی	ky	ky	ید	by
ق	ق	ق	q	تب	ka	ka	یہ	ny
ک	ک	ک	ky, k	پ	kk	kk	بلہ	-m
ل	ل	ل	l	پ	kl	kl	پلہ	khdj
م	م	م	m	ر	mk	mk	یر	h'dj
ن	ن	ن	n	م	km	km	سمر	stsh
و	و	و	w, u	ح	ky	ky	سڈ	k-
ہ	ہ	ہ	h, t	خ	lb	lb	گھ	ghj
ی	ی	ی	y, i	سا	ld	ld	کھدج	p'hr
				سج	lp	lp	خر	



## ARMENIAN.

Roman.			Italic.		
Ա ա	Ծ ճ dz	Ջ ղ ղ stsh	Ա ա	Ծ ճ dz	Ջ ղ stsh
Բ բ բ	Կ կ կ g	Ռ ռ rh	Բ բ բ	Կ կ կ g	Ռ ռ rh
Գ գ գ	Հ հ հ h	Ս ս	Գ գ գ	Հ հ հ h	Ս ս
Դ դ դ	Ձ ջ ջ dz	Վ շ շ w, v	Դ դ դ	Ձ ջ ջ dz	Վ շ շ w, v
Ե ե ե ye, e	Ղ ճ ճ gh	Տ տ տ d	Ե ե ե ye, e	Ղ ճ ճ gh	Տ տ տ d
Զ շ շ z	Ճ ճ ճ dj	Ր ռ ռ r	Զ շ շ z	Ճ ճ ճ dj	Ր ռ ռ r
Է է է e	Մ ծ ծ m	Յ ջ ջ ts	Է է է e	Մ ծ ծ m	Յ ջ ջ ts
Ը լ լ ë	Յ յ յ h, j	Ի Վ Վ u, v	Ը լ լ ë	Յ յ յ h, j	Ի Վ Վ u, v
Թ թ թ th	Ն ն ն n	Փ փ փ p (hard)	Թ թ թ th	Ն ն ն n	Փ փ փ p (hard)
Ժ ժ ժ j	Շ շ շ sh	Ք ք ք k (hard)	Ժ ժ ժ j	Շ շ շ sh	Ք ք ք k (hard)
Ի ի ի i	Ո ո ո օ	Օ օ օ	Ի ի ի i	Ո ո ո օ	Օ օ օ
Լ լ լ l	Չ շ շ tsh չ	Ֆ ֆ f	Լ լ լ l	Չ շ շ tsh	Ֆ ֆ f
Խ խ խ kh	Պ պ պ		Խ խ խ kh	Պ պ պ	
Ligatures.			Ligatures.		
ԱԵ me	ՊԻ mi	ԱԶ me	ԱԵ me	ՊԻ mi	ԱԶ me
ԱՆ mn	ՎՆ wn	ԱԿ yew	ԱՆ mn	ՎՆ wn	ԱԿ yew
ԱԼ mg	ՊԽ mkh		ԱԼ mg	ՊԽ mkh	
Points.			Points.		
՝	՛	՛	՝	՛	՛

### Ligatures.

अ	a	ठ	t'ha	क	k	च	chcha	ल	tn	न	n	व	v
आ	ā	ड	da	क्क	kka	च्च	chna	ल्	tna	न्	nt	व्र	vra
इ	i	ढ	d'ha	क्त	kta	च्र	chra	त्र	tra	न्त	nta	श	s, sha
ई	ī	ण	na	क्त्य	ktya	च्व	chwa	त्व	twa	न्त्र	ntr	श्र	sha
उ	u	त	ta	क्त्र	ktra	च्च्म	ch'hma	ह	t'h	ल्य	ntrya	श्च	sna
ऊ	ū	थ	t'ha	क्त्वा	ktwa	च्च्ह	ch'hya	दु	du	त्व	ntwa	श्च	sra
ऋ	ri	द	da	क्क	kna	क्क	ch'hra	दु	dū	न्न	nna	श्च	scla
ॠ	rī	ध	d'ha	क्क्य	knya	क्क	ch'hwa	द्र	dr	न्न	nra	श्च	swa
ऌ	lri	न	na	क्क	kma	द	dj	द्ग	dga	प	p	श्च	sh
ए	e	प	pa	क्क्य	kya	श्च	djna, nya	द्ग्य	dgya	प	pt	श्च	shta
ऐ	ai	फ	p'ha	क्क	kra	ञ	ajra	द्ग्र	dgra	प	pta	श्च	shtya
ओ	ō	ब	ba	क्क्य	krya	न	n	द्ग'ह	dg'ha	प	pna	श्च	sht'ha
औ	au	भ	b'ha	क्क	kla	ञ्च	ncha	द्ग'ह्र	dg'hra	प	pra	श्च	shthya
क	ka	म	ma	क्क	kwa	ञ्ज	ndja	द्द	dda	प	pla	श्च	shna
ख	k'ha	य	ya	क्क	ksh	ञ्ज	nna	द्द्र	ddra	प	pwa	श्च	shwa
ग	ga	र	ra	क्क	ksha	ञ्ज	ttsa	द्द्व	ddwa	प	pvya	श्च	s
घ	g'ha	ल	la	क्क	k'h	ञ्ज	tpa	द्द'ह	dd'ha	फ	p'h	श्च	sna
ङ	ṅa	व	va	क्क	k'hna	ञ्ज	tma	द्द'ह्र	dd'hra	फ	p'hya	श्च	stra
च	cha	श	sa, sha	क्क	k'hra	ञ्ज	tya	द्द'ह्य	dd'hya	ब	b	श्च	sr
छ	ch'ha	स	sha	क्क	k'hwa	ञ्ज	tsha	द	dna	ब्र	bra	श्च	sra
ज	dja	ष	sha	ग	g	ञ्ज	t'sa	द	dba	भ	b'h	श्च	sla
झ	dj'ha	स	sa	ग	gn	ञ्ज	thma	द	dba	भ	b'hra	श्च	h
ञ	na	ह	ha	ग	gna	ञ्ज	thya	द	db'ha	म	m	श्च	hu
ट	ta	ळ	la	ग	gr	ञ्ज	dda	द	db'hya	म	mna	श्च	hū
				ग	gra	ञ्ज	ddha	द	db'hra	म	mra	श्च	hr
				ग	g'h	ञ्ज	dbha	द	dma	म	mra	श्च	hri
				ग	g'hna	ञ्ज	dya	द	dya	म	mra	श्च	hna
				ग	g'hra	ञ्ज	d'hna	द	dya	म	mra	श्च	hna
				ग	nka	ञ्ज	d'hma	द	dya	म	mra	श्च	hna
				ग	nksha	ञ्ज	d'hya	द	dya	म	mra	श्च	hna
				ग	nk'ha	ञ्ज	n	द	dya	म	mra	श्च	hna
				ग	nga	ञ्ज	nna	द	dya	म	mra	श्च	hna
				ग	ng'ha	ञ्ज	t	द	dya	म	mra	श्च	hna
				ग	nna	ञ्ज	tta	द	dya	म	mra	श्च	hna
				ग	nma	ञ्ज	ttra	द	dya	म	mra	श्च	hna
				ग	nya	ञ्ज	ttwa	द	dya	म	mra	श्च	hna
				ग	ch	ञ्ज		द	dya	म	mra	श्च	hna

## PALI.

Alphabet.			Ligatures.		
𑀀 a	𑀁 ka	𑀂 da	𑀃 kya	𑀄 } ta	𑀅 } ma
𑀆 ā	𑀇 ga	𑀈 d'ha	𑀉 ga	𑀊 }	𑀋 }
𑀌 i	𑀍 g'ha	𑀎 na	𑀏 gi	𑀐 ti	𑀑 mu
𑀒 ī	𑀓 na	𑀔 pa	𑀕 g'ha	𑀖 tu	𑀗 mba
𑀘 u	𑀙 cha	𑀚 p'ha	𑀛 } chi	𑀜 tva	𑀝 mbu
𑀞 ū	𑀟 ch'ha	𑀠 ba	𑀡 }	𑀢 tvā	𑀣 ya
𑀤 e	𑀥 dja	𑀦 b'ha	𑀧 chcha	𑀨 dd'ha	𑀩 yya
𑀪 ai	𑀫 dj'ha	𑀬 ma	𑀭 chcha	𑀮 dva	𑀯 ru
𑀱 o	𑀲 na	𑀳 ya	𑀴 chya	𑀵 nu	𑀶 si
𑀸 au	𑀹 tā	𑀺 ra	𑀻 djj'ha	𑀼 nta	𑀽 } sī
𑀿 m	𑁀 ṭ'ha	𑁁 } la	𑁂 ncha	𑁃 nd'ha	𑁄 }
𑁅 h	𑁆 ḍa	𑁇 } va	𑁈 ṭi	𑁉 nna	𑁊 ssa
	𑁋 d'ha	𑁌 } sa	𑁍 ṭṭha	𑁎 bba	𑁏 division
	𑁐 na	𑁑 } ha	𑁒 ṇa	𑁓 bha	𑁔 ulhi
	𑁕 ta				
	𑁖 t'ha				



BENGALÉE.		AHOM OR ASSAMESE.		URIYA OR ORISSA.	
অ a	ও na	ম k, g	৩ ph, bh	ଅ a	ଟ ta
আ ā	ট ta	ন kh, gh	ভ m	ଆ I ā	ଠ t'ha
ই i	ঠ t'ha	র n	৩ y	ଇ i	ଡ da
ঈ ī	ড da	চ ch, j	৳ r	ঈ ī	ঢ d'ha
উ u	ঢ d'ha	ন ch, j	৳ l	উ u	ণ na
ঊ ū	ণ na	ন n	৳ b	ঊ ū	ত ta
ঋ r	ত ta	ত th, dh	৳ s	ঋ r	থ t'ha
ৠ rr	থ t'ha	দ n	৳ h	ৠ rr	দ da
ল l	দ da	প pa	৳ a	ঌ e	ধ d'ha
এ e	ধ d'ha	ফ ph		঍ ai	ণ na
ঐ ai	না na	ব ba		ড o	ন na
ও ō	প pa	ভ b'ha		ও ō	প pa
ঔ au	ভ b'ha	ম ma		ও ঐ au	ফ p'ha
ক ka	ম ma	য ya		৳ m	ব ba
খ k'ha	য ya	রা ra		৳ r	ব b'ha
গ ga	রা ra	লা la		৳ ka	ম ma
ঘ g'ha	লা la	সা sa		৳ k'ha	য ya
ঙ na	সা sa	শা sha		৳ ga	রা ra
চ cha	শা sha	হ ha		৳ g'ha	লা la
ছ chcha	হ ha			৳ na	বা va
জ dja				৳ cha	সা sa
ঝ dj'ha				৳ chcha	ধ da
				৳ dja	শ sha
				৳ djha	হ ha
				৳ na	

Ligatures.		Ligatures.	
ক্ ta	প্র pra	ম ka	৳ ko
ক্ kra	প্র b'hra	ম k̄a	ম্ ক̄ k̄o
ক্ kya, ksha	য ya	ম ki	ম্ ক̄ ku
গ্ gna	র r	ম k̄i	ম্ ক̄ kai
জ্ djna, nya	র ru	ম ku	ম্ ক̄ kau
ঞ ncha	লা la	ম k̄u	ম্ ক̄ kau
ঞ n'dja	লা lla	ম ke	ম্ ক̄ keu
ত t	লা sra	ম k̄e	ম্ ক̄ koi
ত্র tra	স্ব swa		
দ্ dda	শ্ shta		
দ্র dru	শ্ shna		
ধ্ d'hva	স্ত sta		
না -na	স্ত s'tha		
ন্ত ntu	স্ম sma		
ন্ত'ha nt'ha	স্ব swa		
ন্ত'ha nd'ha	স্ত stra		
ন্মা nma	ম m		
ন্বা nva	পা pause		
প্ত pta			

Ligatures.	
କ୍ର kra	ତ୍ର tra
କ୍ଷ ksha	ଫ -ya
ଚ୍ଚ chchi	ସ୍ଥ stha
କ୍ନ kna	ସ୍ତ shta
ତ୍ତ t'thi	ମ୍ବ'ha mb'ha
	଼ pause

SINDHEE.	MOULTAN OR WUCH.		CASHMERIAN.	
म a	म a	७ dha	अ a	ज jha
८ i			इ ā	न na
७ u			उ ī	त ta
३ ka	८ i	७ na	४ १ ī	० tha
५ kha			उ ५ u	र da
१ ga	७ u	५ pa	ऊ २ ū	ध dha
५ gha			८ r	न na
४ ca	२ ka	५ pha	८ r	त ta
७ cha			८ l	थ tha
३ ja	२ } kha	५ ba	८ l	द da
५ jha	३ }	५ ma	८ e	ध dha
३ na	३ }		८ ai	न na
३ ta			८ ō	प pa
५ tha	५ ga	५ ya	८ au	फ pha
७ da			८ m	ब ba
५ na	४ ca	४ ra	८ h	भ bha
७ ta			क ka	म ma
५ tha	४ cha	४ la	प kha	य ya
७ dha			ग ga	र ra
५ na	३ ja	५ va	५ gha	ल la
५ pa			८ na	व va
५ pha	५ da	५ sa	८ ca	म ca
७ ba			८ cha	ष sha
५ bha	५ na	५ ha	८ ja	स sa
५ ma				ह ha
५ ya				
२ ra	३ ta	५ tra		
२ la	५ tha	५ pause		
० va	३ da			
५ sa				
५ ha				
५ tra				

Ligatures.	
क kya	प pra
म cu	भ mpa
८ jya	ल rja
अ tma	म cū
उ tu	भ sma
म ncu	स sva
न nu	ह hya
ह nya	५ { vowel omitted

## GUJERATTEE.

## Ligatures.

કા } કા } <sup>a</sup>	જા djha	કા ki	જા dj'hi	કુ t'hu	કુ } કુ } <sup>b'hu</sup>
ઠા } ઠા } <sup>a</sup>	ટા ta	કુ ku	કુ dj'hu	કુ t'hū	કુ } કુ } <sup>b'hu</sup>
ઠા } ઠા } <sup>a</sup>	ડા da	કુ kū	જા dj'hū	દા di	જા } જા } <sup>b'hū</sup>
ઠા i	ઢા dha	ખા k'hi	ટા ti	કુ du	જા } જા } <sup>b'hū</sup>
ઠા u	ના na	ખા k'hu	કુ tu	કુ dū	વા vi
ઠા ū	તા ta	ખા k'hū	રુ tū	ધા d'hi	કુ vu
ઠા r	થા t'ha	ગા gi	ઠા t'hi	કુ d'hu	કુ vū
ઠા } ઠા } <sup>e</sup>	દા da	કુ gu	કુ t'hu	કુ d'hū	લી li
ઠા } ઠા } <sup>e</sup>	ધા d'ha	ગુ gū	રુ t'hū	ના ni	કુ lu
ઠા } ઠા } <sup>o</sup>	ના na	ધા g'hi	ઠા di	કુ nu	કુ lū
ઠા } ઠા } <sup>o</sup>	પા pa	કુ g'hu	કુ dū	કુ nū	રિ ri
ઠા } ઠા } <sup>o</sup>	પા p'ha	કુ g'hū	કુ dū	પા pi	કુ ru
ઠા } ઠા } <sup>au</sup>	બા ba	ચા chi	ઠા d'hi	કુ pu	રુ rū
ઠા } ઠા } <sup>au</sup>	બા b'ha	કુ chu	કુ d'hu	કુ pū	સિ si
ઠા } ઠા } <sup>au</sup>	ભા bhu	કુ chū	કુ d'hū	ખા p'hi	કુ su
ઠા } ઠા } <sup>au</sup>	મા ma	છા chehi	ના ni	કુ p'hu	કુ sū
ઠા ka	વા va	કુ chchu	ના nu	કુ p'hū	શિ shi
ઠા k'ha	લા la	છા chchū	ના nū	બા bi	શુ shu
ઠા ga	રા ra	ઠા } ઠા } <sup>dji</sup>	ના ti	કુ bu	શુ shū
ઠા g'ha	સા sa	ઠા } ઠા } <sup>dji</sup>	કુ tu	કુ bū	હિ hi
ઠા cha	સા sa	કુ dju	કુ tū	જા } જા } <sup>b'hi</sup>	કુ hu
ઠા chcha	હા ha	કુ djū	જા t'hi	જા } જા } <sup>b'hi</sup>	કુ hū
ઠા dja					



MAHRATTA.		TAMUL.			
अ a	ट t'ha	அ a	ழ rla	அண nei	லு lu
आ ā	उ da	ஆ ā	ண na	தி ti	லூ lū
ई i	ट d'ha	இ i	கி ki	தி̄ tī	லை lai
ई ī	ण na	ஈ ī	கீ kī	து tu	வி vi
उ u, ū	त ta	உ u	கு ku	தூ tū	வீ vī
र r	थ t'ha	அண u	கூ kū	நி ni	அ vu
ए e	द da	எ e, ē	நி̄ nī	நி̄ nī	ஆ vū
ऐ ai	ध d'ha	ஐ ei	நி̄ nī	நு nu	ழ ri
ओ ō	न na	ஒ o, ō	நு nu	நூ nū	ழ̄ rī
औ au	प pa	அண au	நூ nū	பி pi	ரு ru
क ka	फ p'ha	க ka, ga	சி chi	பி̄ pī	ரூ rū
क'ha k'ha	भ ma	ங na	சி̄ chī	பு pu	லி li
ग ga	य ya	ச {cha, ja, sha}	சு chu	பு̄ pū	லி̄ lī
घ g'ha	र ra	சு na	சூ chū	மி mi	லு lu
न na	ल la	த ta, da	தி ni	மி̄ mī	லூ lū
च cha	व va	ண na	தி̄ nī	மு mu	லா rha
छ chcha	श sa	த ta, da	து nu	மு̄ mū	றி rhi
ज dja	ष sha	ந na	தூ nū	யி yi	றி̄ rhī
झ dj'ha	स sa	ப pa, ba	ட ti, dī	யி̄ yī	று rhu
ञ na	ह ha	ம ma	ட̄ tī, dī̄	யு yu	றூ rhū
ट ta	ळ la	ய ya	டு tu, dū	யு̄ yū	ந na
	ल̄ la	ர ra	டு̄ tū, dū̄	ரி ri	நி̄ nī
		ல la	ண na	ரி̄ rī	நி̄ nī
		அ va	ணி̄ nī̄	ரு ru	நு nu
		அ sha	ணி̄ nī̄	ரு̄ rū	நூ nū
		அ la	ணு̄ nū	லி li	அண nei
		அ rha	ணூ̄ nū̄	லி̄ lī̄	

## TELINGA.

అ	a	చ	cha, tsa	వ	va	చి	chi	జు	ddu	రా	ra
ఆ	ā	ఛ	chcha, ts'ha	శ	sa	చు	chu	జ్ఞ	dd'ha	రి	ri
ఇ	i	జ	dja, dza	ష	sha	ఛె	che	భ	d'ha	రీ	rī
ఈ	ī	ఝ	dj'ha, dz'ha	స	sa	ఝా	djha	నా	na	రు	ru
ఉ	u	జొ	na	హ	ha	ల్లా	djhi	ని	ni	ల	l
ఊ	ū	ట	ta	లా	la	ల్లు	djhu	నీ	nī	లి	li
ఋ	ru	ఠ	t'ha	ర	rha	జొ	na	ను	nu	లు	lu
ౠ	rū	డ	da	ఁ	pause	జొ	nu	నె	ne	లో	lo
ల్	lu	ఢ	d'ha	క	ka	జ్ఞ	nū	న్న	nna	లీ	lla
ల్ల	lū	ణ	na	కు	ku	తె	te	పో	po	లి	lli
ఎ	e	త	ta	కూ	kū	డు	du	పు	ppu	వా	va
ఏ	ē	థ	t'ha	కో	ko	దు	dū	బ	ba	వె	ve
ఐ	ai	ద	da	క్ష	ksha	తి	ti	బు	bu	వ్వా	vva
ఓ	o	ధ	d'ha	గె	ge	తీ	tī	భూ	bhu	వ్వు	vvu
ఔ	ō	న	na	గొ	ge	తు	tu	మా	ma	శి	shi
ఌ	au	ప	pa	గౌ	gau	తె	te	మి	mi	షా	sha
ం	m	ఫ	p'ha	గ్	g'ha	త్తు	ttu	ము	mu	షా	shta
ః	h	బ	ba	ఘ	ghu	త్ర	tra	మె	me	సా	sa
క	ka	భ	b'ha	ఘ	ghu	దా	da	మో	mo	సా	ssa
ఖ	k'ha	మ	ma	ఘ	ghū	ది	di	మ్మ	mma	అ	a
గ	ga	య	ya	జొ	na	దు	du	యా	ya	ఁ	ā
ఘ	g'ha	ర	ra	జొ	na	దె	de	యె	ye	ఁ	ā
జ	na	ల	la	జొ	nu	దొ	do	యొ	yo	ఁ	ā

## KARNATA.

ಅ	a	ಗ	ga	ಫ	p'ha	ಡೆ	de	ಮ್ತ	mma
ಆ	ā	ಘ	g'ha	ಬ	ba	ಡೊ	do	ರಾ	rā
ಇ	i	ಜ	na	ಭ	b'ha	ತಿ	ti	ರೆ	re
ಈ	ī	ಚ	cha	ಮ	ma	ತು	tu	ಲಾ	lā
ಉ	u	ಛ	chcha	ಯ	ya	ತೆ	te	ಲೊ	lō
ಊ	ū	ಜ	dja	ರ	ra	ತ್ತು	ttu	ಯೆ	-ya
ಋ	r	ಝ	dj'ha	ಲ	la	ತ್ತಿ	tte	ವಾ	vā
ೠ	rr	ಞ	na	ವ	va	ತ್ರ	tra	ವು	vu
ಇ	l	ಟ	ṭa	ಶ	sa	ದಿ	di	ವು	vvu
ಏ	ll	ಠ	ṭha	ಷ	sha	ದೆ	de	ಷ	sha
ಎ	e	ಡ	ḍa	ಸ	sa	ದ್ರಿ	dri	ಷ	shta
ಐ	e	ಢ	d'ha	ರಾ	ha	ನಾ	na	ಹೊ	ho
ಐ	ai	ಣ	ṇa	ಲ	la	ನಿ	ni	ಅ	ā
ಒ	o	ತ	ta	ರಾ	ra	ನು	nu	ಔ	au
ಒ	o	ತ	t'ha	ಕು	ku	ನೆ	ne	ಒ	ō
ಒ	au	ದ	da	ಕೆ	ke	ಮ್ತ	mna	ಐ	i
ಂ	m	ದ	d'ha	ಕೊ	ko	ಪು	pu	ಪ್ರ	pra
ಃ	n	ನ	na	ಕ್ಷ	ksha	ಬು	b'hu	ಽ	{ sign of duplication
ಕ	ka	ಪ	pa	ಗ	gu			ಲ ಲ	l, ll
ಖ	k'ha								



## MALAYALIM.

## Ligatures.



അ a	നെ na	കു ku	തു tu	ബ്ര bra	ലി lia
ആ ā	ട ta, da	കു kū	തു tr	ഭ b'hu	ലു llu
ഇ i	ഠ t'ha	കി kr	തത tta	ഭ b'hū	വ -va
ഈ ī	ഡ da	കക kku	തത ttu	ഭ bhr	വു vu
ഉ u	ഢ d'ha	കക kku	തത tma	ഭ bhra	വു vr
ഊ ū	ണ na	കി kra	തത tra	മ mu	വു vva
ഋ ri	ത ta, da	കി kla	തത tru	മ mu	സ su
ൠ rī	ഥ t'ha	കി ksha	തത tsa	മ mr	ശാ scha
ഌ l	ദ da	കി ksa	ദ du	മ mma	ശു sru
എ ll	ഡ d'ha	ഗ gu	ദ dr	മ mla	ശാ ssa
എ e	ന na	ഗ gr	ഡ ddha	വ -ya	ഷ shta
ഏ ē	പ pa, ba	ഗ gda	വ dya	യ yu	ഷ sht'ha
ഈ ai	ഫ p'ha	ഗ gna	ന n	യ yka	ഷ shpa
ഒ o	ബ ba	ഗ gra	ന nu	യ ykka	സു sū
ഓ o	ഭ b'ha	ഗ ghra	ന nr	യ ykku	സു sta
ഔ au	മ ma	ക nka	ന nta	യ yta	സു stu
ം m	യ ya	ക nku	ന ntu	യ ytu	സു st'ha
ക ka, ga	ര ra	ഞ nna	ന ntra	യ yma	സു sma
ഖ k'ha	ല la	ച chu	ന nda	യ yu	സു sra
ഗ ga	വ va	ച chcha	ന ndha	യ yyu	സു ssu
ഘ g'ha	ശ sa	ച chchu	ന nna	ര ru	സു s-ha
ങ na	ഷ sha	ജ dja	ന nma	ര rū	സു hu
ച {cha, dja, sha}	സ sa	ഞ്ച ncha	വ nva	ര rgga	സു hū
ഛ chcha	ഹ ha	ഞ്ഞു nnu	പ pu	ര rtha	ഹ hr
ജ dja	ല la	ട tu	പ pū	ര l	ല l
ഝ d'ha	രി ri	ട്ട ttu	പ pta	ല lu	ല lla
ഞ d'ha	റ rha	കെ nka	പ pna	ല lkku	ര rlu
		ണ്ടു ntu	പ ppa	ല lpa	ര ritu
		ഞ്ഞ nma	വ pra	ല lma	ര rhu
		തു tu	വ bu		

## Figures.




൧ 1	൨ 2	൩ 3	൪ 4	൫ 5
൬ 6	൭ 7	൮ 8	൯ 9	൦ 0

CINGALESE.				MALDIVIAN.	
		Ligatures.		Old Form.	New Form.
අ a	ට ta	ක k	පු pu	හ h	h
ආ á	ඨ t'ha	කෑ kra	බ b	ර rh	rh
ඉ i	ඳ da	කෂ ksha	භ b'hu	න n	n
ඊ í	ඳි d'ha	ග g	මි mi	ර r	r
උ u	න na	ඟ ngna	මු mu	භ b	t
ඌ ū	ත ta	වි ti	මු mba	ල l	l
ඍ e	ථ t'ha	වි tī	ය ya	ක k	k
ඎ ē	ද da	ත් t	ර r.	ආ a	a
ඏ ai	ධ d'ha	භ tva	ර ri	භ w	w
ඐ o	න na	ද da	ර rī	භ m	m
ඓ ō	ථ pa	දි di	ර් rga	භ f	f
ඒ ae	ථ p'ha	දු du	ල l	භ d	d
ඈ ā	බ ba	දෑ dae	ලු lu	භ t	t
ඉ m	භ b'ha	ද් dra	ච v	භ vi	vi
ක ka	ම ma	ද්‍ර dri	ච vī	භ s	s
ක' k'ha	ය ya	ඳ dd'ha	ච vī	භ s	s
ග ga	ර ra	න n	ච vī	භ s	s
ග' g'ha	ල la	නි ni	ච vī	භ s	s
ඛ na	ච va	නු nu	ච vī	භ s	s
ච cha	භ sa	භ්‍ර nva	ච vī	භ s	s
ච් chcha	භ sha	ච් p	ච vī	භ s	s
ච්ඞ dja	භ sa	ච් pi	ච vī	භ s	s
ච්ඞ' dj'ha	භ ha	ච් hi	ච vī	භ s	s
ඞ na	ල la				

## PERSIAN SIGNS.

 } ch  
 } p

## ARABIC SIGNS.

 z  
 gh  
 a

## Vowel Points.

 a  
 e  
 i  
 u  
 o  
 ā  
 ī  
 ū

IRISH.		MÆSO-GOTHIC.	ANGLO-SAXON.	ENGLISH.	
No. 1.				Roman.	Italic.
α α } <sub>a</sub>	l l l	Ð a	Æ a a	A a	A a
Ɀ Ɀ } <sub>a</sub>	ḡ ḡ ḡ ḡ ḡ	B b	B b b	B b	B b
b b b	ṇ ṇ ṇ ṇ	ƿ g	C c c	C c	C c
C c c	O o o	ḏ d	D d d	D d	D d
o o d	p p p	ē e	E e e	E e	E e
ē e e	ṛ ṛ } <sub>r</sub>	u q	F f f	F f	F f
ƿ ƿ f	ṛ ṇ } <sub>r</sub>	z z	Ʒ Ʒ g	G g	G g
Ʒ Ʒ g	s s ƿ s	h h	h h h	H h	H h
h h h	τ τ t	ϥ th	I i i	I i	I i
l i j i	u u u	lī i	k k k	J j	J j
	v v v	R k	L l l	K k	K k
		Λ l	ƿ m m	L l	L l
		ḡ m	N n n	M m	M m
		ḡ n	O o o	N n	N n
		Ʒ y	P p p	O o	O o
		n u	R p r	P p	P p
		π p	s ƿ s	Q q	Q q
		ṛ r	T τ t	R r	R r
		s s	U u u	S s	S s
		T t	V p v	T t	T t
		Y v, y	X x x	U u	U u
		ƿ f	Ý ý. y	V v	V v
		ḡ w	Z z z	W w	W w
		Q o	Ʒ Ʒ } <sub>dh, th</sub>	X x	X x
			ƿ ƿ } <sub>dh, th</sub>	Y y	Y y
				Z z	Z z

No. 2.					
α α a	N n n				
δ b b	O o o				
C c c	p p p				
o o d	ṛ p r				
ē e e	s ƿ s				
p p f	τ τ t				
Ʒ Ʒ g	u u u				
h h h	4 agus				
l i i	ñ nn				
z l l	m rr				
m m m					

GERMAN.				OLD ENGLISH.		GREEK.
Gutenberg.		Common.				
À Á a a	ā ar	ha ha	quod	Α α	a	Α α a
Β b b	ā an, an	he he	que	Β β	b	Β β b
Γ c c	ō ao	ho ho	quoque	Γ γ	c	Γ γ g
Δ d d	ba ba	h h, etc	quā	Δ δ	d	Δ δ d
Ε e e	be be	ī in, im	r	Ε ε	e	Ε ε e
Ɔ f f	bo bo	j j	re	Ζ ζ	f	Ζ ζ z
Θ g g	bet bet	il il	w re	Η η	g	Η η ê
Θ h h	ī {can, cum,}	m mm	rū	Θ θ	h	Θ θ th
Ι i i	ch ch	nd nd	s s	Ι ι	i	Ι ι i
Κ k k	ct ct	ā } nn	ss	Κ κ	k	Κ κ k
Λ l l	con con	ā } nn	st	Λ λ	l	Λ λ l
Μ m m	cha cha	ā an	se	Μ μ	m	Μ μ m
Ν n n	che che	ō on	t ter	Ν ν	n	Ν ν n
Ο o o	cho cho	p pre	i ta	Ξ ξ	x	Ξ ξ x
Π p p	co co	p pri	th th	Ο ο	o	Ο ο o
Q q q	da da	pe pe	the the	Π π	p	Π π p
R r r	de de	pp pp	uer uer	Ρ ρ	r	Ρ ρ r
S s s	den den	ppe ppe	um um	Σ σ s	s	Σ σ s
T t t	dem dem	pro pro	uer uer	Τ τ	t	Τ τ t
U u u	do do	per per	ua ua	Υ υ	u	Υ υ u
V v v	est, en	prop prop	ub ub	Φ φ	ph	Φ φ ph
W w w	re, er	que que	us us	Χ χ	k'h	Χ χ k'h
X x x	fi fi	qua qua	va va	Ψ ψ	ps	Ψ ψ ps
Y y y	gi gi	qui qui	z	Ω ω	ō	Ω ω ō
Z z z	gra gra					

## Accents.

ḡ ḡ ḡ ḡ  
 ḡ ḡ ḡ ḡ  
 ḡ ḡ ḡ ḡ



ALBANIAN.			RUSSIAN, SERBIAN AND WALLACHIAN.		
Но. 1.	Но. 2.		Roman.	Italic.	
А а a	а a	к ngh	А а a	А а a	Ц ц ts
В в b	в e	г gj	Б б b	Б б b	Ч ч tsh
Г г i	г i	д ngj	В в w, v	В в w, v	Ш ш sh
Д д o	д o	е γ	Г г g, h	Г г g, h	Щ щ shtsh
Е е y	е u	ж ps	Д д d	Д д d	Ъ ъ (mute)
Ж ж u	ж } u	з h	Е е ye, e	Е е . e	Ы ы ui
З з b	з } u	х ch	Ж ж j	Ж ж j	Ь ь (soft)
И и g	и e	э ch	З з z	З з z	Е е e
К к j	к s	т q	И и i	И и i	Ъ ъ ye
Л л dh	л s	д A d	Й й i	Ю ю yu	Ю ю yu
М м d	м ts	ж nd	І і i	Я я ya	Я я ya
Н н th	н ds	з e	К к k	Ө ө ph	Ө ө ph
О о z	о ds	б b	Л л l	У у y, w	У у y, w
П п k	п nds	в mb	М м m	Ъ ъ ly	М м m
Р р kj	р w	з p	Н н n	Ь ь ny	Н н n
С с i	с l	в n	О о o	Ъ ъ ty	О о o
Т т m	т lj	в tsch	П п p	Ъ ъ dsh	П п p
У у n	у kj	г dsch	Р р r	Ц ц ddsh	Р р r
Ф ф ng	ф k	г ndsch	С с s	Ѣ ѣ u	С с s
Х х p	х x	д st	Т т t	І ѣ iu	Т т t
Ц ц ss	ц rr	д sch	У у u	Ѣ ѣ ia	У у u
Ч ч t	ч f	д j	Ф ф f	Ѣ ѣ un	Ф ф f
Ш ш f	ш } s	д scht	Х х ch	І ѣ ia	І ѣ ia
Щ щ ch	щ } s	д te			
Ъ ъ x	ъ m	д nj			
Ы ы tz	ы j	д as			
Ь ь tzj	ь gh	д w			
Э э z	э				

## SCLAVONIC.

Glagolitic.		Old Sclabonic, No. 1.		Old Sclabonic, No. 2.			
Ѧ Ѧ	a	Ѧ Ѧ	p	Ѧ Ѧ	a	Ѧ Ѧ	f
Ѣ Ѣ	b	Ѣ Ѣ	} r	Ѣ Ѣ	b	Ѣ Ѣ	kh
Ѥ Ѥ	w, v	Ѥ Ѥ		Ѥ Ѥ	w, v	Ѥ Ѥ	ot
Ѧ Ѧ	g	Ѧ Ѧ	s	Ѧ Ѧ	} h	Ѧ Ѧ	ts
Ѩ Ѩ	d	Ѩ Ѩ	t	Ѩ Ѩ		Ѩ Ѩ	tsh
Ѭ Ѭ	e	Ѭ Ѭ	u	Ѭ Ѭ	d	Ѭ Ѭ	sh
Ѯ Ѯ	j	Ѯ Ѯ	} f	Ѯ Ѯ	e	Ѯ Ѯ	shtsh
Ѱ Ѱ	z	Ѱ Ѱ		Ѱ Ѱ	} s (soft)	Ѱ Ѱ	(mute)
Ѳ Ѳ	} i	Ѳ Ѳ	kh	Ѳ Ѳ		Ѳ Ѳ	ui
Ѵ Ѵ		Ѵ Ѵ	ts	Ѵ Ѵ	i	Ѵ Ѵ	(soft)
Ѷ Ѷ	y, dy	Ѷ Ѷ	tsh	Ѷ Ѷ	j	Ѷ Ѷ	ye
Ѹ Ѹ	k	Ѹ Ѹ	sh	Ѹ Ѹ	i	Ѹ Ѹ	e
Ѻ Ѻ	l	Ѻ Ѻ	} shtsh	Ѻ Ѻ	k	Ѻ Ѻ	yu
Ѽ Ѽ	m	Ѽ Ѽ		Ѽ Ѽ	l	Ѽ Ѽ	} ya
Ѿ Ѿ	} n	Ѿ Ѿ	(soft)	Ѿ Ѿ	m	Ѿ Ѿ	
Ѣ Ѣ		Ѣ Ѣ	ye	Ѣ Ѣ	n	Ѣ Ѣ	} o
Ѥ Ѥ	} o	Ѥ Ѥ	yu	Ѥ Ѥ	o	Ѥ Ѥ	
Ѧ Ѧ		Ѧ Ѧ		Ѧ Ѧ	p	Ѧ Ѧ	(soft)
				Ѧ Ѧ	r	Ѧ Ѧ	psi
				Ѧ Ѧ	t	Ѧ Ѧ	th or f
				Ѧ Ѧ	y	Ѧ Ѧ	

## MANTCHOU.

## MONGOLIAN.

ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	a
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	e
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	i
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	o
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	u
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	o
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	an
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	n
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	k
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	'g
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	kh
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	b (soft)
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	'p
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	s
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	sch
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	t
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	d
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	t
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	d
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	i
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	m
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	tsh
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	dsh
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	y

ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	k
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	g
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	kh
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	r
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	f
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	w
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	ts
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	ths
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	sh (soft)
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	ss
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	tsh'h
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	dsh'h

## Ligatures.

ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	bi
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	bo
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	bu
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	bo,
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	pi
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	ki
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	ku
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	me

ᠠ	il	ᠠ	mi	ᠠ	al
ᠠ	gge	ᠠ	mo	ᠠ	re
ᠠ	gk	ᠠ	mu	ᠠ	rl
ᠠ	ma	ᠠ	ml	ᠠ	ye

ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	a
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	e
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	i
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	o
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	u
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	o
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	u
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	n
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	b
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	kh
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	gh
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	k
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	g
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	m
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	l
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	r
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	t
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	d
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	j, y
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	s, ds
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	ts
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	es
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	sch
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	w

## GEORGIAN.

## Civil.

ა	a	ბ	k	გ	t	დ	ts
ბ	b	წ	l	უ	u	ძ	dz
გ	g	მ	m	ვ	wl	წ	ts
დ	d	ნ	n	ფ	ph	ჭ	} dsh, dj
ე	e	ი, ie	i, ie	კ	k	ც	
ვ	w	ო	o	ღ	gh	ხ	kh
ზ	z	პ	p	ყ	q	ჭ	kkh
ჩ	h (mute)	ჯ	j	შ	sch	ჯ	dsh
ც	th	რ	r	ჩ	tsch	ჰ	h (mute)
ძ	i	ს	s				

## Ecclesiastical.

ჲ	a	ჲ	t
ჳ	b	ო, ოჲ	u
ჴ	g	ჳ	wi (u, ou)
ჵ	d	ჴ	p'h
ჶ	e	ჵ	k
ჷ	w, v	ბ	gh
ჸ	z (soft)	ჶ	q
ჹ	h (mute)	ჷ	sh
ჺ	th	ჸ	tsh
჻	i	ჹ	ts
ჼ	k	ჺ	ds
ჽ	l	჻	t'hs
ჾ	m	ჼ	kh
ჿ	n	ჽ	khk
პ	i	ჾ	{ dj' (French)
ჲ	o	ჿ	h (mute)
ჳ	p	პ	ho
ჴ	j (French)	ჲ	tsh
ჵ	r	ჴ	p'h
ჶ	s		

## Ligatures.

ამ	am	ეს	es	ის	is	სა	sa
არ	ar	ეწ	ewn	იწ	ikh	სს	ss
ას	as	ეხ	ekh	კე	ke	უე	ue
აკ	ak	ვა	wa	კებ	keb	ულ	ul
აგ	agh	ვას	was	ლნ	ln	ფე	phe
აკხ	akh	ვე	we	კს	ks	ფჲ	phw
ად	ad	ვლ	wl	კვა	kwa	ყა	qa
ედ	ed	ვლო	vlo	კვნ	kwn	ყდ	qd
ეგ	eg	ვღ	wgh	ლს	ls	ყვა	qwa
ელ	el	ვხ	wkh	მო	mo	ყვნ	qwn
ენ	en	თს	ths	ია	ja	შო	sho
ეპ	ep	თხ	thkh	რო	ro		



## JAPANESE. - KATAKANA CHARACTER.

					Ligatures.	Doubling Signs.
イ i	リ } ri	ナ na	ケ ke	ミ } mi	云 iu, i-i	}
ロ ro	リ } ri	ラ } ra	ゲ ge	ミ } mi	厩 domo	
ハ fa	ヌ nu	ラ } ra	フ fu	ミ } mi	玉 tama	
バ ba	ル } ru	ム } mu	ブ bu	ミ } mi	ツ tsudza	}
パ pa	ル } ru	ム } mu	プ pu	ミ } mi	ツ tsumi	
ニ ni	ワ wa	ム } mu	コ ko	シ } si	ウ umi	
ホ } fo	カ ka	ウ } u	ゴ go	シ } si	クuri	}
ホ } fo	ガ ga	ウ } u	エ e or ye	ジ } zi	ク kumi	
ボ bo	ヨ yo	ウ } u	テ te	ジ } zi	ヤ yami	
ホ° po	タ ta	サ } sa	デ de	エ ye	マ mama	}
ヘ } fe	ダ da	サ } sa	ア } a	ヒ fi	フ fumi	
ヘ } fe	レ } re	ノ no	ア } a	ビ bi	サ sazi	
ベ } be	レ } re	オ } o	サ sa	ピ pi	ミ mina	}
ベ } be	ソ so	オ } o	ザ } za	モ } mo	ミ mia	
ペ pe	ゾ } zo	ク ku	ガ } ga	セ } se	ミ mia	
ト to	ヅ } zu	グ } gu	キ ki	ゼ } ze	ミ mia	}
ド do	ツ } tsu	グ } gu	ギ ghi	ス su	ミ mia	
チ } tsi	シ } si	ヤ ya	ユ yu	ズ } zu	ミ mia	
チ } tsi	ヅ } zu	マ } ma	メ } me	ズ } zu	ミ mia	}
チ } tsi	ネ } ne	マ } ma	メ } me	ズ } zu	ミ mia	
ヂ dzi	子 } ji	マ } ma	メ } me	ズ } zu	ミ mia	

## Figures.

1

2

3

## Conjunctions and Reading Signs.

中

下

上

## Used in the Aino Language.

tu



**JAPANESE.—FIROKANA CHARACTER.**

[illegible]

## JAPANESE. -- FIROKANA CHARACTER.

## Ligatures.

ロ	rosi	カ	kan	ヅ	dzusi	ウ	uzi	コ	koto	メ	mezi
ハ	fasi	カ	kajesi	ヅ	dzusi	ク	kusi	コ	koto	ミ	mi
バ	basi	カ	kavasi	ヅ	dzusi	ク	kusi	コ	koto	シ	si
ニ	nisi	カ	kasito	ヅ	dzusi	ク	kusi	コ	koto	シ	si
フ	fosi	カ	gasi	ヅ	dzusi	ク	kusi	コ	koto	シ	si
ボ	bosi	カ	yosi	ヅ	dzusi	ク	kusi	コ	koto	シ	si
ド	dosi	カ	tasi	ヅ	dzusi	ク	kusi	コ	koto	シ	si
リ	risi	カ	dasi	ヅ	dzusi	ク	kusi	コ	koto	シ	si
ル	rusi	カ	resi	ヅ	dzusi	ク	kusi	コ	koto	シ	si
ル	rubesi	カ	resi	ヅ	dzusi	ク	kusi	コ	koto	シ	si
ワ	wowo	カ	tsudzu	ヅ	dzusi	ク	kusi	コ	koto	シ	si
ウ	wosi	カ	tsudzu	ヅ	dzusi	ク	kusi	コ	koto	シ	si

## Doubling Signs.

々 々 々 々 々 々 々 々 々



## JAPANESE. — FIROKANA CHARACTER.

## Chinese Signs.

一	itsi	自	nitsi	与		新	kage	多	tamon	何	nan
家	} iye	家	niozi	与	} rio	新	{ kadzu- mura	内	tamai	村	muro
家		平	fei	与		金		左	{ tai	肉	utsi
今	ima	重	{ be	柳	} riu	世	kane	右		上	uye
石	} isi	重		柳		世	{ yo	方	{ dai	海	umi
石		户	{ to	女	{ wonna	世		代		岸	ugenda
犬	inu	户		女		世		方	{ dan	山	no-yama
六	roku	名	{ tori	男	{ wotoko	世		隆		山	no-tsikai
月	fa	名		男		世	{ yori	立	tatsi	山	no-tsikai
世	fan	年	{ tosi	男	{ wotoko	世		山	{ soro	山	no-tsikai
紀	{ fana	年		男		世		山		山	no-tsikai
紀		年	{ tosi	男	{ wotoko	世		山	{ soro	山	no-tsikai
死	{ fawa	年		男		世		山		山	no-tsikai
母		年	{ tosi	男	{ wotoko	世		山	{ soro	山	no-tsikai
母	{ fawa	年		男		世		山		山	no-tsikai
母		年	{ tosi	男	{ wotoko	世		山	{ soro	山	no-tsikai
公	fast	年		男		世		山		山	no-tsikai
半	fatsiziu	年	{ tsitsi	男	{ wotoko	世		山	{ soro	山	no-tsikai
番	ban	年		男		世		山		山	no-tsikai
二	ni	年	{ tsiu	男	{ wotoko	世		山	{ soro	山	no-tsikai
人	{ nin	年		男		世		山		山	no-tsikai
人		年	{ tsiu	男	{ wotoko	世		山	{ soro	山	no-tsikai
人	{ nin	年		男		世		山		山	no-tsikai
人		年	{ tsiu	男	{ wotoko	世		山	{ soro	山	no-tsikai
人		年		男		世		山		山	no-tsikai



MALAYAN.				COPTIC.			
'A 'a	ا	Th th	ط	Δ Δ	a	P p	r
A ā	آ	Tl tl	ظ	Β Β	b, v	ϸ ϸ	s
'I 'i	إ	Ϸ Ϸ	ع	Γ Γ	g	Τ Τ	t, d
'U 'u	أ	Gh gh	غ	Δ Δ	d	Υ Υ	i, y
B b	ب	Ng ng	غ	Ε Ε	e	Φ Φ	ph
T t	ت	F f	ف	Ζ Ζ	z	Χ Χ	ch, sc
Tz tz	ث	P p	ث	Η Η	i, e	Ψ Ψ	ps
Dj dj	ج	Kh kh	ق	Θ Θ	th	Ω Ω	ō
Tj tj	چ	K k	ك	Ι Ι	i	Ϡ Ϡ	f
Hl hl	ح	G g	ش	Κ Κ	k	Ξ Ξ	g
Ch ch	خ	L l	ل	Λ Λ	l	Ϻ Ϻ	h
D d	د	M m	م	Μ Μ	m	Ϣ Ϣ	hh
Dz dz	ذ	N n	ن	Ν Ν	n	Ϫ Ϫ	sh, sch
R r	ر	Ū W	و	Ξ Ξ	x	Ϸ Ϸ	sh
Z z	ز	ū w	و	Ο Ο	o	ϥ ϥ	ti
S s f	س	H h	ه	Π Π	p, b		
Sj fj	ش	Ī J ī j	ي				
Tf ts tf	ص	Nj nj	ن				
Di dl	ض						

## Accents.

à a

è è e

ì i

î i

î î eni

ñ ñ en

ò ò o

ò ò er

ò ò o

Α α

Β β, v

Γ γ

Δ δ

Ε ε

Ζ ζ

Η η, e

Θ θ

Ι ι

Κ κ

Λ λ

Μ μ

Ν ν

Ξ ξ

Ο ο

Π π, b

Ρ ρ

Σ σ

Τ τ, d

Υ υ, y

Φ φ

Χ χ, sc

Ψ ψ

Ω ω

Ϡ Ϡ f

Ξ ξ g

Ϻ Ϻ sh, gh

ϻ ϻ sh

ϼ ϼ h

Ͻ Ͻ hh

Ͽ Ͽ ti

## JAVANESE.

JAVANESE.									
		Ligatures.							
ᮊ a	ᮊ ta	ᮊ ha	ᮊ dya	ᮊ ya	ᮊ re				
ᮊ i	ᮊ sa	ᮊ na	ᮊ ta	ᮊ ya	ᮊ re				
ᮊ u	ᮊ va	ᮊ nu	ᮊ tu	ᮊ ya	ᮊ na				
ᮊ e	ᮊ pa	ᮊ cha	ᮊ sa	ᮊ ya	ᮊ cha				
ᮊ e	ᮊ da	ᮊ chu	ᮊ su	ᮊ ya	ᮊ ta				
ᮊ o	ᮊ ja	ᮊ ru	ᮊ va	ᮊ ya	ᮊ pa				
ᮊ n	ᮊ ya	ᮊ ra	ᮊ vu	ᮊ ya	ᮊ en				
ᮊ h	ᮊ na	ᮊ ra	ᮊ la	ᮊ ya	ᮊ				
ᮊ ha	ᮊ ma	ᮊ r.	ᮊ pa	ᮊ ya	ᮊ				
ᮊ na	ᮊ ga	ᮊ ka	ᮊ da	ᮊ ya	ᮊ				
ᮊ cha	ᮊ ba	ᮊ ku	ᮊ du	ᮊ ya	ᮊ				
ᮊ ra	ᮊ ta	ᮊ da	ᮊ a	ᮊ ya	ᮊ				
ᮊ ka	ᮊ na	ᮊ du	ᮊ ju	ᮊ ya	ᮊ				
ᮊ da	ᮊ re	ᮊ dra		ᮊ ya	ᮊ				
	ᮊ le			ᮊ ya	ᮊ				
ARABIC LETTERS.									
Capital Letters.									
ᮊ na	ᮊ pa								
ᮊ ka	ᮊ na								
ᮊ ta									
ᮊ sa	ᮊ ga								
ᮊ	ᮊ ba								
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# The Bible of Every Land.

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# THE BIBLE OF EVERY LAND.

## CLASS I.—MONOSYLLABIC LANGUAGES.

### CHINESE.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 13.\*

一節 第一章  
當始<sup>一</sup>已有言而其言偕神、又其言  
爲神、此者當始偕神也。萬物以之  
而得作、又凡受作者無不以之而  
作焉。生命<sup>四</sup>在于其內而其生命乃  
人類之光。夫光輝耀于暗而暗弗  
認之矣。有神<sup>六</sup>所使之人名若翰者、  
其來特爲証以証指光俾衆以之  
得信。其非彼光、惟來以証指彼光  
也。彼爲真光照凡來世之人也。其<sup>九</sup>  
在世而世乃受其作、尙且弗認之。  
其臨本所而厥人弗之受。凡受之  
者賜之能爲神之子、卽以厥名而  
信之輩也。伊等得生非由血、非由  
肉慾、非由人欲、乃由神也。

#### I.—GEOGRAPHICAL EXTENT, AND STATISTICS.

THE Chinese empire, called “the land of *Sinim*” (Isaiah xlix. 10),—the land of the *Chinas* (Manu x. 84),—and *Chin* or *Machin*, in Persian writers, includes within its area about a third of the Asiatic continent, and occupies little less than one-tenth part of the whole habitable globe. China proper, in which alone the Chinese language is vernacular, comprises eighteen provinces, each of which is equal in extent and population to some European kingdoms; it forms about a fourth part of the entire region generally regarded as tributary to the Chinese emperor, and contains an area of not less than 1,297,000

\* From Dr. Morrison's Translation, issued in 1823, by the Anglo-Chinese College, in twenty-one Volumes.

square miles. According to the official documents furnished by the census taken in 1813, the population of China proper amounted at that time to upwards of 360,000,000,—or more than a third part of the estimated number of the entire human race! And astounding as such a computation may appear, there seems no sufficient reason to doubt its correctness, or to question the probability of a considerable increase having taken place during the period since elapsed. Indeed, persons whose local experience has given them the best means of observation, uniformly concur in regarding the above number as underrated rather than the reverse.<sup>1</sup> Thousands annually migrate from China to the shores of the Indian Archipelago; and Mr. Crawford, the late resident at Singapore, estimated the number of Chinese dispersed throughout the Philippines, Borneo, Java, Singapore, Malacca, Penang, Siam, Tonquin, and adjacent districts, at 734,700.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The language used by this vast population exhibits certain affinities with some of the idioms of Central Asia; while it is distinguished by some remarkable characteristics of its own.

The first great peculiarity is the remarkable fact, that in the written language of China the words or characters are not, as with ourselves, representatives of spoken *sounds*, but symbols of abstract *ideas*. It contains no alphabetical letters in our sense of the term; and every written character is an entire word, with a uniform meaning in all parts of the empire, independent of its conventional sound in the various local dialects. This constitutes a great difficulty in the acquisition of the language; not, however, to the extent that has been generally supposed. It is true that in the standard national Lexicon, published by command of the emperor Kang-he in the seventeenth century of the Christian era, there are found as many as 44,449 distinct characters. According to the Tschu'-wêi of Mei-tan, their number is only 33,000; and in the Pin-tsee-tzien, 20,000. Most of these, however, are either obsolete, or of very rare occurrence; so that in the penal code of China, translated by Sir George Staunton, and in the Chinese Version of the New Testament, the result of a careful collation has proved that there are only about 3000 characters in very general use. For practical purposes, that number even may be reduced to about 2,200.

The Chinese characters have been sometimes compared to the hieroglyphics of Egypt. The resemblance, however, is not complete; as Chinese writing was never confined to a priestly caste, and is, moreover, a more artificial and ingenious system of ideographic combinations. There are 214 original characters or roots, into some of which every one of these 44,449 characters may be resolved by the process of dissection or analysis, and which form the foundation of the *meaning* as well as the basis of the *lexicographic arrangement* of each compound character.

The written symbols of the Chinese may be divided into six classes. The *first* class, called *seang-hing*, or “images,” comprehends those which appear to have been originally mere pictorial representations of visible objects, although in process of time the original resemblance has been almost lost; as e. g. the symbols for a field 田, a man 人, a horse 馬, a sheep 羊, etc.

The *second* class contains the characters called *hwei-ee*, or of “complex meaning,” which represent a combination of simple ideas; e. g. 日 (*jih*), “the sun;” and 月 (*yue*), “the moon,” written together thus, 明, read “*ming*,” and mean, “light, brilliancy.”

The *third* class contains the characters called *che-sze*, or “indicating the thing;” e. g. 上, for “above;” 下, for “below;” now written, 上 (*shang*), and 下 (*hea*).

<sup>1</sup> It has often been said that the population of China is relatively as dense as (or denser than) that of England. According to the census of 1851, the population of England and Wales amounted to 17,926,569, equal to an average of 310 inhabitants to the square mile, while the population of England (without Wales) averaged 335 inhabitants to the square mile. The former ratio, applied to China, would be equivalent to a total of more than four hundred millions, and the latter to upwards of four hundred and thirty-four millions, of inhabitants. This consideration may serve to diminish the surprise, almost the doubt, with which the statements regarding the enormous population of China have sometimes been received.



The *fourth* class is but small. It contains the characters called *chwan-chu*, or "inverted;" as 人 (*jin*), "a man" (standing); 尸 (*che*), "a man" (lying down) "a corpse."

The *fifth* class contains the characters called *kea-tsiei*, or "borrowed;" i. e. conveying an abstract idea borrowed from the object they represent; e. g. 心 (*sin*), "the heart," is sometimes put for "mind," "to understand," etc.

The *sixth* class contains the characters called *hing-shing*, or "representing the sound," which are very numerous. These characters are partly representative, and partly syllabic, or phonetic. One element in the character, viz., the image, determines the meaning and fixes the *genus*; the other element, for the most part a group of strokes without any actual meaning, indicates the sound, and marks the *species*. Thus, e. g. 里, which represents "a place," answers to the Chinese word *le*; joined to the character 魚 (*yu*), "fish," it forms the symbol 鯉, the name of the fish, *le*, "a carp." In addition to the characters of those six classes, there are others, found especially in local dialects, which appear to be formed arbitrarily, without respect to any system of classification.

Among the 44,449 characters which form the Chinese language, there are about 1500 primitive characters in very common use, which we may imagine to have been the whole stock of symbols at a very early period of history, and which had not only a definite idea, but also a definite *sound* attached to each. As every character in Chinese is pronounced in speaking as a monosyllable, it would come to pass that their ideas, and the written characters by which they expressed those ideas, would increase far beyond what they would be able to pronounce by separate sounds amid the monosyllabic poverty of their spoken language. Many ideas would all be expressed in speaking by one and the same monosyllabic sound. Instead of selecting an entirely new character, they would take some well-known character in general use, having the same sound; and by merely adding one of the 214 roots or simple elements to influence the meaning, they would form a new combination, the whole being in effect a new written symbol, of which one part influences the sound, and the other the sense.

Let us take the example of 利 *le*, profit. We may suppose this to have become one of the 1500 primitive characters, having its definite sense and established pronunciation. There is another *le* in the spoken language, meaning a "pear-tree". Thus, by taking the character 利 "profit," which has the sound of *le*, and adding the radical character 木 *muh*, "wood," they formed a new combination, 梨 *le*, a "pear-tree", of which the upper part gives the *sound*, and the lower the *sense*. So again on the same principle, by combining the same primitive 利 *le*, with the radical having the sense of "disease," a new character 痢 is virtually formed pronounced *le*, but having the sense of "dysentery." So again for writing the word *le* having the sense of "hatred," they combine the same primitive 利 with the radical bearing the meaning of "heart," the whole forming a new symbol 悝 *le*, "hatred," of which the upper part gives the *sound*, and the lower influences the *sense*. And on the same principle, there are ten phonetic derivatives from the same primitive 利 *le*, all having the same sound of *le*, but having different meanings according to the radical character with which *le* is combined.

There are four or more different kinds of *hand-writing*, in which every character in the language may be written. The Chinese are great admirers of caligraphy, and place much value on a skilful handling of the pencil.

Each symbol means a word,—implies a single idea,—and is not susceptible of declension, of conjugation, of gender, or of number, according to the Latin form. This gives the Chinese language a sort of (to us) childish character, capable however of great beauties of a peculiar kind. This language has two principal styles. The ancient and classic style, called *koo-wèn*, which is terse and energetic; for in it one word means many things, since it may be taken for a noun, an adjective, a verb, or even a particle. And the modern style, called *hwan-hwa*, or "mandarin tongue," which is written and spoken with some provincial difference, by educated men, from one end of the Chinese empire to the other. This, unlike the *koo-wèn*, is diffuse and rather lax. For instance: *wei t'heen tsung ming* in

## SPECIMEN OF CHINESE GRASS WRITING,

THE LORD'S PRAYER, FROM ADELUNG'S MITHRIDATES; REVISED.

以 tchhi	不 pu	而 ngò	也 yēn	謝 sò	以 i	名 ming	我 Ngò
歟 yaó	由 jin	耶 ye	又 yeù	法 fa	及 khi	當 tâng	之 tschi
快 kuái	而 ngò	以 i	德 thsing	德 thsing	而 ngò	為 wēi	其 kiûn
多 i	被 pēi	却 sche	其 kiûn	其 kiûn	其 kiûn	至 tschi	父 fū
	迷 mi	加 kiá	却 sche	日 ji	意 i	神 schin	在 tsai
	哉 hoe	人 jin	更 mein	日 ji	當 tâng	其 kiûn	亨 tsing
	而 ni	又 yeù	我 ngò	還 tsèng	為 wēi	政 tsching	了 thièn
	德 thsing	其 kiûn	之 tschi	而 ngò	了 thièn	令 ling	考 tsche
	為 wēi	錢 sū	通 kuô	食 schi	德 thi	當 tâng	其 kiûn

*hoo-wèn*, means that a clear intelligence belongs to heaven only. Those four words are explained in *hwan-hwa*, by sixteen, thirty-eight, or even a greater number of words.

We will notice some of the peculiarities of the spoken language. The absence of an alphabet has deprived the Chinese of an important means of preserving a uniformity of spoken language through every part of the empire. A native of China would be altogether unintelligible, speaking his local *patois* at a distance of 200 miles from his home; and yet, like the Arabic figures of arithmetic in western countries, the written character is everywhere the same throughout the whole of China, though in reading and speaking the local pronunciation becomes in fact a separate language. Thus the symbols for *twenty-two*, though written the same, are spoken by a native of Peking *urh-shih-urh*, by a native of Ningpo *gne-a-gne*, by a native of Canton *e-shap-e*; in the same way as "twenty-two" would convey the same idea but have a different sound in each language of Europe. The dialect of the capital, commonly called the mandarin or court dialect, is used as the medium of intercourse between the government officers and the literati in all parts of the country, to obviate the inconvenience of the local dialects.

The greatest difficulty in acquiring the spoken language consists in the fact already mentioned, the monosyllabic nature of Chinese words; which causes a complicated *system of tones*, and *redundancy in the colloquial style*. There are 450 monosyllabic sounds of which the Chinese organs of speech are susceptible; among those monosyllables, some are liable to the four principal accents; others to three, two, or one accent only, whereby the number of syllables is brought to 1203. According to P. Prémare, p. 36, the original monosyllables are 487, and the modified syllables, 1445; and these have to be divided among 44,449 written characters. But with all these contrivances of varied tone, a large number of ideas will be expressed by the same sound and the same tone. No difficulty is produced thereby in the written language, as each word is a different character, having a different visible form; but great perplexity is frequently caused in speaking, and hence a *redundant style* is employed in conversation, which is altogether unnecessary, and is considered very inelegant in a written composition. A well-known Protestant Missionary, now labouring in China, has been heard to make a challenge that he could write a moral treatise in Chinese, of which each character would have only the sound of *e*, or *ih*, or *yih*. The impossibility of understanding the meaning of such a



composition when read aloud to a person who has not the writing itself before him, will be apparent to every one, unless, in reading it aloud, an additional number of sounds are employed for each character to prevent confusion. Hence has arisen the practice of employing two or more monosyllabic sounds in speaking, where one would have been sufficient in writing.

Thus the spoken language becomes in one sense no longer monosyllabic. This addition is made either by reduplication of the sound, by using two synonymous words, or by forming some other conventional compound. Thus, for instance, the character for *father* and that for *axe* are both pronounced *foo*. In speaking they employ *foo-tsin* (a father-relative), and *foo-tow* (an axe-head).

When it is borne in mind that the Chinese aim at great brevity and conciseness in their written compositions, and that a breach of the rules of literary taste is a great offence in the estimate of Chinese scholars, it will easily be seen that it is impossible for a foreign student to place the Holy Scriptures before the minds of this civilised but benighted people in a style at once adapted to the taste of the educated, and suited to the understanding of all classes of the native population, without the assistance of learned natives.

### III.—VERSIONS OF THE SACRED SCRIPTURES, IN CHINESE.

It has been related, though upon disputed authority, that in the Chinese province of Shen-se, in 1625, a curious monument was discovered, bearing inscriptions relative to a translation of the Sacred Scriptures into Chinese, supposed to have been executed at a very remote period. It would appear that in A. D. 637, Olopen, a Christian missionary, arrived in China, and succeeded in obtaining an interview with the Emperor: the result, it is said, was highly favourable, for the Emperor commanded Fam-hiuen-lin, the prime minister, one of the most learned of Chinese scholars, to translate the sacred books brought by Olopen. But if this edict was ever issued or executed, it is certain that not one of the copies of the version thus produced is now in existence. A few portions of the Sacred Scriptures appear to have been translated at various times by the Romish missionaries in China, but no successful efforts were made by them towards the production of an entire version. In 1806 a translation was commenced in Bengal under the superintendence of the Rev. David Brown, Provost of the College of Fort William; he employed for this purpose Joannes Lassar, who was an Armenian Christian, but a native of China; and in 1807 a copy of S. Matthew in Chinese, translated and beautifully written by Lassar, was sent to the Archbishop of Canterbury for the Lambeth Library. In 1808 the Rev. D. Brown transmitted to the Secretary of the British and Foreign Bible Society the first sheet of this translation that had passed through the Chinese press. It had been printed from wooden blocks, cut by chintz pattern makers; but early in 1811 metal types were used in printing the Scriptures at Serampore, and this mode of printing Chinese is now generally adopted by our missionaries, in preference to the native method of printing from wooden blocks. The preparation of the version, from about the year 1808, was taken up by the Serampore missionaries: Dr. Marshman and his son, in conjunction with Lassar, completed and printed it at Serampore in 1822, under the liberal patronage of the British and Foreign Bible Society. Each sheet of this version was subjected, by the indefatigable translators, to an almost incredible number of revisions, and the whole was diligently conferred with Griesbach's text. Another version was made by Dr. Morrison, who about the year 1807 was sent to China by the London Missionary Society. Before his departure from England he had obtained some knowledge of the language, and in aid of his important undertaking he took with him the copy of a Chinese MS. belonging to the British Museum, and admirably executed by some unknown hand; it was apparently a translation from the Vulgate, and from the beauty of the style was judged to be the production of a native.<sup>1</sup> It was written by order of Mr. Hodgson, in 1737-8; he presented it, in 1739, to Sir Hans Sloane, through whom it came into the possession of the British Museum. It contained a condensed harmony of the Gospels, and likewise

<sup>1</sup> Mr. Callery (*Systema Phon.*, p. 80) says that this version was written by the Jesuits, and incautiously made over to the English by J. Marchini, superintendent of the College of the Propaganda, at Rome.

the Acts, and all the Epistles of St. Paul, with the exception of that to the Hebrews, of which the first chapter only had been translated; when death, or some other cause, arrested the hand of the translator. Dr. Morrison says, concerning this MS., that in translating the New Testament, he, at the commencement, derived great assistance from the Epistles, but that afterwards they caused him much labour in verifying, and in effecting such alterations as his judgment suggested. In the translation of the Old Testament, Dr. Morrison made considerable use of Bishop Newcome's version of the twelve minor prophets, and of Lowth's Isaiah; he also referred continually to the original Scriptures, the Septuagint, Vulgate and French Versions: he never appears, however, to make any remarkable departure from the sense of the Authorised English version. Dr. Morrison after labouring alone for some years in China was provided with a valuable coadjutor in Dr. Milne, who was sent to aid in the work of translation, by the London Missionary Society. The historical books of the Old Testament, and the book of Job, were translated by Dr. Milne, and he died while employed in their revisal. The entire version was completed in 1823.

At the anniversary of the Bible Society in 1824, Dr. Morrison presented the sacred volume at the meeting, and Mr. Butterworth related the following incident:—"It is now many years ago, that in visiting the library of the British Museum, I frequently saw a young man who appeared to be deeply occupied in his studies; the book he was reading was in a language and character totally unknown to me. I asked the young man what it was; he replied modestly, The Chinese, and said, I am trying to understand it, but it is attended with singular difficulty; if the language be capable of being surmounted by human zeal and perseverance, I mean to make the experiment. Little did I think," continued Mr. Butterworth, "that I then beheld the germ, as it were, of that great undertaking, the translation of the Sacred Scriptures into the Chinese language." The production of this most important version, and of the numerous successive editions through which it has passed, is mainly if not entirely due, under Providence, to the generous aid of the British and Foreign Bible Society, who, from first to last, advanced more than ten thousand pounds in furtherance of the translation and circulation of the Chinese Scriptures. About the year 1836, a revised edition of the New Testament was produced by the joint labours of Messrs. Medhurst, Gutzlaff, Bridgman, and J. R. Morrison. But this work, although in idiomatic correctness a great improvement on preceding versions, was considered by competent authorities as loose and paraphrastic, and the work of translation was felt to be still incomplete.

In 1843, the Protestant missionaries in China assembled in Hong-kong, and recorded their wish for a new version of the Scriptures in the Chinese language, better adapted for general circulation than any hitherto published. They recommended that the task of preparing such a version should be confided to a body of Delegates, and this proposal met with the fullest sanction and support at the hands of the British and Foreign Bible Society. The labours undertaken by the Delegates were commenced in 1847; the version of the New Testament was completed in 1850, and that of the Old Testament five years later. The "Delegates' Version" (as this edition of the Scriptures in China is generally called) is that now adopted by the Protestant missions, and an edition of 50,000 has been printed at Shang-hae and Hong-kong, under the sanction of the British and Foreign Bible Society.

#### IV.—INCREASED OPENINGS FOR THE DIFFUSION OF THE HOLY SCRIPTURES.

By the terms of the treaty of Nanking, concluded on the termination of the war between Great Britain and China in 1842, increased facility was gained for the work of Christian missionaries. Missionary labourers were allowed to reside in five important and populous cities, spread over 1000 miles of coast, to which natives from the remote provinces of the empire continually resort. At each of those cities, except the city of Canton, to which foreign intercourse had been formerly limited, and where a strong anti-European feeling had been excited by the insolent intolerance of the old system, the missionaries made visits of twenty or thirty miles into the surrounding country, and









experienced a friendly reception from all classes of the native population. These openings for the introduction of Christian truth have been greatly extended by the course of subsequent events, in connection with the war which terminated in 1858. The treaty of Tien-tsin, concluded in that year between China and the allied powers of Great Britain and France, provided for the opening of several additional ports, as well as for free intercourse with the interior on the part of English and French settlers,—missionary or otherwise. Notwithstanding the partial impediments which have arisen from the more recent renewal of hostilities, the openings thus made have not been neglected, and there is reason to expect the happiest results from the concessions which have been extorted from the government of China. Further insight into the customs and character of the people has proved that there is very little religious bigotry among the Chinese; that there is nothing like the system of Hindoo caste known in their civil institutions; and that their idolatrous priests do not (like the Hindoo Brahmins) exercise any influence on society, or possess any respect in the minds of the people. The state religion of Confucius is more a system of political ethics than of religious morals. The religion of the people is generally the more modern religion of Buddhism. In other words, a speculative atheism appears to be the belief of the sage, the statesman, and the scholar: idolatry, stripped indeed of Hindoo obscenity and blood, is the system received by the uneducated classes.

Irreligious apathy, with godless indifference to every thing concerning a future life, appears to be the main characteristic of this people, and the principal obstacle to the success of Christian missions. Education is, however, greatly encouraged and patronised by the government, as the usual road to the honours and emoluments of the state. Books are everywhere in great requisition. The Holy Scriptures are in all parts received with avidity; and a desire of knowledge, and a spirit of curiosity and inquiry, are extensively prevalent among the people. Except the worship of the spirits of ancestors, there is no form of superstition universally and strongly enthroned in the affections of learned and unlearned. In spite of renewed hostilities with the Chinese government, and of the general apathy of the population at large, there are yet many indications which lead to the belief that with the increase of labourers, the increased diffusion of the Holy Scriptures, and more earnest prayer for the effusion of the Holy Spirit on the work, we shall in due time see Christian churches raised in China, and the gospel producing its blessed results among this benighted though highly civilised race of mankind. The names of Leang Afa, and of other Chinese converts, are first-fruits (it is to be hoped) of an impending harvest of more extensive missionary success in the empire of China. Instances of decided converts, and promising inquirers, are mentioned in the latest Report (1860) of the British and Foreign Bible Society.

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## BURMESE,

INCLUDING ITS COGNATE DIALECT ARAKANESE.

FOR SPECIMEN OF THE BURMESE VERSION, BY DR. JUDSON, SEE PLATE 1, PAGE 7.

### I.—EXTENT AND STATISTICS.

The Burman (called by the natives, *mranmā*, *myanmā*, or *byammā*) Empire lies south of Assam, from which it is separated by the little kingdom of Manipoor, and extends over more than one-fourth of the Eastern Peninsula of India. Although the boundaries are not very clearly defined, and have been materially contracted to the southward by the late war between Great Britain and Burmah, terminated in 1853, which resulted in the cession to Britain of the extensive maritime province of Pegu, it is supposed even now to comprise an extent of territory which is greater than the area of the British Isles. According to recent information, the total amount of population in Burmah and Ava

amounts to about 3,000,000, but this number appears to comprise no fewer than eighteen different tribes and nations. The Burmans constitute the bulk of the population in the British provinces of Martaban, Ye, Tavoy, and Mergui or Tenasserim, which include an area of 32,500 square miles, and a population of 118,000 persons. Throughout these provinces Burmese is the language of the court, of official proceedings, and of general conversation.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The tyrannical nature of the government, and the degraded servile character of the people, are legible in the structure of the Burmese language. Although this language, like the Chinese, is totally destitute of inflection, yet, by means of suffixes and affixes, not only are the relations of case, of mood, tense, etc., determined, but even the rank both of the speaker and of the hearer is indicated. A distinct set of words is used in reference to the common acts of life, when performed by the great or by priests. Thus the term expressive of *eating*, when the action is performed by ordinary individuals, is *tsah*; but if a priest is said to be eating, the term is *pong-bay*. Again, the word in common language for boiled rice is *ta-men*; but a priest's boiled rice must be distinguished as *soone*. These distinctions add precision to the language, but greatly augment the difficulties of its acquirement. It has been conjectured that the Burmese was originally a dialect of the Chinese family of languages, and that it was moulded into its present form by admixture with the Pali, which, with the worship of Boodh, was introduced into the Indo-Chinese countries from Hindoostan, by the circuitous route of Ceylon. The Chinese origin of many of the Burmese words is still apparent; and of the four peculiar tones pertaining to the Chinese, two are in use among the Burmans. Nearly all the abstract and metaphysical terms of the Burmese language are, however, derived immediately from the Pali, and in Dr. Judson's Dictionary, it is said, the number of Pali words amounts nearly to four thousand. All pure Burmese words are monosyllabic, and even the polysyllabic terms engrafted on the language from the Pali, are, in general, subjected to certain orthographical changes, and pronounced as if each syllable were a distinct word; this circumstance, together with the frequent recurrence of guttural, sibilant, and nasal sounds, renders the language monotonous and unmusical to the ear of a stranger. Words closely allied in signification (as an adjective and the noun it qualifies) are, however, united in writing so as to form one word, and sometimes six or eight words are thus strung together, forming words of such formidable length as to remind us of the polysynthetic dialects of America. As many words have two, three, or even ten significations with the same orthography, this manner of connecting words is of important service in removing ambiguity. Numerals are generally combined with a word descriptive of the form, or some other quality of the noun to which they belong, and in that state they are joined to the noun, and constitute one word. In this peculiarity the Burmese language resembles the Siamese and Chinese languages. The Burmans, like the Germans, delight in long and highly involved periods: in a simple phrase the agent is generally put first, then the object, and lastly the verb; and as compared with the English idiom, the words of a Burmese composition may be said to stand directly in an inverted order. "The character of the language," says Dr. Leyden, "has a very considerable effect on the style of the compositions which it contains. Repetitions of the same turn and expression are rather affected than shunned, and a kind of native strength and simplicity of phrase, with short sentences full of meaning, are the greatest beauties of which the language admits." Although the Burmese language can boast of numerous literary productions, it was comparatively little known to Europeans until the establishment of the Baptist Mission at Rangoon. It numbers many dialects: some say, as many as eighteen.

The Burmese Alphabet is derived from the Sanscrit, through the Pali, the sacred language of the empire. It consists of twelve vowels and thirty-two consonants. In point of form, it surpasses all the alphabets of Western Asia in simplicity; almost all the letters being either a circle or a portion of it, or a combination of two or more circles, called for that reason, *tza-lonh*, or "round writing." Although



the sounds in some cases are different, the same system of classification prevails as in the alphabets of Hindoostan. The first twenty-five consonants are distributed into five classes, viz., the gutturals, the palatals, the cerebrals, the dentals, and the labials. The first letter of each class is a simple articulation, smooth and soft, the second is the aspirate of the first; the third letter has a corresponding rough and hard sound, and the fourth, according to the Sanscrit system, is the aspirate of the third, but the Burmese do not distinguish it in sound from the third: the fifth letter is the corresponding nasal. Of the consonants, not included in the above classes, five are called liquids, one is termed an aspirate, and another though pronounced *th*, is properly a sibilant. Vowels, when they enter into combination with consonants, are represented, as in the Indian languages, by certain abbreviated forms, called *symbols*, placed before or after, above or below, the consonant. Four of the consonants also combine under symbolic forms with other consonants, and thus the compound consonants are formed. The accents offer a great impediment to the acquisition of the language, as words which are the same in orthography, vary greatly in signification according to the accent they receive. The light accent is denoted by the sign (°) placed under the letter; the heavy accent by (%) placed after the letter. On the other hand, a great number of words are pronounced very differently from the way they are spelled; and the pronunciation of the language, even by educated natives, is generally indistinct. Two small parallel lines (||) are used to separate sentences, and sometimes the clauses of sentences.

### III.—VERSIONS OF THE HOLY SCRIPTURES.

Three MS. translations of small portions of Scripture were made by Roman Catholic missionaries before the establishment of a Protestant mission in this empire; but the first attempt to procure a complete version in this language was made by the Baptist missionaries of Serampore. About the year 1807 Felix Carey, the son of Dr. Carey, settled in Burmah as a missionary; he applied very diligently to the study of the language, and in conjunction with Mr. Chater, who resided for a short time in the country, he produced a translation of two or three Gospels. In this work great aid was derived from a book of Scripture extracts, afterwards printed at Serampore, containing accounts of the Creation, the Fall, the history of Our Lord, and the main doctrines of Christianity; the MS. was written in Burmese by an Italian missionary then residing at Ava; he had studied Burmese and held daily intercourse with the natives for twenty-five years, and yet he declared that he still continued to find something new and complicated in the language. In 1815, 2000 copies of the Gospel of S. Matthew, by Messrs. Chater and Carey, were printed at Serampore; but this is a very imperfect translation, and is said to be quite unintelligible to the Burmans. Mr. Carey had studied medicine in Calcutta, and he introduced vaccination in Burmah; this led to an interruption of his labours as a translator, for in 1813 he received a summons to the court of Ava, to vaccinate the royal family. Not having sufficient virus in his possession, he was sent with almost regal honours to Bengal to procure a further supply. On his return in 1814, when proceeding from Rangoon with his family to Ava, the royal residence, he was shipwrecked, and his wife and children all perished. Yet shortly after, leaving his missionary work, he accepted the office of ambassador from the Court of Ava to the Bengal government. The translation upon which he was engaged was transferred to the Rev. Dr. Adoniram Judson, who had a short time previously arrived in Burmah under the auspices of the American Baptist Board. Dr. Judson recommenced the version, and in 1816 was joined by Mr. Hough, with whose aid, and the present of a press and types from Serampore, the Gospel of S. Matthew was printed at Rangoon in 1817, as introductory to the entire New Testament. In 1821, Dr. Judson gives the following account of his progress in the translation, which he appears to have made immediately from the Sacred original. "I have engaged Moungh Sheva Gnong (a convert) to assist me in revising the Acts, but he is so particular and thorough that we get on very slowly, not more than ten verses a day, though he is with me from nine in the morning till sunset." During the first Burmese war, in 1825, Mr. Hough repaired to Serampore with various books of Scripture revised and prepared for the press; and under his superintendence 21,500 copies of different portions of the New Testament were there printed. Never, in

modern times, have Christian missionaries been subjected to such bitter sufferings and privations as those which have been endured for the sake of the Gospel of Christ in Ava. The bonds, and imprisonments, and sufferings of Mr. Hough and Mr. Wade at Rangoon, and of Dr. Judson and Dr. Price at Ava, at the close of the war above referred to, are fresh in the recollection of Christians. These events greatly retarded the work of translation. More than once the mission was entirely suspended; but eventually all turned out for the furtherance of the Gospel, inasmuch as many territories by this war were placed under British protection. The second and later struggle between Great Britain and the Burmese power has resulted in political arrangements still more important in reference to the progress of missionary labour in this large portion of the Asiatic continent; the province of Pegu having, in 1853, been annexed to the territories of British India.

The first complete version of the Burmese New Testament was issued from the press in December, 1832. The edition consisted of 3000 copies, and was printed under the patronage of the American and Foreign Bible Society. In 1834, Dr. Judson completed the translation of the Old Testament, which has since been published by him in handsome quarto. (Second edition of 5000 in 1840.) On this subject he has the following touching entry in his journal: "Jan. 31, 1834.—Thanks be to God! I can now say 'I have attained.' I have knelt down before him, with the last leaf in my hand; and imploring His forgiveness for all my sins that have polluted my labours in this department, and His aid in future efforts to remove the errors and imperfections, which necessarily cleave to the work, I have commended it to His mercy and grace: I have dedicated it to His glory. May He make His own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praises to our great God and Saviour, Jesus Christ." In 1837, a second and much improved edition of 10,000 copies of the New Testament was printed by the American Baptist missionaries, established at Maulmein.

#### IV.—RESULTS OF THE DISTRIBUTION OF THIS VERSION.

The fruits of the Rangoon translation were not first manifested in Burmah itself, nor even among the Burmans; the Gospel, it has been well remarked, is like a spring of water; if it cannot find a passage in one direction, it forces its way in another. At the very time that no perceptible effect seemed to result from the reading of the Burmese Scriptures in the special country for which the translation was made, this version was especially blessed in a tract of country bordering upon Chittagong, inhabited by the Mughhs, a people of Aracan, who at the close of the last century had for political causes migrated from their own country, and placed themselves under British protection. Their language, which is sometimes called the *Rukheng*, varies only from Burmese in pronunciation, and a few provincial forms; and is in fact merely the oldest dialect of the Burmese language. In 1815, De Bruyn, a devoted missionary, commenced the distribution of portions of the sacred volume among them; and shortly after his death it was found that there were no less than ninety baptized Mughhs united in church fellowship. For three years they had no minister or missionary resident among them; yet during all this period, the perusal of the Scriptures being duly persevered in, they were enabled to maintain the worship of God, and to edify one another; and those brethren from distant stations who occasionally visited them, bore testimony of their faith and good works. The American Baptists have since written portions of the New Testament in the Arakanese, or proper dialect of this interesting people; but the Burmese Scriptures are likewise fully intelligible, and much prized among them.

We have an account of the first convert in Burmah from the pen of Mrs. Judson. She says,—“A few days ago I was reading with him (the first Burman convert) Christ's sermon on the Mount. He was deeply impressed. 'These words,' said he, 'take hold on my very heart, they make me tremble. Here God commands us to do every thing that is good in secret, not to be seen of men. How unlike our religion is this! When Burmans make offerings at the pagodas they make a great noise with drums and musical instruments, that others may see how good they are; but this religion makes the mind fear God; it makes it of its own accord fear sin.'” Although Burmah at one time



presented to Dr. Judson and the first missionaries a continued scene of discouragement, yet it afterwards became an example of the ease with which God can arrest the attention of a whole people to the Scriptures. Writing in 1831, Dr. Judson said, that one of the most remarkable features of the mission was the surprising spirit of inquiry then spreading everywhere, through the whole length and breadth of the land: he stated that during a great national festival held that year, no less than six thousand applicants came to the mission-house. "Sir," said they, "we hear that there is an eternal hell. We are afraid of it. Give us a writing that will tell us how to escape it." Others came from the frontier of Cassay, a hundred miles north of Ava.—"Sir! we have seen a writing which tells about an eternal God. Are you the man who gives away such writings? If so, pray give us one, for we want to know the truth before we die." Others came from the interior of the country, where the name of Jesus is a little known.—"Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ."

Dr. Judson's subsequent account of the character of the Burmans is equally hopeful. They are, he says, a careful, deliberative people, who turn a thing many times over before they take it. They are not disposed to give much credit to the words of a missionary,\* but when a tract is put into their hands, they wrap it up carefully, deposit it in a fold of the waistcloth or turban, carry it home to their village, and, when a leisure evening occurs, the family lamp is produced, the man, his wife and relations gather round, and the contents of the new writing receive a full discussion. Instances have not been wanting of the blessing of God having followed this careful study of His word. Mr. Kincaid relates that during a journey through Burmah, a youth who had previously applied for books came to him, and besought him, before he quitted the city, to visit an old man who was anxious to see the teacher. Mr. Kincaid followed the lad home, and was surprised to find in the object of his visit an old man full of faith and hope in Christ, though he had had no other teacher than St. John's Gospel and a tract, called *The View*, accompanied by the Holy Spirit. He said that he had loved Christ for about two years; and his language, Mr. Kincaid relates, was that of a man acquainted with his own heart. Narrating a voyage up the Irawaddy, from Rangoon to Ava, this missionary describes the people as most eager to hear and to get books. One man said that he had got a book in Rangoon that told him about the Eternal God who made all things, and about Christ who died to open a way for the forgiveness of sins. He said the more he thought of this, the more sure he felt that it was true. Many such instances convincingly show that a wide field is opened in Burmah for the diffusion of truth, and in a printed form. To account for such large issues of the Scriptures as have taken place in Burmah, it should be stated that the Burmans are generally able to read, and a smattering of education is more common among them, perhaps, than any other people of the East. A Burmese and English Dictionary, in 8vo., by A. Judson, was issued at Maulmein, in 1826; and a second edition in 1852.

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## PEGUESE, PEGUAN, MON, TALAIN, OR TALING.

SEE SPECIMEN OF BURMESE, PLATE 1, PAGE 7.

THE Peguese language is still spoken in Pegu, a country which formerly included all the sea-coast and the mouths of the rivers of the Burman empire, but the Burmese portion of which, comprising by far the greater part of its extent, has now (as mentioned in a preceding page) become a province of the British-Indian empire; it comprises an area of 22,640 square miles, with a population of 70,000. Great numbers of the agriculturists in Siam are Peguans. Pegu was formerly a great and powerful state, and governed by its own monarchs, but in a contest with Burmah and Siam it fell, and the Peguans were for a time the slaves of both empires. The Peguese language is supposed to be more

ancient than the Burmese: it abounds in gutturals, and is simple in construction. The alphabet is the same as the Burmese, except two additional consonants. During their possession of the country, the Burmans did their utmost to extirpate the language, and to render their own predominant, but without success. A translation of the Gospel of St. Matthew, and of St. John's Epistles has been made into Peguese from the Burmese by Ko-man-poke, a learned native, but no copy of this version appears to have reached Europe. A translation of the whole New Testament, by Mr. Haswell, was printed at Maulmein in 1847. The edition consisted of 3000 copies.

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## SIAMESE.

FOR SPECIMEN OF THE SIAMESE VERSION, SEE PLATE 11, PAGE 337.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE kingdom of Siam embraces a large portion of the peninsula of India beyond the Ganges. It lies between the empire of Anam to the eastward, and the British provinces of Pegu and Tenasserim, which form its western border. On the south, it includes the shores of the Gulf of Siam; to the northward, it is limited by the territory of the semi-independent Laos or Shan tribes, situated in the heart of the peninsula. The area of Siam proper is estimated by Crawford at 190,000 square miles. The estimates of the population have varied between three and seven millions. Sir John Bowring is disposed to consider the real population of Siam proper as amounting to from four and a half to five millions. The Siamese themselves are probably fewer than 2,000,000 of the number. A large proportion—probably not less than a third of the whole—are Chinese. Siam may, with its dependencies, be considered as occupied by a dominant race, or Thai; a vast but for the most part migratory Chinese population, the Laos people, the Cambodians in such parts of Cambodia as recognise the Siamese authority, the Peguans in a part of the Mon or Pegu territory, numerous Malayan tribes, with a variety of mountain races in a state of greater or less subjection to the government of Bang-kok.

### II.—CHARACTERISTICS OF THE LANGUAGE.

The language of the Siamese was formerly called *Sa-yama phasa*, the "Sa-yam language." But since the reign of Ruang, who set his country free from the yoke of Cambodja, the Siamese call themselves *T'hai*, "free"; and their language *phasa-Thay*, or Tai, "the tongue of free-men." The native Siamese language possesses considerable affinity with some of the provincial dialects of China, more especially the Mandarin or Court dialect, from which many of its radical words and numerals are obviously borrowed. But the language, as it is spoken by educated people, contains many words of Pali origin; and is divided into three principal styles of writing and speaking. Several fundamental terms, belonging to the Malay, are also found in Siamese, which has for this reason been regarded as the connecting link between the Chinese and Malay languages. The delicate intonations of the Chinese exist in Siamese, and it is more strongly accented than any other Indo-Chinese language.

The political institutions of Siam, in point of despotism and tyranny, are akin to those of Burmah, and have had great effect in moulding the language and the literature. The rank of the speaker may in Siamese, as in Burmese, be inferred from the pronouns he uses; and phrases expressive of adulation and flattery are very numerous and varied. The words which hold the office of pronouns are hence particularly numerous, and attention to the rules for their distinctive use is so rigidly exacted from all classes, that the misapplication of a single pronominal is considered indecorous and disrespectful. The alphabet, though formed on the model of the Pali and Devanagari characters, possesses several original elements, whence it has been conjectured that an ancient style of writing was known in Siam prior to the introduction of Buddhism and the Pali language in the fourth century. There are thirty-five consonants and the vocalic *ā*; this latter is often placed in a word as a sort of



pivot on which the vowel points are arranged, forming, as it were, the body of each of the simple vowels. There are sixteen simple vowels or finals, besides twenty-nine distinct and complex final vowel combinations. The nasals are quite as diversified as the Chinese; the letters b, d, r, which are rejected by the Chinese, are adopted in this language, but on the other hand, the letters ts, sh, tch, fh, hh, which belong to Chinese, do not exist in Siamese. Words are not generally divided in writing, and a small blank supplies the place of our colon and semicolon. Siamese differs from most of the Eastern languages, in admitting but little inversion of the natural order in the construction of sentences; the words follow each other much in the same way as in English; for instance, the nominative almost invariably precedes the verb, and verbs and prepositions precede the cases which they govern. No orthographical changes whatever mark the variations of number, case, or person, but prefixes and affixes are in constant use. The language has been represented as copious; "yet," says Crawford, "it rather possesses that species of redundancy which belongs to the dialects of many semi-barbarous nations, and which shows a long but not a useful cultivation."

### III.—SIAMESE VERSIONS OF SCRIPTURE.

In 1810, the design of providing Siam with a version of the four Gospels was entertained by the Calcutta Auxiliary Bible Society, and Dr. Leyden undertook to superintend the translation; but he died before this important project had been carried into execution. Perhaps the first attempt at translating the Scriptures into Siamese was made by Mrs. Judson, of the American Baptist Mission, who with the aid of her Burman pundit produced a version of the Gospel of St. Matthew. Owing, however, to the death of that lamented lady, a stop was put to further translation till 1828, when Messrs. Gutzlaff and Tomlin visited Siam in the capacity of missionaries and physicians, and applied sedulously to the study of the language with a view to the translation of the Scriptures; after a residence of nine months, Mr. Tomlin was compelled by ill health to relinquish the undertaking, and Mr. Gutzlaff prosecuted his important labours alone. Part of the MS. translation of the New Testament was forwarded to Malacca as early as 1829; but the missionaries connected with the Malacca press proceeded with the utmost caution, and made a practice of printing no portion of the version until they had ascertained, by actual experiment, that it could be read and clearly understood by natives of every capacity, from those of the first literary rank to the commonest readers. Mr. Gutzlaff, being remarkably favoured with the best native assistance, subjected the translation to several revisions; and after labouring night and day for a long period, he in 1833 sent a revised copy of the New Testament to Singapore. The work of revision was continued by Mr. Jones, one of the Baptist missionaries in Burmah, who from his having previously studied the cognate language of the Shans, was well qualified for the task; he was sent to Bangkok (the capital of Siam) at the instance of Messrs. Gutzlaff and Tomlin in 1834. Mr. Robinson, another missionary at Bangkok, also engaged in the work, and in 1841 produced a translation of Genesis and Daniel, and a new or amended version of several books of the New Testament. The publication was aided by a grant in 1843 from the American Baptist Bible Society. In 1846, Mr. Jones completed the translation and publication of the entire New Testament in Siamese. 2nd edition 1000 copies, Bangkok, 1850.

### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

Siam affords comparatively few instances of conversion following the perusal of the Word, yet in no country perhaps has the intervention of Providence been more manifested in opening a wide door for the general distribution of the Scriptures. The American Board of Missions and the American Baptists have missionaries in Siam, by whom the Scriptures are circulated among the people without let or hinderance from king, nobility, or priesthood. The priests have even frequently sent to the missionaries requesting to be supplied with copies of the holy volume, and have on some occasions expressed a degree of dissatisfaction with their own religion, and an apparently sincere desire to examine the tenets of Christianity. In fact, one of the missionaries stated, in 1842, that no class of people are



more importunate in begging for books than the priests, and this too in public, and on all occasions. This dissemination of Scripture has had the effect in Siam of considerably narrowing the original ground of controversy. The Siamese now declare, that were they but fully satisfied as to the existence of a future state, they would gladly embrace Christianity as the only system which provides for the forgiveness of sins; for they have been brought to acknowledge the sinfulness of their own nature and practices, and they clearly perceive that Buddhism, which is in fact practical atheism, offers no means or hope of pardon.

The first appearance of the missionaries in Siam spread a general panic among the people, for it was well known by the predictions of the Pali books, that a certain religion of the West should vanquish Buddhism; but upon the breaking out of the war between Burmah and Siam, the English remaining neutral, the people were reassured, and many instances occurred in which deep interest was expressed in the perusal of the Scriptures. There are, however, peculiar impediments to missionary labours in Siam, arising partly from the character of the people, which is so fickle that an opinion they may embrace to-day they will be ready to reject to-morrow, and partly from the regularly organized system by which idolatry is supported: the pagodas are the schools of learning in which the youth of the empire are trained; every educated Siamese, from the emperor down to the lowest of his subjects, is compelled at some period or other of his life to enter the priesthood, and "he who refuses to become a priest, must remain ignorant." It has been ascertained that the great majority of Siamese, male and female, are able to read; and even in Siam instances have unexpectedly been brought to light of the Divine blessing having accompanied the private study of Scripture. On one occasion, for instance, a missionary was called to the bedside of a sick man, whom he had never before seen. After applying the remedies for the disease suggested by his medical skill, the missionary began to discourse on the glad tidings of the Gospel. The sick man immediately interrupted him, and said with much earnestness and seriousness, that he himself knew Ayso (Jesus), and worshipped him every day. Surprised and delighted, the missionary asked for an explanation, and was informed that a brother of the sick man had read in his hearing portions of Scripture and tracts distributed by the missionaries, and that the precious seed thus sown by the way-side had been blessed by God.

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## COGNATE DIALECTS.

It is worthy of observation, that Siamese is properly speaking only one dialect of the ancient and widely extended language called *T'hai*; the other dialects are the Laos, Khamti (almost identical with the ancient Ahom), and Shyan. Little has been done in these three dialects towards the translation of Scripture. The Laos people are described by Dr. Bradley as being in a peculiar sense *ripe* for the Gospel harvest. Several applied to him for books written with their own characters; they said they could read Siamese books stammeringly, but their own with ease. A Laos man pleaded with Dr. Bradley not to forget him and his people, but to furnish them speedily with a version of the holy books in their own dialect. Although the Laos has been described by most travellers as a totally distinct dialect from the Siamese, yet such is the similarity between the two dialects that Captain Low states from his own experience, that it is easy for a person who understands the Siamese tongue, to travel safely (in so far as language is concerned) throughout North Laos. The Laos dialect has, however, an alphabet exclusively appropriated to it, which is more allied to the Peguese or Mon than to the Siamese alphabet.

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## CAMBOJAN.

THE Cambodian language is spoken in Cambodia, once an independent and powerful state, but now divided between Siam and the empire of Anam. The language differs materially from the Siamese, being more harsh, but at the same time more copious. Gutzlaff commenced a version of the New Testament in Cambodian, but it would appear that he afterwards discontinued it. Throughout the other provinces of the empire of Anam, a monosyllabic language denominated the Anamite or Anamitic is spoken, in which, however, no translation of the Scriptures exists, but only a Grammar and Dictionary, by the Bishop Taberd, printed at Serampore in 1838.

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KAREN, KARAYN OR KARIENG.

FOR SPECIMEN OF THE KAREN VERSIONS, SEE PLATE 10, PAGE 115.

## I.—EXTENT AND STATISTICS.

THE Kareens, Karenes, or Careians, are a wild and simple people, scattered over all parts of the Burman territories, and of the British provinces of Tenasserim: they are also found in the Western portions of Siam, and northward among the Shyans. Their residences are in the jungles and among the mountains, and are most numerous on the mountains which separate Burmah from Siam. The number of these people, owing to their nomadic habits and wide dispersion, is difficult to be ascertained, but it has been estimated at about 33,000.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The Karen language possesses several original elements, and in many respects varies in genius and structure from the Burmese, Siamese, and Peguese languages, though it freely borrows words from each. Its alphabet consists of twenty-four consonants, and eleven vowels. It has five tones, some of which appear different from those of any other monosyllabic tongue. The Karen language is remarkably harmonious, and well adapted for poetry: a final consonant never occurs, but every word terminates with a vowel sound. Till a comparatively recent period, however, Karen was totally unknown to Europeans. About 1835, two missionaries of the American Baptist Missionary Society, Messrs. Wade and Mason, acquired the language, and for the first time reduced it to writing. For this purpose they employed the Burmese alphabet, with a few additional characters to express the peculiar sounds of the language. The system of teaching reading, adopted by Mr. Wade, is so admirably conceived, that a person ignorant of a single letter can be taught to read a Karen book with ease in a few weeks. Mr. Mason affirms that the alphabetical powers of the Karen alphabet are of Arabic or Hebrew origin. This fact, together with the personal appearance and physical peculiarities of this singular people, and a series of very remarkable traditions current from time immemorial among them, has led him to form the idea of their being descendants of the lost tribes of Israel.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The missionaries were induced to undertake a version of the New Testament in Karen by the earnest and repeated entreaties of the people themselves for books. As early as 1828, Mr. Boardman, of the American Baptist Society, was visited frequently at Tavoy, one of the missionary stations, by great numbers of the Karens, and had ample opportunities of preaching the Gospel to them. Among



the most interesting of his visitors was a native chief, who appeared particularly anxious for instruction in the way of rightcousness. "Give us books," he said, "give us books in our own native language! then all the Karens will learn to read. We want to know the true God. We have been lying in total darkness—the Karen's mind is like his native jungle." The translation of the entire New Testament into Karen was accordingly accomplished by Messrs. Wade and Mason; yet during several years, for want of adequate pecuniary means, no attempt was made at printing, but each book as soon as completed was copied and circulated in MS. In 1842, the American and Foreign Bible Society granted £625 towards the printing of the New Testament, and an edition soon after issued from the press at Tavoy, under the superintendence of Mr. Bennett. Mr. Mason has since translated the Psalms into Karen, including both the Sgau and Sho dialects of that language. Of the New Testament in Sgau Karen the American Mission Press at Maulmein issued 4000 (2nd edition 8vo.) in 1850.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

This version of Scripture appears to have been attended in a remarkable degree with the Divine blessing from the very first period of its execution. The Karens were in a manner prepared to welcome Christianity, not only by their religious tenets, which formed a noble contrast to Buddhism, but by a singular prediction of their ancient seers, which caused them to look for relief from Burman oppression to "the white foreigners." In 1839, when the Karens had no books, few living teachers, and only a MS. copy of St. Matthew, they were gathered together in considerable numbers from all parts by the sound of the Gospel; and settling down in a district about two days' journey from Tavoy, they formed a Christian village, the heads of every family being members of the church. Civilization followed Christianity. Cleanliness (by no means a native Karen virtue) was substituted for their former depraved habits, and various industrial arts were learnt and steadily pursued. The power of the Scriptures upon these simple and unlettered people is shown by various anecdotes related by the missionaries. "Once Mrs. Wade had occasion to read the chapter in St. Matthew about visiting Christ (as represented in his disciples) when sick or in prison. They immediately perceived how regardless they had been of persons in sickness and sorrow, and began thenceforward to perform services for the sick, which they had never thought of before. A poor widow suffering under a leprous disease, who had a young child similarly afflicted, was visited by many the next day. They performed various repulsive offices for her and the child, brought water, cleaned the house, gave them rice and other articles; and so enriched and comforted the poor creature that she was bewildered with delight. These attentions they continued constantly. Another person, bedridden with loathsome sores, was attended to in the same way. Since that time no one has been suffered to want any thing which the rest enjoy; and their acts of kindness are done with studied concealment."

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## MUNIPOORA.

#### I.—GEOGRAPHICAL EXTENT.

MUNIPOORA is the language of Munipoor, a small independent kingdom, which lies south of Assam. Great confusion has arisen from the various names given to this country; the Burmans call it *Kathé*, and the Shyans *Cassay*, and geographers have distinguished it sometimes by one and sometimes by another name. It is 125 miles in length by 90 in breadth, lying between the parallels of 23° and 26°, and between the meridians of 93° and 95° East. The central part of the country consists of a rich and fertile valley, including an area of 650 square miles; the remainder of the territory is occupied by an encircling



zone of mountains and hills, inhabited by various tribes subject to Munipoor. The amount of population is probably about 70,000: Pemberton, however, estimates it at only 20,000. Brahminism was imposed on the people little more than half a century ago, by command of the rajah; but it is by no means firmly rooted.

## II.—CHARACTERISTICS OF THE LANGUAGE.

It appears from their language and physical peculiarities, that the Muniporeans are the descendants of some Mongol or Chinese colony. Like most monosyllabic languages, Munipoora is inartificial in structure, and uninflected. It has a close affinity with Khassee.

## III.—VERSIONS OF SCRIPTURE.

A version of the New Testament was undertaken by Dr. Carey in 1814: he procured some learned natives from Munipoor, and superintended their labours. This translation was completed, and an edition of 1000 copies printed in the Bengalee character in 1824, at Serampore: it was aided indirectly by the British and Foreign Bible Society.

## IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

Little is known concerning the effect produced on the Muniporeans by the perusal of the Scriptures, for they have as yet no missionary among them.

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# K H A S S E E.

FOR SPECIMEN OF THIS VERSION IN THE BENGALEE CHARACTER, SEE PLATE 1, PAGE 7.

SPECIMEN IN ROMAN LETTERS, FROM ST. MATTHEW, CHAP. V. v. 1 to 12.

<sup>1</sup>HABA u ioh íh ia ki paitbah, u la kíu sha u lúm; haba u la shong ruh, ki la wan ha u ki synrán jong u: <sup>2</sup>u la ang ruh ia la ka shintur, u la híkai ruh ia ki, u da ong,

<sup>3</sup>Suk ki ba duk ha ka mynsiim; na ba jong ki long ka híma ka byneng. <sup>4</sup>Suk ki ba sngousi; na ba yn pyntyngen ia ki. <sup>5</sup>Suk ki ba jemnúť; na ba kíu ioh ia ka kyndeú.

<sup>6</sup>Suk ki ba tyngan bad ba sliang ia ka hok; naba yn pyndap ia ki. <sup>7</sup>Suk ki ba isnei; na ba yn isnei ia ki. <sup>8</sup>Suk ki bakúid ha ca donúť; na ba kin ioh íh ia U Blei. <sup>9</sup>Suk

ki ba pyniasuk; na ba yn khot ia ki, ki kún U Blei. <sup>10</sup>Suk ki ba ioh pynshitom na ka bynta ka hok; na ba jong ki long ki híma ka byneng. <sup>11</sup>Suk maphi, lia ba ki leh bein ía

phi, ki pynshitom ruh, ki ong ki ktín bymman baroh ruh ia phi na ka bynta jong nga, ha ba ki shu lamlhér: <sup>12</sup>Phin kymen, phin sngoubha eh ruh; naba kumta ki la pynshitom ia ki Prophet ki ba la mynshiwa jong phi.

## I.—GEOGRAPHICAL EXTENT.

KHASSEE is the language of the Cossyahs, Cassias, or Khasias, a race of Tartar or Chinese origin, ruled by a number of petty rajahs, who form a sort of confederacy. To some degree they still preserve their

independence, but are under the supervision of a British agent for Cossyah affairs. The tract of country known as the Cossyah Hills adjoins the eastern extremity of the Bengal Presidency, lying between Assam and Sylhet on the north and south, and Jynteah and the Garrow country on the east and west, extending from latitude  $25^{\circ}$  to  $26^{\circ} 7'$ , and from longitude  $90^{\circ} 52'$  to  $92^{\circ} 11'$ . Its area, according to Thornton, is estimated at 729 square miles, and the amount of its population is about 11,000. The people, though uncivilized, are manly, upright, and sincere; and regard with detestation the falsehood and deceitfulness of the neighbouring Hindoos. They are, however, remarkably indolent and filthy, avaricious, ignorant, and extremely superstitious. Their religion has been represented to be a species of Brahminism; but they seem to have only a vague notion of some Spirit or Spirits to which they offer sacrifice, and their altars may well bear the inscription, "To the unknown God." They have neither idols nor temples; but many peculiarly-shaped stones and rocks, as well as streams and groves, are accounted holy, and sacrifices are made to them. The country is the extreme limit of the predominance of the Brahminical sect to the eastward, for beyond these hills Buddhism is almost universal.

## II.—CHARACTERISTICS OF THE LANGUAGE.

This language is uninflected and simple in grammatical construction; and although strictly monosyllabic, it possesses none of those varied tones which appertain to other languages of this class. Some words of Sanscrit origin are to be found in Khassee, but it is difficult to recognise them on account of the monosyllables prefixed or added. There is no alphabet; the few among the Cossyachs who can read or write use the Bengalee character. But their use of this alphabet is merely owing to their frequent intercourse with Sylhet; for their language bears internal marks of having been at some distant period allied with the Chinese. This is shown by the personal pronoun, and by the frequent recurrence of the sounds *ming*, *eng*, *ung*, etc. as in Chinese.

## III.—VERSIONS OF SCRIPTURE.

A lady was honoured by God to be the main instrument in preparing the first version of Holy Scripture in this language. She was the widow of one of the rajahs or chieftains of the country; and Dr. Carey, pleased with her intelligence, availed himself of her aid in translating the New Testament. Dr. Carey had also recourse to the advice of his Assamese pundit, who, from the vicinity of the Cossyah hills to his own country, had had opportunities of acquiring a tolerable acquaintance with the language. The preparation of this version occupied ten years; it was printed in Bengalee characters, and an edition of 500 copies left the Serampore press in 1824. For about seven years it remained a sealed book, for no opportunity occurred of distributing it among the people for whom it had been prepared. In 1832 some of the missionaries at Serampore, being in ill health, visited Cherrapoonjee, a place in the Khassee country noted for its salubrity. Here their attention was drawn afresh to the spiritual destitution of the wild inhabitants of the hills, and great exertions were made for the establishment of a mission among them. Mr. Lish, the first missionary who entered upon the work, turned his attention to the revision of the Khassee version, and in 1834 he produced a new or amended translation of St. Matthew, which was printed at Serampore in Roman characters. In 1840 a Missionary Association was formed by the Welsh Calvinistic Methodists; and finding this station unoccupied by any other society, they sent the Rev. Thomas Jones as their missionary to these hills. He reached Cherrapoonjee in 1841, and after applying with diligence to the study of the language, he executed a new translation of St. Matthew's Gospel in Roman characters, which in 1845 he offered to the British and Foreign Bible Society. The Committee ordered a small edition to be printed as an experiment, and its value and fidelity have been fully attested by competent persons, through the medium of the Auxiliary Society at Calcutta. Since then the translation of the entire New Testament has been completed by the missionaries engaged on the above station.

The system of substituting Roman letters for the native characters of Indian alphabets in printed



editions of the Scriptures and of other books, has of late years been extensively adopted in India; and the advantages of this system, especially with reference to the Khassee (which in the former edition of the New Testament had been printed in Bengalee characters, see Specimen, Plate I), cannot be better stated than in the words of an eminent Missionary, Dr. Duff, of Calcutta. In a letter addressed to Mr. Jones, the Missionary of the Welsh Calvinistic Methodist Society at Cherra, when the first books used in connection with the mission were about to be published, the doctor thus writes—

“Thoroughly and absolutely do I approve of your determination to print your translated works in the Roman characters. It is a strange delusion of Satan that men should strive to uphold *varieties* of alphabetic characters anywhere, provided they could without violence be superseded by *one*, at once uniform and effective, seeing that such variety is a prodigious bar and impediment to the diffusion of sound knowledge, and especially Divine truth. But, in a case like yours, where the natives had really no written characters of their own at all, to dream of introducing a clumsy, awkward, expensive, and imperfect character like that of the Bengali, in preference to the clear, precise, and cheaper Romanised alphabet, would seem to me to be voluntarily raising up new ramparts to guard against the invasion of Truth. No, our object ought ever to be to facilitate, and not to obstruct, the dissemination of true knowledge of every kind; and one of the ways of doing so is everywhere to encourage the introduction and the use of the Roman alphabet in place of the native alphabets, which are linked, and associated, and saturated with all that is idolatrous.”

The Four Gospels and the Acts of the Apostles have been already carried through the press by the Calcutta Bible Society, and other portions are in progress.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

Some very interesting accounts have been received of the recent progress of Divine truth among these people. Mr. Lish, their first missionary, was welcomed joyfully; they laughed heartily when they heard him speak in their own language; but when he began to open to them the truths of Scripture, they were so forcibly impressed as to exclaim that “he was a God, and they but cows and goats.” When the mission was re-established by Mr. Jones, a chief from a village which he had not yet visited thus addressed him:—“If you have any thing from God to say to us, come quickly; otherwise we may be dead, and what you have to say will be of no use to us. What will then become of us?”

Mr. Jones and his coadjutors have prepared elementary and religious books in the language. Several schools have been established, and conducted by the missionaries, their wives, and a few native teachers. Many hundreds have already learnt to read, and are truly anxious for books. A desire to read and understand English is universal among them. Some of the natives have been led to abandon their superstitions, and to embrace Christianity. Since their baptism they have endured much persecution from their relatives, and in the most trying circumstances they have shown strength of principle worthy of an apostolic age.

One of the missionaries writes thus:—“I have received the Gospel of St. Matthew from Calcutta, and the Cassias in the Schools are diligently employed in committing it to memory. This task they will accomplish by the time this letter reaches you. I perceive already the great utility of supplying them with the Holy Scriptures; for it is evident they understand and remember much better when they read themselves than when they listen to another: I see this very clearly in the case of my young converts.”

The missionaries testify that the baptized natives “increase in knowledge, in tenderness of conscience, and in godly simplicity.” One of these converts said to the missionary, “The Word of God is truly wonderful, for I have some new thoughts whenever I look into it. I do not find it so with any thing else; but the Word of God is like a fountain which sends forth fresh waters every day: they are not the same; but although they differ, they are all very good. Even the same verse says something new whenever I look into it.”



# TIBETAN.

FOR SPECIMEN OF THE TIBETAN CHARACTER, SEE PLATE 2., PAGE 20.

## I.—EXTENT AND STATISTICS.

THE vast and mountainous tract of country in which the Tibetan language is spoken lies directly north of Hindoostan, from which it is separated by the Himalaya Mountains. Its eastern frontiers border on China; to the west, it extends as far as Cashmere, Afghanistan, and Turkestan, while on the north it is bounded by the countries of the Turks and the Mongols. It is for the most part comprised within the Chinese empire; the western parts, however, appear to be independent of China. On account of the extreme jealousy of the Chinese government, Tibet has hitherto been almost inaccessible to foreigners; our knowledge of the country is in consequence extremely limited, and no correct estimate appears to have been ever formed of its area or population.<sup>1</sup>

## II.—CHARACTERISTICS OF THE LANGUAGE.

Tibetan is the language of "Tibet," (in Chinese *Tih-Bot*, "The land of *Bod*," the native name for "Tibet.") It is sometimes called Bhotanta or Bootan, because spoken in the country of Bootan as well as in the adjacent regions of Tibet; it is supposed by some to be a link between the Monosyllabic, Indo-germanic and Shemitic classes. In the Mithridates, Adelung unhesitatingly ranks it among the monosyllabic languages, but Remusat does not altogether assent to this classification, for while he admits that there are many monosyllabic sounds in Tibetan, he contends that there are likewise compound and polysyllabic words. Some of the very fundamental words of the language, as well as almost all the derivative terms, are of undoubted Chinese origin, and in many cases, the original Chinese vocables seem to have undergone but slight alteration. In the construction, too, of sentences, the Tibetans appear to follow the Chinese idiom. If compared with English, the words of a Tibetan phrase will be found to stand exactly in a reverse order. The sentence, "*in a book seen by me*," would be rendered in Tibetan (if translated word for word) in the following manner: "*me by seen book a in*." The articles both definite and indefinite always follow the noun, the nouns in general precede their attributes, and the verb, for the most part, stands at the end of a sentence. The several cases of a declension are formed by suffixes, and the place of prepositions in English is supplied by postpositions. The language, which is as it were twofold, as spoken to superiors or to inferiors, is rendered difficult not only by prefixes to verbs, which change in the different tenses, in a manner analogous to the change in initials in the Celtic languages, but also by the numerous impersonal verbal expressions; for the general mode of conjugating verbs is by prefixing or affixing certain letters to a kind of past participle of the verb, which are, however, most frequently silent: but the grammatical forms are in general few, vague, and seldom used. The alphabetical character is evidently borrowed from the Devanagari, and like it, is written from left to right. There are thirty consonants divided into eight classes, and four vowel signs. There are likewise compound consonants, representing sounds not strictly occurring in their alphabet. Although a single letter often constitutes an entire word, yet the orthographical system is, for the most part, clumsy and burdensome; for initial, quiescent, subscript, and final letters are introduced upon every possible occasion; and though completely disregarded in the colloquial articu-

<sup>1</sup> An elaborate account of the geography of Western Tibet, by Captain Strachey, of the Bengal army, is found in the twenty-third volume of the Journal of the Royal Geographical Society (London, 1853). The Eastern portion of Tibet was visited, in 1846-7, by Hue and Gabet, two enterprising French missionaries, the narrative of whose journey has been published. There exists also a description of Tibet in Russian, translated from the Chinese, and published at St. Petersburg in 1828: 8vo.—without name of Author.







lation of words, they add materially to the labour of reading and writing the language, which is harsh and heavy when spoken.

### III.—VERSION OF THE SCRIPTURES IN THIS LANGUAGE.

An attempt was made by the Church Missionary Society, in 1816, to furnish the inhabitants of this vast region with a version of the Scriptures in their own language, but unhappily this important undertaking ultimately proved abortive. Mr. Schröter, a missionary of that Society, after having devoted himself with much steadfastness and success to the acquisition of the language, was cut off by death at the very moment that he was about to begin the translation of the Scriptures. Mr. Le Roche, another missionary of the same Society, was appointed to succeed him, but the climate of India proved fatal likewise to his constitution, and he died on his return homewards. Major Latter, who had been chiefly instrumental in originating the mission, died in 1822, and since that event no further attempts towards the preparation of a Tibetan version appear to have been made. A Dictionary, however, Tibetan and Italian, executed by some Roman missionary, and collected and arranged by Schröter, has been printed at Serampore, with a fount of types cast for the purpose. It consists of nearly 500 quarto pages, and was completed in 1826. Since that time Tibetan has been more cultivated in Europe, through the excellent Grammar and Dictionary of Csoma de Körö, together with his other works, and those of Dr. Schmidt, Fouceaux, Wüllner, etc.

Dr. Hæberlin, an agent of the British and Foreign Bible Society, after journeying through Tibet in 1843, again enforced the necessity of a Tibetan version upon the attention of Christian societies; and his suggestions appear to have been met by the American missionaries, who, it is said, have now this work in contemplation. Dr. Hæberlin states as the result of his observations and inquiries in Tibet, that, “as far as the Tibetan language is spoken, and the Lamas have any sway, so far literature exercises an important influence on the people. If there were a version of the Scriptures,” continues he, “in the Tibetan language, thousands of volumes might annually be sent into the interior of Asia from five different points, along the immense frontier of British India; and the millions of people speaking that language, and inquisitive as the Chinese are, might thus have a profitable opportunity of being made acquainted with the things that belong to their salvation.”

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## LEPCHA.

FOR SPECIMEN OF THE LEPCHA VERSION, SEE PLATE 10, PAGE 115.

THE Lepcha language is spoken by the Lepchas, the undoubted aborigines of the mountain forests near Darjeeling. The district they occupy is perhaps about 120 miles in length, from N.W. to S.E., extending along the south face of the Himalaya Mountains, until its limits become undefined in the mountains of Bootan. Little is known in Europe concerning the Lepcha dialect, but recent researches have shown it to be allied to, if not derived from, the Tibetan language. The Rev. W. Start, of Darjeeling, has commenced a translation of the New Testament in this language, and has recently caused 1000 copies of the Gospel of St. Matthew to be printed at his own expense.

## CLASS II.—SHEMITIC LANGUAGES.

### HEBREW.

SPECIMEN, FROM EXODUS, CHAP. XX. v. 1 to 17.

וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאָמֹר: <sup>2</sup> אֲנִכִּי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: <sup>3</sup> לֹא־יְהִי לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנַי: <sup>4</sup> לֹא־תַעֲשֶׂה לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם וּבַמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם: <sup>5</sup> לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדָם כִּי אֲנִכִּי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹקֵד עֵוֹן אָבֹת עַל־בְּנֵים עַל־שְׁלֹשִׁים וְעַל־דְּבָעִים לְשָׁנָא: <sup>6</sup> וַעֲשֵׂה חֶסֶד לְאֶלְפִים לְאֹהֲבֵי וּלְשֹׂמְרֵי מִצְוֹתַי: <sup>7</sup> לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹא כִּי לֹא יִנָּקֶה יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוֹא: <sup>8</sup> זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: <sup>9</sup> שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלָאכְתֶּךָ: <sup>10</sup> יוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָּל־מְלָאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ: <sup>11</sup> כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: <sup>12</sup> כִּבֵּד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יֵאָרְכוֹן יָמֶיךָ עַל הַאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: <sup>13</sup> לֹא תִרְצָח: <sup>14</sup> לֹא תִנָּאֵף: <sup>15</sup> לֹא תִגְנוֹב: <sup>16</sup> לֹא־תַעֲנֶה בְרֵעֶךָ עַד שֹׁקֶר: <sup>17</sup> לֹא תַחֲמוֹד בֵּית רֵעֶךָ לֹא־תַחֲמוֹד אִשֶּׁת רֵעֶךָ וְעַבְדּוֹ וְעַמּוּלוֹ וְכָל אֲשֶׁר לְרֵעֶךָ:

This Specimen portion exhibits the twofold use of the Hebrew accents. The one series is employed when the Decalogue is read by itself, and the other series is used when these verses are read as a continuation of the preceding section of the Pentateuch. The accents are also used in this twofold manner in Deuteronomy, where the Decalogue is repeated.

THE Hebrew language is one of the three principal branches of the Shemitic languages, which have been divided thus:—

1. To the northward, the *Aramæan*, which comprehends the *West-Aramæan*, or “*Syriac*,” and the *East-Aramæan*, or “*Chaldee*.” 2. To the westward, the *Canaanitish*, or *Hebrew*, in Palestine and Phœnicia; of which the *Punic* is an offshoot. 3. To the southward, the *Arabic*; to which also partly belongs the *Ethiopic*. The *Samaritan* is a mixed dialect, it consists of *Aramæan*, *Hebrew*, and many foreign terms.

As regards the name “*Hebrew*,” some, like St. Augustine, etc., derive it from Abraham, but wrongly. Others, again, derive it from עבר “*beyond*,” i.e., the *Euphrates*; Abraham being a native of

“Ur of the Chasdim,” in northern Mesopotamia. But *Hebrew* comes probably from עבר *Heber* or *Eber*, mentioned in Gen. 10. 21; to whom Abulfeda (Hist. Anteisl. iii. iv.) says God granted to speak Hebrew, as a reward for his having reprov'd the builders of the Tower of Babel, for their impious attempt to scale Heaven. He is said, in the “Seder 'Olam,” to have been a great prophet; and some Arabic writers maintain that he was the same as *Hud*, an abbreviation for *Yehud*. This induces some learned men to think that עבר and ערב are identical, and to consider the descendants of both as the same people. The Hebrew language, however, flourished during a comparatively short period; while the Arabic has continued to the present day, the richest, and most cultivated of all the Shemitic dialects.

#### I.—PREDOMINANCE OF THE LANGUAGE.

But the Hebrew language, honoured by God as the first medium of written revelation, had in ancient times predominance over a far greater extent of territory than is commonly supposed. It may be inferred from various passages of Sacred History, that the Canaanites, or aboriginal inhabitants of Canaan, conversed freely in Hebrew, or in their own closely allied dialect the Phœnician, with Abraham, and, many years subsequently, with the tribes of Israel under Joshua. Thus, for instance, the spies sent by Joshua to survey the country, had not recourse to the aid of an interpreter in their intercourse with Rahab and others. Moreover, the Canaanitish names of places and persons, both in the time of Abraham and in that of Joshua, are pure Hebrew terms; Melchisedec, Abimelech, Salem, Jericho, and, in fact, all names of persons, cities, and towns in Canaan recorded in Scripture, might be cited as examples. (See Joshua, chapters 15 to 22.) It has been clearly proved by the ethnographical researches of Gesenius, and other German scholars, that the Canaanites formed part and portion of the people known in profane history by the name of Phœnicians; and in the Septuagint, the words Phœnicians and Canaanites, Phœnicia and Canaan, are indiscriminately used: (compare Exod. 6. 15 with Gen. 46. 10, and Exod. 16. 35 with Jos. 5. 12.) Hence the obvious inference that Hebrew, being very nearly allied to the vernacular of the Phœnicians, was spoken, with provincialisms and with characteristic accent, at Tyre and Sidon, at Carthage, and in all the numerous colonies established by that enterprising people. We may thus trace the use of Hebrew as a vernacular tongue, or as a medium of communication, all round the coast of the Mediterranean, with the exception of Italy and (in part) of Greece. When the Old Testament was written, probably no language was so widely diffused as the Hebrew: it occupied just such a place as Greek did in the days of the Apostles. With the sole exception of the Jews, however, the nations by whom Hebrew was spoken have either passed away from the face of the earth, or have become amalgamated with other races.

The number of Jews now dispersed throughout the world is generally estimated at about 4,000,000; of these there are only 175,000 in Palestine and Syria. In England there are 30,000 Jews, of whom 20,000 reside in London; but they are still more numerous in some parts of continental Europe: at Warsaw, for instance, they form one-fourth part of the population. In the following graphical description of the present state of the Jews, by Professor Gaussen, it will be perceived that the statistical calculations are founded upon different data from those above adduced. “The restless feet of God’s ancient people are pressing at this very hour the snows of Siberia, and the burning sands of the desert. Our friend Gobat found numbers of them in the elevated plains of Abyssinia, eighteen hundred miles to the south of Cairo; and when Denham and Clapperton, the first travellers that ventured across the great Sahara, arrived on the banks of the lake Tchad, they also found that the wandering Jew had preceded them there by many a long year. When the Portuguese settled in the Indian Peninsula, they found three distinct classes of Jews; and when the English lately took possession of Aden in the south of Arabia, the Jews were more in number there than the Gentiles. By a census taken within the last few months in Russia, they amount to 2,200,000; so that their population in that immense empire exceeds that of our twenty-two cantons. Morocco contains 300,000, and Tunis 150,000. In the one small town of Sana, the capital of Arabia Felix, they assemble together



in eighteen synagogues. Yemen counts 200,000; the Turkish empire 200,000, of which Constantinople alone contains 80,000. At Brody, where the Christians, who are 10,000 in number, have only three churches, the Jews, 20,000 in number, have 150 synagogues. Hungary has 300,000. Cracow, 22,000. In a word, it is imagined that, were all the Jews assembled together, they would form a population of 7,000,000; so that, could you transport them into the land of their fathers this very year, they would form a nation more powerful and more numerous than our Switzerland."

## II.—CHARACTERISTICS OF THE LANGUAGE.

Whether Hebrew was or was not the primeval tongue of the human race has been the subject of much discussion, and is a question which, with our present means of knowledge, it is impossible to resolve satisfactorily. Certain it is, however, that the Hebrew language bears many internal marks of antiquity. The majority of Hebrew words, for instance, are descriptive; that is, they specify the prominent or distinguishing quality of the person, animal, place, or thing, which they designate: and the vocabulary, though comparatively poor in abstract and metaphysical terms, is rich in words having immediate reference to those objects of sense with which a nomadic people might be supposed to be most conversant. Thus, there are no less than 250 distinct botanical terms in the Old Testament; and synonymous forms of expression for the common actions and occurrences of life are numerous and varied. Among these synonymes have been counted no less than fourteen different words of which each signifies "to break;" there are ten words answering to the verb "to seek;" nine express "the act of dying," fourteen convey "the idea of trust in God," nine signify "remission of sins," and eight denote "darkness;" and to express "the observance of the laws of God" there are no less than twenty-five phrases.

The language appears to have attained its utmost possible development at a very early period, and to have remained subsequently for ages in the same stage, without progression or retrogression. This is seen by comparing the books of the Pentateuch with those of the latter prophets: the latter differ from the former only by the disuse of a few words, which in the course of centuries had become obsolete, and by the introduction of sundry terms which had been engrafted on the language by intercourse with the Assyrians and Babylonians: there are, however, 268 verses of pure Chaldee in the Old Testament. A certain stiffness of construction, joined to great energy and simplicity, appears to be the most prominent feature of Hebrew, and of the cognate Shemitic dialects in general. The fundamental structure of those dialects bears the impress, if we may so speak, of premeditation and design. Unlike all other idioms, the roots or elementary words are in general dissyllabic and triliteral, while many of them appear in a more ancient monosyllabic form. They are for the most part the third person singular, preterite tense, active voice of the verb, and seem to have been originally framed for the express purpose of representing ideas in the simplest possible form; while the application of these ideas to denote the varied circumstances of life (such as time past, present, or future, personal agency, passion, or feeling), is effected generally by mere changes of the vowels placed above, within, or below, the letters of the root. For instance, *לָמַד* expresses a simple fact—"he learned," but *לָמַדְתָּ* denotes an additional circumstance, viz.: that he learned *diligently*: so *דָּבַר* *he spoke*, by the simple change of a vowel sign *דִּבַּר* comes to denote the *thing* spoken, that is, a *word*. Besides the vowels, a certain set of consonants, set aside for the office of sometimes modifying the meaning of the roots, are called *Serviles*; and, in common with the Arabic only, of all the Shemitic dialects, the Hebrew has the definite article for the better determining of nouns. With respect to the alphabetical system of the Hebrews, it has generally been the custom to attribute the introduction of the square character to Ezra; and the vowel-points, which were added gradually, as the Hebrew language ceased to be generally spoken and well known, were finally determined towards the sixth century after Christ, by the school of Tiberias. This was a timely interposition of God's providence, to rescue the Hebrew text from much misinterpretation,—if it had been handed down without points,—when its language was dead and little known. It has lately, however, been shown that the square characters were not brought to perfection till probably two or three centuries after the Christian era. Kopp (in his *Bilder*

*und Schriften der Vorzeit*) traces the gradual formation of these characters from the inscriptions on the bricks at Babylon, down through the Phœnician or Samaritan letters on the Maccabean coins, and thence to the Palmyrene inscriptions found among the ruins of Palmyra; and Gesenius, in the last edition of his Grammar, admits that the square, or modern Hebrew character, is descended from the Palmyrene. This opinion seems corroborated by the late discoveries of Mr. Layard in Babylonia; from whence he brought bowls of terra-cotta, probably dating from the captivity, and covered with Syriac and Chaldee inscriptions. Some of these characters are identical with the square ones now in use. The rabbinical style of writing now in use among the Jews is merely a cursive modification of the square character, adopted for ease and expedition.

### III.—HISTORY OF THE HEBREW TEXT OF SCRIPTURE.

From the first promulgation of the written Word, special provision seems to have been made for its careful preservation. (See Exod. 25. 21; 40. 20). A distinct command had reference to the place in which the book of the law was to be deposited; namely, in the side of the Ark of the Covenant. (Deut. 31. 26.) The multiplication of copies also was provided for by a Divine decree, (see Deut. 17. 18); and a copy of the law of Moses was made by Joshua. (See Jos. 8. 32.) On the erection of the Temple, Solomon caused the Ark to be brought “into the oracle of the house, to the most holy place, under the wings of the Cherubim;” and from that period the books of Holy Writ were guarded within the walls of the sacred edifice, as is evident from such passages as 2 Kings 22. 8; 2 Chron. 34. 14, &c. That these divine records did not fall into the hands of the enemy when the Jews were led away captive to Babylon, may be inferred from the fact that in the list of the spoils carried away from the temple, detailed as that list is (see 2 Ki. 25, 2 Chron. 36, and Jer. 52), there is no mention whatever of the Sacred books. The captives, at the very moment that they were compelled to abandon the gold and silver of their temple, must have concealed and carried with them these most valued treasures; for Daniel, who wrote during the captivity, made distinct reference to two different parts of Scripture as documents well known to his countrymen (see Dan. 9); Ezra, when he went up from Babylon to Jerusalem, was “a ready scribe in the law of Moses which the Lord God of Israel had given” (Ezra 7. 6); and immediately on the return from captivity, the people called for the book of the law of Moses, which was opened and read to them. (Neh. 8. 1.) The completion of the Canon of the Old Testament is referred to about the time of the finishing of the Second Temple; and there can be no doubt but that the inspired men who lived at that period, namely Malachi, the last of the Old Testament prophets, Haggai, Zechariah, Ezra, and Nehemiah, collected all the books that had been given by inspiration of God, and deposited them in the Temple. When the Temple and the city of Jerusalem were destroyed by the Romans, the characteristic faithfulness of the Jews to the sacred charge originally committed to them, remained the same. Some of the learned Jews opened schools in various parts of the East for the cultivation of Sacred literature; one of these schools, established at Tiberias, at Sepphoris, and in other towns of Galilee, is mentioned by Jerome as existing in the early part of the fifth century; another school of almost equal note was established at Babylon, and at both frequent transcriptions of the Scriptures were made. And the hand of Providence is to be traced in this multiplication of copies at different places and by distinct institutions, for the comparison of copies afterwards formed a ready mode for the correction of such errors as had crept in through the negligence of copyists. The most stringent laws, however, were in force among the Jews to ensure accuracy in their copies of the Scriptures; the preparation of the parchment, of the ink, and even of the state of mind of the copyist, were all prescribed by rule; and such has ever been their reverence for antiquity, that when in an ancient copy they have met with the accidental inversion or misplacing of a letter, or when one letter has been made larger than the rest or suspended above the line, they have scrupulously refrained from rectifying even what was so manifestly erroneous, under the superstitious notion that in the original formation and location of every letter some mystery is involved. Still further to ensure the perfect integrity of the text, the Jews at some period between the fourth and sixth century



carefully collected into one book all the grammatical and critical remarks on the letter of Scripture that had been current at different times and places since the time of Ezra. To the volume thus formed, which in process of time became larger than the Bible itself, they gave the name of Masora, that is, *tradition*, because the criticisms it contained had been handed down by tradition from father to son. But besides being a collection of grammatical annotations, the Masora really was, as the Jews emphatically styled it, "the hedge of the law," for it contains a multitude of the most minute calculations concerning the number of verses, lines, words, and letters, in the Sacred volume; so that the number of letters in every verse, and even the middle letter of every verse having been ascertained with some exactness, it was anticipated that no interpolation or omission in the text could for the future pass undetected. The further influence of the Septuagint and other ancient versions in securing the early copies of the Hebrew Scriptures from the possibility of corruption will be subsequently noticed.

Eight particular copies seem to have been especially honoured among the Jews on account of their strict fidelity and accuracy, and to have been regularly used as standard texts from which all other copies were made. These eight copies were—

1. The Codex of Hillel, an ancient MS. no longer in existence, but which was seen at Toledo in the twelfth century by the Rabbi Kimchi. Rabbi Zacuti, who lived about the end of the fifteenth century, declared that part of the MS. had been sold and sent to Africa. This copy contained the vowel points invented by the Masorites.

2. The Babylonian Codex, supposed to contain the text as revised under the care of Rabbi Ben Naphtali, President of the Academy at Babylon.

3. The Codex of Israel, supposed to exhibit the text as corrected by Rabbi Ben Asher, President of the above mentioned Academy at Tiberias; this MS. is imagined to have been the same as that of Jerusalem.

Lastly, the remaining five Codices were, the Egyptian Codex, the MS. of Sinai containing only the Pentateuch, the Pentateuch of Jericho, the Codex of Sanbuki, and the book of Taygim. All the MSS. now in existence can be traced to one or other of these exemplars. The MSS. executed by the Jews in Spain follow the Codex of Hillel, and are more valued than those made in any other country, on account of their accuracy and the elegance with which they are written, the letters being perfectly square, and having the appearance of print. German MSS., on the contrary, are not elegantly written, and the characters are rudely formed, but they are valued on account of their containing readings coinciding with the Samaritan Pentateuch and the ancient versions. The Italian MSS. are neither so beautiful as the Spanish, nor so rude in appearance as the German, and they do not follow the Masora so closely as the former, nor deviate from it so frequently as the latter.

Of the Hebrew MSS. now known to be in existence, the most ancient of which the date has been duly attested, is not much above seven hundred years old. It formerly belonged to Reuchlin, and is now preserved in the Library at Carlsruhe, whence it is familiarly known as the *Codex Carlsruhensis*: it is in square folio, its date is A.D. 1106, and its country is Spain. It contains the Prophets, with the Targum. There are two or three MSS. to which an earlier origin is assigned, but the date of their execution is very doubtful. There are only five or six MSS. extant which were made so early as the twelfth century; we have about fifty MSS. written in the thirteenth century, eighty in the fourteenth, and 110 in the fifteenth. The Jews who have been located for several centuries in the interior of China do not possess any MSS. of earlier date than the fifteenth century. The black Jews on the coast of Malabar, who are supposed to have emigrated to India about the time of the Jewish captivity, possessed a Hebrew MS. which was brought to England by Buchanan in 1806, and is now carefully preserved at Cambridge. It is a roll of goats' skins dyed red, and measures forty-eight feet long by twenty-two inches wide. It only contains part of the Pentateuch; Leviticus and a portion of Deuteronomy are wanting. The text, with a few slight variations, accords with the Masoretic. As is the case with all the more ancient MSS., there is no division of words; an old rabbinical tradition says that the law was formerly one verse and one word. The division into verses is generally attributed to



the compilers of the Masora. The division into chapters is more recent, and was first adopted in the Latin Testament. A more ancient division of the Pentateuch was into parashioth, or greater and less sections for the regular reading in the synagogue; a division still retained by the Jews in the rolls of the Pentateuch.

#### IV.—PRINTED EDITIONS OF THE HEBREW BIBLE.

The first portion of the Hebrew Scriptures committed to the press was the Psalter, with the Commentary of Rabbi Kimchi; it appeared in 1477, but it is not certain at what place it was printed. In 1482 the Pentateuch was published at Bologna, and other parts of Scripture were subsequently printed at various places. But the first complete Bible that issued from the press was that printed in 1488 at Soncino, a small town of Lombardy, between Cremona and Brescia. Copies of this edition are now so scarce that only nine are known to exist, one of which is in the Library of Exeter College, Oxford. It has points and accents, but from what MSS. it was printed is unknown. It formed the text of another edition, printed, with a few corrections, at Brescia in 1494. The printers of both these editions were of a family of German Jews who had settled at Soncino; they are noted for having been, in point of time, the first Hebrew printers. The Brescia edition is famous for having been that from which Luther made his translation of the Old Testament, and the identical volume used by him is still preserved in the Royal Library at Berlin. This edition forms one of the three standard texts from which all subsequent editions have been executed; the other two being the Hebrew text of the Complutensian Polyglot (published 1514–17, and for which seven MSS. were consulted), and the second edition of Bomberg's Bible. Bomberg printed in all five editions, of which the first appeared at Venice in 1518; but the second edition, published at Venice 1525–26, is the most valued on account of its superior correctness, and its text still forms the basis of modern printed Bibles. It is pointed according to the Masoretic system, and was printed from the text of the Brescia edition, corrected by reference to some Spanish MSS., under the care of Rabbi Ben Chajim, a Jew of profound acquaintance with the Masora and rabbinical erudition.

All the editions above mentioned were executed by Jews or Jewish converts. The first Hebrew Bible published by a Gentile, was that printed in 1534–35 at Basle, with a Latin translation in a parallel column, by Munster, a learned German; in a second edition, published 1536, he introduced critical annotations and portions of the Masora: he used the Brescia edition of 1494 as his text, but seems to have consulted Bomberg's Bible and several MSS. In 1569–72 the Hebrew text of the Antwerp Polyglot was published; it is compounded of the Complutensian text, and that of the second edition of Bomberg's Bible. The next most celebrated editions, in point of time, of the Hebrew Bible were those of Buxtorf: he published an 8vo. edition at Basle in 1619, and his great Rabbinical Bible (so called because accompanied by the Masora and the Commentaries of five Jewish rabbis) appeared in 1618–20.

About this period the Samaritan Pentateuch was first introduced into Europe, and a new era commenced in the history of Hebrew criticism. Hitherto both Jews and Christians had rested secure in the supposed uniformity of Hebrew MSS. Origen, who, as will hereafter be shown, had certainly attempted to collate the Hebrew text with the Septuagint version, seems to have taken little or no pains in the comparison of Hebrew MSS.; and though in some of the editions of the Bible, as above mentioned, several MSS. had been consulted, a general and systematic collation of all the MSS. of the Old Testament had never been deemed requisite. Now, however, the attention of the learned was drawn to the variations between the Hebrew text, the Samaritan Pentateuch, and the Septuagint version; the controversies thence arising happily led to the examination of the MSS. themselves, and the various readings there discovered were discussed by the same laws of criticism that had long been in force with respect to profane writings. Two most important critical editions of the Bible, published in 1661 and 1667 at Amsterdam, by Athias, a learned rabbi, were among the first fruits of these researches: the text was founded on MSS. as well as on a collation of previous printed editions,

and one MS. was said to be 900 years old. So highly were the labours of Athias appreciated, that in testimony of public admiration, the States General of Holland presented him with a gold chain and medal appendant. Athias was the first editor who numbered the verses of the Hebrew Bible: every fifth verse had, in previous editions, been marked with a Hebrew numeral. His text, with some few alterations, was beautifully reprinted by Van der Hooght, in 1705, at Amsterdam; this edition is celebrated for its typographical elegance, and the clearness of the characters, especially of the vowel points. It has some few Masoretic notes in the margin, and a collation of various readings from printed editions at the end. It was reprinted in London 1811-12, under the editorship of Mr. Frey. Among other reprints of Van der Hooght's text, with corrections by various editors, the splendid edition of Houbigant appeared at Paris in 1753. In this edition the text is divested of vowel points, all Masoretic appendages are omitted, and several readings from the Samaritan are inserted in the margin of the Pentateuch.

In the same year that Houbigant printed his edition, Kennicott published his first dissertation on the state of the Hebrew text, in which he clearly demonstrated the necessity of collating all the MSS. of Scripture that were known to be yet extant. To defray the expense of so important an undertaking, a large subscription, headed by George III., was raised in England, and the work of collation, commenced by Kennicott and his coadjutors in 1760, continued till 1769. Kennicott collated 250 MSS. with his own hand, (most of which, however, were only examined in select places), and the total number collated by him and under his direction was about 600. In 1776-80 he published a splendid edition of Van der Hooght's text at Oxford, with various readings collected from Hebrew and Samaritan MSS., from printed editions, and from the quotations of the Bible occurring in the works of ancient rabbinical writings, and especially in the Talmud, the *text* of which belongs to the third century. An important supplement to this great work was published by M. de Rossi at Parma, 1784-87, consisting of additional readings from Hebrew MSS. and other sources. De Rossi added a volume of *Scholia Critica* in 1798.

Up to the present moment about 1300 Hebrew MSS. have been collated in whole or in part; but each MS. very rarely contains the whole Bible, some being confined to the Pentateuch, others to the Prophets, while others comprise but a single book. It is a remarkable fact, and a proof of the continued interposition of Divine Providence, that after all the laborious researches that have been made among MSS. belonging to different centuries and to various countries, not a single reading has yet been detected which affects the power of any one doctrine, precept, or consolation, contained in that Holy Volume, which has been received during so many ages by Jews and Christians as the Word of God. Discrepancies to the amount of several thousands exist in different MSS. as to the insertion or omission of a letter, the use or rejection of a synonymous term, and similar minor details; nor are these without their use, for it is obvious that such errata, though they affect only the orthography or mere diction of the text, subserve the double purpose of aiding in the grammatical elucidation of certain difficult passages, and of proving the general integrity of the Sacred Canon. Van der Hooght's text, with which all Hebrew MSS. hitherto collated have been compared by Kennicott and others, is esteemed the most correct of the printed editions: the typographical and other errors which encumbered the first editions have been removed by Hahn and later editors, and it now forms our *Textus Receptus*. It is not, however, appreciated by some of the Jews, merely on account of Roman figures and sundry marks in the margin which have appeared in the editions of this text. To meet their prejudices, the London Society for the Conversion of the Jews caused an edition to be printed immediately from the text of Athias as exhibited in his second edition of 1667, and which is the edition most prized by the Jews. The Society's Bible was edited by Judah D'Allemand, and published in London in 1828; and special evidences of the blessing of God upon the Old Testament Scriptures, in preparing the minds of his ancient people for the fuller revelation of the New Testament, are to be found in the Reports of the Society.



## HEBREW, AS A TRANSLATION.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.\*

GREENFIELD'S VERSION.

SOCIETY'S VERSION.

בְּרֵאשִׁית הָיָה הַדָּבָר • וְהַדָּבָר הָיָה אֶת־  
 הָאֱלֹהִים • וְאֱלֹהִים הָיָה הַדָּבָר : הוּא הָיָה <sup>2</sup>  
 בְּרֵאשִׁית אֶת־הָאֱלֹהִים : הַכֹּל בִּידּוֹ נִהְיָה • <sup>3</sup>  
 וּמִבְּלָעֲדֵיו אֵף גַּם אַחֵר לֹא הָיָה אֲשֶׁר  
 נִהְיָה : בּוֹ חַיִּים חַיִּים • וְהַחַיִּים הָיוּ אֹרֶךְ <sup>4</sup>  
 הָאֵדָם : וְהָאֹרֶךְ בַּחֲשָׁךְ הָאֵרֶר • וְהַחֲשָׁךְ <sup>5</sup>  
 אֶתּוֹ לֹא קִבֵּל : וַיְהִי אִישׁ שְׁלֹחַ מֵאֵת <sup>6</sup>  
 הָאֱלֹהִים • וְשֵׁמוֹ יוֹחָנָן : הוּא בָּא לְעַד <sup>7</sup>  
 לְהַעֲדִיר עַל־הָאֹרֶךְ • לְמַעַן יֵאֱמִינוּ כֹל בְּיָדּוֹ :  
 הוּא לֹא הָיָה הָאֹרֶךְ • כִּי אִם לְמַעַן יַעֲדִיר <sup>8</sup>  
 עַל־הָאֹרֶךְ : הוּא הָיָה אֹרֶךְ הָאֵמֶת הַמֵּאִיר <sup>9</sup>  
 לְכָל־אִישׁ הַבָּא בְּעוֹלָם : בְּעוֹלָם הָיָה <sup>10</sup>  
 וְהָעוֹלָם נִהְיָה בְּיָדּוֹ • וְהָעוֹלָם לֹא הִכִּירוֹ :  
 הוּא בָּא אֶל אֲשֶׁר לוֹ • וְאֲשֶׁר־לוֹ אֶתּוֹ לֹא <sup>11</sup>  
 קִבֵּל : וְאֲשֶׁר קִבְּלֵהוּ לָהֶם נָתַן שְׁלֹמֹן <sup>12</sup>  
 לְהָיוֹת בְּנֵי אֱלֹהִים לְמַאֲמִינִים בְּשֵׁמוֹ : אֲשֶׁר <sup>13</sup>  
 לֹא מִדְּמִים • וְלֹא מִתְאַוֶּת הַבָּשָׂר • וְלֹא  
 מִמָּאֹנִי אִישׁ כִּי־אִם מֵאֱלֹהִים נִוְלְדוֹ : וְהַדָּבָר <sup>14</sup>  
 לְבָשָׂר הָיָה וַיִּשְׁכֵּן בְּתוֹכֵנוּ וַנִּרְאֶה אֶת־קְבוּדוֹ •  
 כְּכָבוֹד יָחִיד לָאֵב מִלֵּא חֶסֶד וְאֵמֶת :

בְּרֵאשִׁית הָיָה הַדָּבָר וְהַדָּבָר הָיָה אֶצֶל  
 הָאֱלֹהִים וְהַדָּבָר הָיָה הָאֱלֹהִים : הוּא הָיָה <sup>2</sup>  
 בְּרֵאשִׁית אֶצֶל הָאֱלֹהִים : כָּל־דָּבָר נִהְיָה <sup>3</sup>  
 בּוֹ וּמִבְּלָעֲדֵיו לֹא נִהְיָה דָּבָר אֲשֶׁר נִהְיָה :  
 בּוֹ הָיוּ חַיִּים וְהַחַיִּים הָיוּ אֹרֶךְ הָאֵדָם :  
 וְהָאֹרֶךְ בַּחֲשָׁךְ נִגְהַ וְהַחֲשָׁךְ לֹא כִלְכִּלֵהוּ : פ <sup>5</sup>  
 וַיְהִי אִישׁ שְׁלֹחַ מֵאֵת אֱלֹהִים וְשֵׁמוֹ יוֹחָנָן :  
 הוּא בָּא לְעַד לְהַעֲדִיר עַל־הָאֹרֶךְ לְמַעַן <sup>7</sup>  
 יֵאֱמִינוּ כֹל עַל־יָדּוֹ : זָה לֹא הָיָה <sup>8</sup>  
 הָאֹרֶךְ כִּי אִם לְהַעֲדִיר עַל־הָאֹרֶךְ : הוּא  
 הָיָה הָאֹרֶךְ הָאֵמֶת הַמֵּאִיר לְכָל־בָּאִי <sup>9</sup>  
 הָעוֹלָם : בְּעוֹלָם הָיָה וְהָעוֹלָם עַל־יָדּוֹ <sup>10</sup>  
 נִהְיָה וְהָעוֹלָם לֹא יָדָעוּ : הוּא בָּא <sup>11</sup>  
 אֶל־סִגְלָתוֹ וּסְגִלָּתוֹ לֹא קִבְּלָהּ אֶתּוֹ :  
 וְלֹא־לָהּ אֲשֶׁר קִבְּלוּ אֶתּוֹ נָתַן רְשׁוּת לְהָיוֹת <sup>12</sup>  
 בְּנֵי אֱלֹהִים לְמַאֲמִינִים בְּשֵׁמוֹ : אֲשֶׁר לֹא <sup>13</sup>  
 מִדְּמִים וְלֹא מִתְאַוֶּת הַבָּשָׂר וְלֹא מִתְאַוֶּת  
 נִבְרָה כִּי אִם מֵאֱלֹהִים נִוְלְדוֹ : וְהַדָּבָר הָיָה <sup>14</sup>  
 לְבָשָׂר • וַיִּשְׁכֵּן בְּתוֹכֵנוּ וַנִּרְאֶה אֶת־קְבוּדוֹ  
 כְּכָבוֹד יָחִיד לָאֵב מִלֵּא חֶסֶד וְאֵמֶת :

## I.—HEBREW VERSIONS OF THE NEW TESTAMENT.

We have no certain information concerning the translation of any portion of the New Testament into the language of the Old Testament Scriptures prior to the year 1537, when the Gospel of St. Matthew was published in Hebrew by Sebastian Munster, at Basle. Great attention was excited by this book at the time of its appearance, on account of an ancient tradition which prevailed in the Church that St. Matthew originally wrote his Gospel in Hebrew. It was very evident, however, that Munster's publication had no pretensions to be regarded as the text of the sacred original, nor even as an ancient

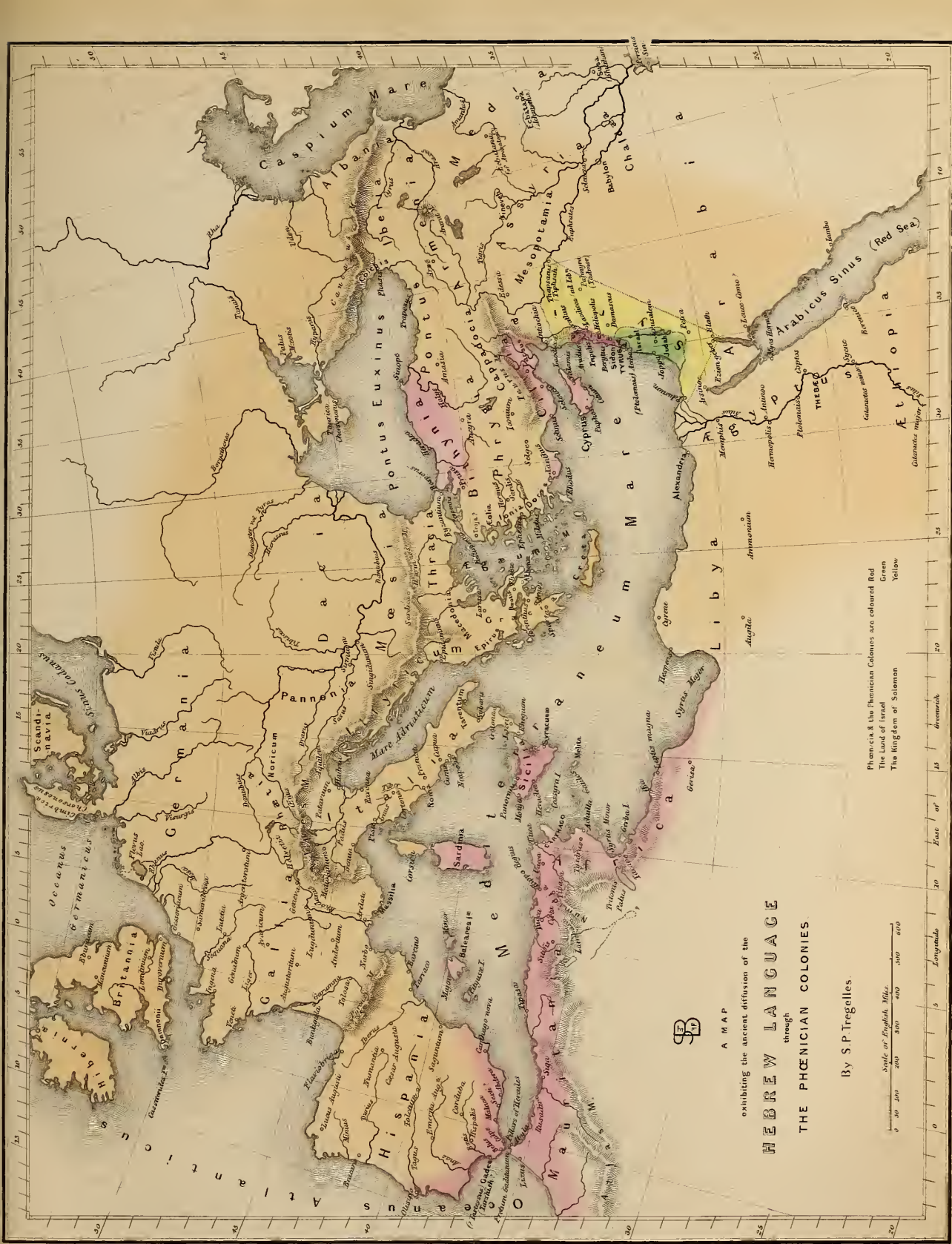
\* By Mr. William Greenfield, and of the Version executed for the Society for Promoting Christianity among the Jews.



version, for the language in which it was written was not the Syro-Chaldaic current in Palestine at the time of our Lord, but the rabbinical Hebrew in use among the Jews of the twelfth century; it was, moreover, full of solecisms and barbarisms, and bore indubitable marks of having been translated either directly from the Vulgate, or from an Italian version of the Vulgate. The translation was probably made by an unconverted Jew, at some period subsequent to the twelfth century. In an Apology for this work, dedicated to Henry VIII. of England, Munster states that the MS. from which he printed was defective in several passages, and that he was compelled to supply the omissions as he best could from his own resources. This circumstance may serve partly to account for the errors which abound in the work. It passed through several editions, and a Hebrew version of the Epistle to the Hebrews was appended to it. Another edition of the same translation of St. Matthew, but printed from a more complete and correct MS. brought for the purpose from Italy, was published by Tillet, Bishop of St. Bricux, at Paris, in 1555, with a Latin version by Mercerus.

A translation of the four Gospels into biblical Hebrew was made by Joannes Baptista Jonas, a converted Jew, and Professor of Hebrew at the University of Rome: he dedicated it to Pope Clement IX., and it was published at Rome in 1668, at the expense of the Congregation de Propaganda Fide. The first translation of the entire New Testament into Hebrew was made by Elias Hutter, a Protestant divine, born at Ulm in 1553. He was Professor of Hebrew at Leipsic, and first distinguished himself by his ingenious plan of printing a Hebrew Bible, in which he had the radical letters struck off with solid and black, and the servile with hollow and white types, while the quiescents were executed in smaller characters, and placed above the line; thus exhibiting at a glance the root or elementary principle of each word. Hutter's success in this undertaking led him to project a Polyglot Bible: he commenced with the New Testament, but found himself utterly at a loss for want of a Hebrew version. He therefore determined upon supplying the deficiency himself, and in the course of one twelvemonth he produced a translation of the New Testament. He then proceeded with his original design, and completed his Polyglot Testament in twelve languages, at Nuremberg, in 1600. This Hebrew version was afterwards detached from the Polyglot, and repeatedly printed. In 1661, it was revised and published in London, in 8vo., under the superintendence of William Robertson; but the greater part of this edition was consumed in the fire of London, 1666, so that copies are now rarely to be met with. Another edition, but in 12mo., was published in London in 1798, by the Rev. Richard Caddick, B.A., for the benefit of the Jews. It became, however, apparent that this version, although entitled to some measure of commendation in consideration of the short time in which it was executed, is unsuitable for general circulation. The Jews were prejudiced against it on account of its not being in pure biblical Hebrew: they objected to the frequent introduction of rabbinical words, and it was proved to be full of grammatical inaccuracies and solecisms. It had no sooner, therefore, been brought into use, than a new translation became a desideratum. In the meantime Dr. Buchanan brought from India a translation of the New Testament, executed in Travancore, among the Jews of that country, to whom allusion has been made above: the translator was a learned rabbi. The MS. was written in the small rabbinical or Jerusalem character; the style is elegant and flowing, and tolerably faithful to the text. Dr. Buchanan deposited the MS. in the University Library at Cambridge; but it was previously transcribed by Mr. Yeates, of Cambridge, in the square Hebrew character. A copy was presented to the London Society for the Conversion of the Jews, and it was at one time thought that it would greatly promote the object of the Society to print and circulate the production of a Jew so evidently master of his own ancient language.

After much deliberation, however, a more strictly literal translation was still deemed desirable; and accordingly, in 1816, Mr. Frey and other learned Hebraists executed, under the patronage of the Jews' Society, a new version of the New Testament. In 1818, nearly 3500 copies left the Society's press, and this edition was speedily followed by another issue. The British and Foreign Bible Society assisted materially in this work, by purchasing at various times to a large amount. After this version had been in circulation some time, complaints from Hebrew readers in various parts of the world were



A MAP exhibiting the ancient diffusion of the  
**HEBREW LANGUAGE**  
 through  
**THE PHŒNICIAN COLONIES**  
 By S.P. Tregelles

Scale of English Miles  
 0 100 200 300 400 500 600

0 10 20 30 40 50 60 Degrees of Longitude

Phœnicia & the Phœnician Colonies are coloured Red  
 The Land of Israel Green  
 The Kingdom of Solomon Yellow

Printed & Published by W. Baillière, 25, Abchurch Lane, London, E.C. 4.





laid before the Jews' Society Committee, concerning the rendering of certain passages. To ensure minute accuracy, the Committee determined on a thorough revision. They consulted some of the most eminent men in Europe, and Professor Gesenius was recommended to them as the first Hebrew scholar of the age. To him, therefore, they confided their version, requesting from him a critique upon it, and suggestions as to alterations. Gesenius went carefully through the work as far as the Acts, and likewise through the book of Revelation, when his numerous engagements compelled him to resign the task. The work, with all Gesenius's notes, was then transferred by the Jews' Committee to Dr. Neumann, a converted Jew, lecturer on Hebrew at the University of Breslau. Dr. Neumann commenced the work anew, and his revision, when completed, was acknowledged to bear the stamp of "diligence, accuracy, zeal, and profound scholarship." The limited funds of the Society, however, prevented them from giving this valuable revision to the public, and it therefore remained some time in MS. At this very period the publisher of the Modern Polyglot Bible (Mr. Bagster) requiring a Hebrew version of the New Testament for the Polyglot, applied to the Society for the Conversion of the Jews for the critical emendations they had been amassing: the important notes of Gesenius and Neumann were in consequence handed to him, and were incorporated in the new version executed for the Polyglot by Mr. Greenfield, and published in 1831. In 1839 the Society issued an edition of 5000 copies of another version, executed by the Rev. Dr. M'Caul, Rev. M. S. Alexander, Rev. J. C. Reichardt, and Mr. S. Hoga. This work, a specimen of which accompanies this memoir, was afterwards stereotyped, and is the version now circulated by the Society.

#### II.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

In the Reports of the Society for the Conversion of the Jews, are many affecting and well-authenticated instances of the Divine blessing having attended the perusal of the Hebrew New Testament. One fact in connection with this subject requires notice here, as showing the power of the New Testament over the heart of a Jew. The learned rabbi, mentioned above as the translator of the Travancore Testament, engaged in the work solely with the design of confuting Christianity. That his triumph might be more complete, he endeavoured in his translation to keep as near to the original as possible, for he never doubted but that with his scholarship and logical abilities he would find it easy to refute the statements of the text. By the time, however, that he had gone through the life of Jesus, his confidence was shaken, and as if afraid, says Dr. Buchanan, of the converting power of his own translation, he inserted a paragraph at the close of the Gospels, in which he took heaven and earth to witness that he had undertaken the work with the express design of opposing the Epicureans, as he termed the Christians. A cloud hangs over his subsequent history; but there are abundant reasons for believing that he fell a martyr to the bigotry of his people, and that, after embracing the religion of Jesus, he sealed his testimony with his blood.

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## THE EARLY DIFFUSION OF THE HEBREW LANGUAGE, THROUGH THE PHœNICIAN COLONIES, ETC.

AN opinion has very commonly prevailed, that the HEBREW LANGUAGE, in which God was pleased to make known the revelation of His will in the Old Testament Scriptures, was at all times confined within very narrow limits; so that just as God did in ancient times choose one people as the depository of His Scriptures, the language which they used, and in which those Scriptures were written, was confined almost entirely to them.

Indeed so fully has this opinion prevailed, that a contrast has been frequently drawn between the New Testament written in Greek, then the most diffused language of the civilised earth, as intended for the instruction of men without restriction as to nation, and the Old Testament written in Hebrew for *one people*.

The object of the accompanying Map is to show how considerably this opinion ought to be modified: the facts which must be considered are these—

I. That the PHœNICIAN LANGUAGE was essentially identical with the HEBREW.

II. That the *Phœnician Colonies* had in early times diffused the knowledge of this language over a considerable portion of the earth.

III. That even in countries in which the PHœNICIO-HEBRAIC had not become *vernacular*, yet through commerce it had become more or less used as a medium of intercourse.

I. The substantial identity of the language of the Phœnicians with the Hebrew is proved by the fact, that all the names of persons and places in the land of Canaan are pure Hebrew. The Phœnicians were but a portion of the Canaanites, speaking of course the same language. This identity is manifest in the days of Abraham, for we then find the names of Abimelech, Melchisedek, etc., which are pure Hebrew compounds: nor can it be thought that the inspired historian has translated these names with the language used by Abraham, for, in the same narrative, the Egyptian *Pharaoh* is given without any such translation. At a later period the proof of this identity of language becomes more extensive, although not more certain: when the Israelites took possession of the land of Canaan, the names of the cities and districts were all of them terms purely and simply Hebrew. It is not to be overlooked that the names of the Phœnician cities *Tyre*, *Sidon*, etc. are all Hebrew, the same as the rest; the names also of Phœnicians who are at all mentioned in the Old Testament are Hebrew.

This fact is farther illustrated by the *Coins* of Tyre and Sidon, collected and published by Gesenius in his “*Monumenta Phœnicia*,” the inscriptions on these coins prove the language to have been essentially Hebrew.

II. It is well known that in early times the Phœnician colonies were widely diffused; (the countries in which they were found will be stated below). Did then these colonies use the Hebrew language, or did they adopt the languages of the countries in which they had settled?

Happily, for a satisfactory reply to this question, we are not left to form our own conclusions irrespective of *evidence*: the antecedent probability may be very strong, but we possess the sure ground of *testimony*. With regard to many or most of the countries colonized by the Phœnicians, we possess certain monuments in the coins and inscriptions which are still extant, which have been published by Gesenius in his important work to which reference has already been made.

If, however, there be colonies from Phœnicia with regard to which we do not possess this *certainty* of testimony, yet we may be pretty certain that the same language was retained by them, as by the colonies of which we are more accurately informed.

III. How far the wide-spread commerce of the Phœnicians was a means of diffusing their language, we have no *precise* evidence. We do, however, know that in Greece and Egypt there have been inscriptions found in the Phœnician language and character, and we have other proofs that *some* use at least was made of this language. Prior to the time of Xerxes, almost all international communication by sea was in the hands of the Phœnicians; and as such intercourse *did* exist, it is manifest that the language of the Phœnicians was in a great measure brought into contact with all the people of the coasts of the Mediterranean, etc.

PHœNICIA.—The district occupied by the Phœnicians appears to have been a strip of land lying between the mountains of Syria and the eastern shore of the Mediterranean. The southern part of the country which they at one time actually occupied was included in the land which had been previously allotted to Israel, but into which the Phœnicians spread themselves. The Phœnician territory



must at times have extended as far south as Acre (Accho or Ptolemais), and as far north as Aradus, at least.

There are yet existing coins of the following Phœnician cities, with inscriptions in their own language and character:—

TYRE—with Greek and Phœnician legends on the same coin.

SIDON—with Phœnician only; also Greek and Phœnician.

ACCHO (Ptolemais)—Greek and Phœnician.

LAODICEA (near Lebanon)—Greek and Phœnician.

MARATHUS

ARADUS

BERYTUS

CARNE

} Coins with Phœnician legends.

The Greek inscriptions on so many of these coins prove that the Phœnician language was still retained and used while the people were under Greek dominion.

PHœNICIAN COLONIES—CILICIA.—The Phœnician origin of the Cilicians was a fact known to the Greeks: the Cilician coins struck under the Persian dominion fully attest the same fact. The Phœnician coins of Cilicia have been transmitted in great numbers to modern times: they have been found in many and widely distant countries; some have been met with even in India. Many of these coins belong to TARSUS; it is uncertain to what cities others of them belong.

CYPRUS.—The Phœnicians are well known to have planted colonies in the island of Cyprus. More than *thirty* inscriptions found at CITIUM, in that island, are in existence; they prove the retention of the Phœnician language by the colonists.

There are proofs that from Cyprus and Cilicia the Phœnicians spread into different parts of Asia Minor; they probably occupied stations on the coast for the purpose of traffic. It appears that a colony was planted in BITHYNIA, probably direct from Phœnicia.

The fact of a Phœnician colony having been located in BœOTIA is well known: but the *language* does not appear to have been retained there or in the parts into which they are said to have spread themselves from Bœotia: the *letters*, however, were there introduced.

AFRICA.—But the most important of the colonies of Phœnicia was that which occupied Carthage and the north of Africa, in many parts of Numidia and Mauritania, as far as the Straits of Gibraltar. The following are places in this region where Phœnician inscriptions have been found:—

CARTHAGE.

TUGGA or TUCCA—a remarkable bi-linguar inscription, Punic and Libyan.

In NUMIDIA, several; also the coins of Numidian kings.

TRIPOLI—two, one of them bi-linguar, Latin and Punic; also coins.

The Island of GERBE.

There are Phœnician coins extant of the following places:—

ACHULLA, VACCA, SIGA.

SICILY.—The knowledge which we possess of the Phœnicians in Sicily is familiar to all who have the slightest acquaintance with history. The coins of several Sicilian cities are proofs of the influence which the language gained in various parts of the island, and that, too, in places such as Syracuse, which were not actual colonies of Phœnicians, nor yet subject to Punic rule.

There are extant many fine coins of—

PANORMUS (Palermo), HERACLEA, SYRACUSE, MOTYA, COSSARA, bearing inscriptions in Phœnician.

MELITA.—In the island of Malta several Phœnician inscriptions confirm what we know from history as to its having been occupied by that people.

GAULOS (Gozzo, near Malta).—Many coins are in existence bearing Phœnician inscriptions, which some ascribe to this island, and some to Malta.



SARDINIA received Phœnician colonies; traces of the Phœnician may be found in the *Sard* language still in use. A gem with a Phœnician inscription was found there, as well as an inscription.

SPAIN.—The Punic colonies in Spain, and their occupation of the southern part of that country and the adjoining islands, are well known. TARSHISH, so often mentioned in Scripture, is considered on good grounds to have been Tartessus in Spain.

There are Spanish coins extant with Phœnician legends of the following places:—

GADES, SEXTI, ABDERA, BELUS, MALACA.<sup>1</sup>

CASSITERIDES.—We know that the Phœnicians were intimately connected with the Cassiterides (*Tin Islands*); and as the only islands in the western ocean producing *tin* must point out the southwestern coasts of Britain or adjacent islands, this name must have indicated either the Scilly Islands, or else the coast of Cornwall, or probably both.

Here the Phœnicians had formed an emporium at a very early period. *Tin* was used in the formation of some of the furniture of the Tabernacle. *Tin* is mentioned by the earliest of classic writers; and as the ancients knew of no other tin but that of Cornwall, it is manifest how early must have been the Phœnician connection with this country. Indeed the ancients considered for ages that the Phœnicians were the only people who knew where these islands were situated.

The countries with which the Phœnicians traded comprised most of the coasts of the then known world: that the Phœnician language was at least in some measure used as a medium of communication, is proved by the inscriptions which have been discovered at ATHENS and in EGYPT.<sup>2</sup>

The *eastern* trade by the Red Sea must have been originally in the hands of the Israelites and Egyptians; the Phœnicians, however, were connected with them in this line of commerce.

How far the diffusion of the language might have been accompanied by a knowledge of the written revelation of God, we have no means of ascertaining: one thing is certain, that it thus became POSSIBLE; and this may be coupled with the facts that seeming traces were found among many nations, of Scripture truths, and the Jews and early Christians alike ascribed this to knowledge borrowed in some manner from the Old Testament Scriptures prior to the version of the LXX.

It may be a subject of interesting inquiry, What results may be deduced from the ascertained fact of the early wide diffusion of Hebrew: it is also worthy of examination, How far *certain traces* may be found of the use of the Scripture by the nations of antiquity? It must at least be borne in mind, that the wide diffusion of the Phœnicians was contemporaneous with the period when most of the Old Testament was written.

<sup>1</sup> The Phœnician colonies acknowledged a certain dependence upon Tyre; this was recognised by the offerings sent from Carthage, etc. to the altar of the Tyrian Hercules. The possession of Tyre may have been considered as bestowing a kind of superiority over the colonies. How far this was connected with *actual power* may be uncertain: nothing short of this appears to be recognised in the statements of Megasthenes with regard to the dominion of Nebuchadnezzar, whom he represents as having conquered and ruled not merely Tyre but also the whole line of Phœnician colonies even as far as Spain. This has been treated as an exaggeration: but even if it be, there appears to be at least a fact on which it is based.

<sup>2</sup> The Athenian inscriptions are accompanied also with Greek; the monument called (from the place in Provence where it is preserved) the *Stone of Carpentras* is manifestly Egyptian.

It must not be overlooked that the ancients unhesitatingly referred *alphabetic writing* to the Phœnicians as the first who had employed it; this, at least, shows that they acknowledged the Phœnicians to be those from whom they had received this art.

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\* \* \* The sources from which this Memoir has been mostly compiled are the BIBLE, Gesenius's MONUMENTA PHœNICIA, and Bochart's CANAAN. Bochart had a great apprehension of the early diffusion of the Phœnician language, although he scarcely draws any conclusion therefrom in connection with the subject now considered.

SAMARITAN.

SPECIMEN, FROM WALTON'S POLYGLOT. EXODUS, CHAP. XX. v. 1 to 17.

[illegible]

### I.—PREDOMINANCE OF THE LANGUAGE.

THE Hebrew Language (in which the Samaritan Pentateuch is written) was predominant, as we have shown, in many countries of antiquity. It has long ceased to be the vernacular of Samaria, the inhabitants of which region now speak Arabic; but the Sacred books and liturgy belonging to the few remaining descendants of the ancient Samaritans are written in a dialect called the Samaritan, which has never spread beyond the limits of Samaria itself. The Samaritans have lost all political importance; they have dwindled down to a few families, and merely constitute a small religious sect. They dwell on the site of Shechem, their ancient capital and chief residence, now called Nablous or Nâbulus, a corruption of the Greek word Neapolis, *the new city*. Two centuries ago, there were small Samaritan communities in Cairo, Gaza, and Damascus, as well as at Nablous. But in 1808, there had been no Samaritans in Egypt for more than a century, and they appear now to be confined solely to Nablous itself. Nablous, though of small size, is one of the most considerable places in the Holy Land at the present day, and contains a population of about eight thousand; but not more than one hundred and fifty of the number are Samaritans; and in 1838, Dr. Robinson found there were only thirty adult males who paid taxes. They still go up three times a year to Mount Gerizim to worship. On Friday evenings they pray in their houses; and on Saturday (their Sabbath, which they keep with great strictness) have public prayers in their synagogue. They meet also in the synagogue on the great festivals, and on the new moons.

## II.—LANGUAGES OF SAMARIA.

Up to the period when the ten tribes of Israel were carried away captive into Assyria, Hebrew was the language of Samaria. The characters employed by the ten tribes in writing Hebrew were, however, totally different from those now in use among the Jews. The Samaritan letters, as they are called, are closely allied to the Phœnician, and appear originally to have been employed by the whole Jewish nation; for the characters on the Maccabean coins are very similar to the Samaritan, and these



coins, of which the series probably commences about 150 years before Christ, were struck by Simon, Jonathan, and other members of the Maccabean dynasty. But, unlike the other Shemitic dialects, the Samaritans adopt no vowel-points in writing; some of the letters answer the purpose of vowels.

The mixed nature of the dialect which became predominant in Samaria on the removal of the ten tribes, may be inferred from 2 Kings 17. 24, where we are told that "the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel;" moreover, a Hebrew priest was appointed as the public teacher of religion to this mixed multitude, and hence, as might have been expected, a dialect partly Aramæan and partly Hebrew became, in process of time, the general medium of communication. Arabic being at present the language spoken in Samaria, this dialect has now no existence but in books; it is greatly venerated by the Samaritans, and they affirm that it is the true and original Hebrew in which the law was given, and that the language formerly spoken by the Jews was not Hebrew but Jewish. Implacable hatred has existed between the Jews and the Samaritans ever since the days of Darius Codomanus, when the Samaritans separated themselves from their Jewish brethren in faith and in ritual worship, under Manasseh, brother of the High Priest at Jerusalem. "Say we not well," said the Jews to Christ, "that thou art a Samaritan, and hast a devil?" This feeling shows itself on every opportunity; and never more so than on the subject of observances, the correct usage of which each party vindicates to themselves alone.

### III.—HISTORY OF THE HEBRÆO-SAMARITAN PENTATEUCH.

The date, copyist, and origin of this transcript of the Hebrew Pentateuch are involved in inextricable mystery, yet after all the discussions that have taken place on the subject, the most probable conjecture seems to be, that when the ten tribes under Jeroboam seceded from their alliance with Judah, they possessed this copy of the Pentateuch, which they ever afterwards carefully preserved, and transmitted to posterity. It is written throughout in pure Hebrew, and corresponds nearly word for word with our Hebrew Text, so that the mere acquaintance with the Samaritan characters is all that is requisite to enable a Hebrew scholar to read this ancient document. It is rather remarkable that in about two thousand places where the Samaritan differs from the Hebrew Text, it agrees with the Septuagint, and among the various hypotheses that have been started to account for this circumstance, it seems most reasonable to suppose with Gesenius, that the Samaritan copy and the Septuagint version were both made from some ancient Hebrew codex which differed in a few minor particulars from the more modern Masoretic text. The variations of this Pentateuch do not, however, affect the force of any doctrine, the two chief discrepancies between the Samaritan and Hebrew texts being, the prolongation of the period between the deluge and the birth of Abraham in the Samaritan, and the substitution of the word *Gerizim* for *Ebal* in Deut. 27. In these cases it is impossible to say whether the Jews or the Samaritans were guilty of corrupting the original text. The Septuagint represents the contested period as even longer by some centuries than the Samaritan, and it is followed by the Roman Catholic Martyrology; but in the Latin Vulgate, the computation of the Hebrew text has been adopted. For instance, the date of the Deluge is according to

the Samaritan Pentateuch, B.C.	3044
the Hebrew text	2348
the Septuagint	3716

The Samaritan epoch agrees best with two other important eras of the heathen world, viz:—

the Indian Deluge, and era of Kali-yuga B.C.	3101
and the Chinese Empire	3082

These two dates added to the Samaritan date, 3044, and divided by 3, give B.C. 3076 as the probable date of the universal deluge. The chronology of the Samaritan has been vindicated by Dr. Hales, but generally, where various readings exist, the authority of the Hebrew is considered paramount. These occasional readings do not however diminish the value of the Samaritan Pentateuch as a witness.



to the integrity of the Hebrew text. That the same facts and the same doctrines should be transmitted in almost precisely the same words from generation to generation by nations, between whom the most rooted antipathy and rivalry existed (as was notably the case between the Samaritans and the Jews), is a strong argument in proof of the authenticity of the books ascribed to Moses; the purity of the text handed down to us through these two separate and independent channels may likewise be argued from the fact, that no collusion to alter passages in favour of their own prejudices is ever likely to have taken place between two such hostile nations.

The Samaritan Pentateuch was studied by Eusebius, Jerome, and other fathers of the Church, and in their works several citations of the various readings existing between it and the Hebrew occur. Yet singular enough, this valuable text for about a thousand years was quite lost sight of by the learned, and it was unknown, and its very existence almost forgotten in Europe, when Scaliger, in the year 1559, suddenly instituted inquiries respecting it, and at his suggestion a negociation was opened by the learned men of Europe with the remnant of the Samaritans, for the purchase of copies of this Pentateuch. In 1616 Pietro della Valle effected the purchase of a complete copy, which was bought by De Sancy (afterwards Bishop of St. Malo), and sent by him in 1623 to the Library of the Oratory at Paris. In the meantime efforts were being made in England for the possession of copies, and between the years 1620 and 1630, Archbishop Usher obtained six MSS. from the East, of which some were complete and others not. Five of these MSS. are still preserved in England, but one copy which the Archbishop presented to L. de Dieu seems to have been lost. At various times other copies of the Samaritan Pentateuch have been since received in Europe, and there are in all about seventeen which have been critically examined; of these, six are in the Bodleian Library at Oxford, and one in the Cottonian Library in the British Museum. They are all written either on parchment or on silk paper; there are no vowel points or accents, and the whole Pentateuch, like the Hebrew text, is divided into sections for the service of the synagogue: but while the Samaritan has 966 of these divisions, the Hebrew has only about 52. Some of the MSS. have a date beneath the name of the copyist, determining their age. The MS. belonging to the Oratory at Paris is supposed to have been written in the eleventh century; our other MSS. are more recent, except one attributed to the eighth century, but its date is very uncertain. The Samaritans themselves, however, ascribe extraordinary antiquity to their own copies; and Fisk says that the Kohen or Priest showed him a MS. which they pretended had been written by Abishua, great grandson of Aaron, thirteen years after the death of Moses: it was a roll, in some respects like the synagogue rolls of the Jews, and kept in a brass case. A copy in another brass case was affirmed to be 800 years old. Fisk observed a number of MSS. of the Pentateuch on a shelf in the Samaritan synagogue, and he says that besides the Pentateuch they have copies of the books of Joshua and Judges, but in separate volumes. They preserve under that name, not the same books of the Hebrew canon, but a compilation of their own, usually known as the "Chronicon Samaritanum," which contains documents collected from various sources, and brought down to the time of Hadrian. They hold no books for canonical, but the five books of Moses.

The first printed edition of the Samaritan Pentateuch was made from the Codex Oratorii (i.e. the MS. belonging to the Oratory at Paris); it was printed by Father Morinus in the Paris Polyglot. This text was reprinted in the London Polyglot, with corrections from three of the MSS. which formerly belonged to Usher; and so correct is this edition that a Samaritan priest whom Maundrell visited at Nablous, esteemed this Samaritan text equally with a MS. of his own, which he could not be prevailed on to part with at any price. Fisk when in Samaria saw a relict of the very copy of the Polyglot mentioned by Maundrell. Various readings collated from the Samaritan MSS. were given by Dr. Kennicott in his edition of the Hebrew Scriptures, as mentioned in page 28: and in 1790, Dr. Blayney published at Oxford the Samaritan Pentateuch from the text of the London Polyglot, in square Hebrew characters. The variations of the Samaritan text have likewise been published by Mr. Bagster. A Grammar of the Samaritan language, with Extracts and a Vocabulary, by Mr. G. F. Nicholls, was published by Messrs. Bagster, in 1858.

## IV.—HISTORY OF THE SAMARITAN VERSION.

Three versions have been made of the Samaritan Pentateuch, two of which only are now extant. The first version was made from the Hebræo-Samaritan text into the Samaritan dialect, but the date and author are unknown: by some writers it is ascribed to the period when a Hebrew priest was sent by Esarhaddon to instruct the mixed multitude of Samaria in the service of God; while others affirm that it was executed in the first or second century of the Christian era. This version is in the highest degree exact and literal; it is, in fact, a complete counterpart of the parent text. In some instances, however, its resemblance to the Chaldee Paraphrase of Onkelos is very striking, and there are no means of accounting for this singular agreement, unless we adopt the supposition that it fell into the hands of Onkelos, and that it was interpolated by him. It has been printed in the Paris and London Polyglots; and in 1682, Cellarius published extracts from it with Latin annotations and a translation. Copious extracts are also given in Uhlemann's *Institutiones Linguae Samaritanæ*.

When the Samaritan dialect fell into disuse, and the language of the Arabian conquerors became the vernacular of the country, the Samaritans had at first recourse to the Arabic version of Saadiah Gaon, at that period in general use among the Jews. A translation into the Arabic language as spoken in Samaria, and written in Samaritan characters, was afterwards prepared by Abu Said. It is not known with certainty in what year this translation was made; Saadiah Gaon died A.D. 942, and it must have been made subsequently to that period, as Abu Said made great use of that Jewish rabbi's labours. This version is remarkably close and literal, and follows the Samaritan even in those readings in which it differs from the Hebrew text. Several MSS. of this version still exist in libraries, but the whole has never been printed. A third version of the Samaritan Pentateuch was made into Greek, but this work, though quoted by the fathers, is no longer extant. The Samaritan and Arabic versions, from their noted fidelity, are of much value in correcting the text of the Samaritan Pentateuch, and in fact form almost the only sources for its emendation.



## CHALDEE.

SPECIMEN OF THE TARGUM OF ONKELOS, FROM WALTON'S POLYGLOT.

EXODUS, CHAP. XX. v. 1 to 17.

וּמַלְלִי יְיָ יֵת בְּלִפְתּוֹנִי הָאֵלֹהִים לְמִיָּמֶר: <sup>2</sup> אֲנִי יְיָ אֱלֹהֶיךָ כִּי אֶפְקְדָה מֵאַרְעָא דְּמִצְרַיִם מִפְּנֵי עֲבֹדוֹתָא: <sup>3</sup> לֹא יִהְיֶה לְךָ אֱלֹהָא אֲחֵרֵן בְּרִמְיָ: <sup>4</sup> לֹא תַעֲבִיד לָךְ צִלָּם וְכִלְדָּמוֹת כִּי בְשִׁמְיָ מִלְעֵלָא וְכִי בְּאַרְעָא מִלְקָע וְכִי בְּמִנְיָ מִלְכָּע לְאַרְעָא: <sup>5</sup> לֹא תִסְגֹּד לָהֶן וְלֹא תַפְלִגֵּן אֲרֵי אֲנִי יְיָ אֱלֹהֶיךָ אֵל כֶּנָּא מְסַעַר חֹזְבִי אֲבָהֵן עַל־בְּנוֹדְמָרְכֵּן עַל־דְּרִי תִלְיָי וְעַל־דְּרִיבֵּי לְשִׁנְאֵי כְּרִמְשִׁלְמִידְכֵּנָא לְמַחְמֵי בְּתִרְצָה־תְּהֵן: <sup>6</sup> וְעִבֵּיד טִיבֵי לְאַלְפֵי דְּרֵין לְרַחֲמֵי וּלְנִטְרֵי פִקְדֵי: <sup>7</sup> לֹא תִמְנֵי בְּשִׁמְאֵי־דֵי אֱלֹהֶיךָ לְמִנְיָ אֲרֵי לֹא יִנְפִי יְיָ יֵת דִּי־יָמֵי בְּשִׁמְיָ לְשִׁקְרָא: <sup>8</sup> הִנְדִּכְרִי יִתְיוֹמָא וְשִׁפְתָא לְמַדְשִׁוֹתֵיהּ: <sup>9</sup> שְׁתָּא יוֹמִין תַּפְלָח וְתַעֲבִיד בְּלִפְתּוֹ: <sup>10</sup> וְיוֹמָא שְׁבִיעָאָה שִׁפְתָא קְרִסְיָ אֱלֹהֶיךָ לֹא תַעֲבִידָתָא אֶת יְיָ וְיִבְרָךְ וְיִבְרָכְךָ עֲבָדְךָ וְאַמְתָּךְ וּבְעִיָדְךָ וְיִיְהוָה כִּי בְּקִרְכָּךְ: <sup>11</sup> אֲרֵי שְׁתָּא יוֹמִין עֲבָד יְיָ יֵת־שִׁמְיָ וְיִתְאַרְעָא יִתְיָמָא וְיִתְכַלְדֵי בָהֶן וְנָח בְּיוֹמָא שְׁבִיעָאָה עַל־כֵּן בְּרִיךְ יְיָ יִתְיוֹמָא וְשִׁפְתָא וּמִדְשִׁוֹתֵיהּ: <sup>12</sup> גִּבְרִי יִתְאַבֵּד וְיִתְאַמֵּד בְּרִיל דִּי־רַבְּכֹן יוֹמָד עַל־אַרְעָא רַבִּי אֱלֹהֶיךָ יִתֵּב לָךְ: <sup>13</sup> לֹא תִקְטֹל נַפְשׁ: <sup>14</sup> לֹא תִגְנוֹב: <sup>15</sup> לֹא תִנְגֹּב: <sup>16</sup> לֹא תִסְתַּחֲדֵי בְּחִבְרָךְ סְהַדְיָתָא דְּשִׁקְרָא: <sup>17</sup> לֹא תַחֲמִיד בֵּית חִבְרָךְ לֹא תַחֲמִיד אֶתְּ חִבְרָךְ וְעִבְדֵיהּ וְאַמְתֵיהּ וְתוֹרֵיהּ וְחִמְרֵיהּ וְכָל כִּי לְחִבְרָךְ:

THE Aramæan or Syrian language appears from the earliest times to have been divided into two grand branches, namely, the West Aramæan or Syriac, which was the dialect spoken towards the West, in Syria and Mesopotamia; and the East Aramæan, generally denominated the Chaldee, which was spoken towards the East, in Babylonia, Assyria, and Chaldæa. But this division of the Aramæan language into two branches is rather geographical than philological, for with the exception perhaps of a few words and forms peculiar to each dialect and some variations in the vowels, no very great difference exists either in grammatical structure or lexicography, between Syriac and Chaldee. In general, however, the vowels are pronounced broader in Syriac than in Chaldee; in Syriac the sound O taking the place of that of A in Chaldee. Michaelis, indeed, has remarked, that the Chaldee of Daniel becomes Syriac if read by a German or Polish Jew. The chief point of distinction between the two dialects is, that Syriac is written in characters peculiar to itself, whereas the square characters, which are also appropriated to Hebrew, are employed in writing Chaldee. Down to the time of Abraham, Chaldee is supposed to have been almost, if not quite identical with Hebrew, and to have acquired subsequently the peculiarities of a distinct dialect. The dialect spoken in Chaldea was the original language of the Abrahamidæ, for Abraham was called from "Ur of the Chaldees." And since "Ur" is to the north of Mesopotamia, and the "Chaldees or Chasdim" came originally from that part of the country, we may infer that the vernacular language of Abraham, whatever that may have been, was the language originally spoken between the Euphrates and the Tigris (Gen. 11. 31). Isaac and his family spoke Hebrew, which was the language of Canaan, the land in which they sojourned, and Hebrew continued to be the language of their descendants till the time of the Babylonish captivity.

During the seventy years passed at Babylon the dialect of the captives seems to have merged into, or to have become greatly adulterated with, that of their conquerors, and the great similarity in genius and structure between the two dialects naturally accelerated the effects of political causes in producing this admixture. On the return of the Jews to Jerusalem, it was the custom of the priests to read the law of Moses publicly to the people, and afterwards to give an exposition (see Neh. 8. 8, etc.). It is the opinion of many eminent scholars that the law was read as it stood in the original Hebrew, but explained in Chaldee, the only dialect then generally intelligible among the Jewish people. However



this may have been, it is certain that at least as early as the Christian era, written expositions of Scripture in the Chaldee dialect were in circulation among the Jews; and the name of *Targums*, from a quadriliteral root signifying an *explanation* or *version*, was given to these Chaldee compositions.

The most ancient Targum now extant is that written by Onkelos, a disciple of Hillel, who died 60 B.C. This Hillel is by some supposed to have been the grandfather of Gamaliel, Paul's instructor. In purity of style Onkelos equals the Chaldaic sections of Ezra and Daniel, and his fidelity to the Hebrew text, which he generally follows almost word for word, is so great, that he deserves to be looked upon as a translator, rather than as a paraphrast. No writings of his are extant except his Targum of the books of Moses, which has been printed with a Latin translation in the first volume of the London Polyglot; it is esteemed of much service in biblical criticism from the fact of its being supported, in passages where it differs from the Masoretic text, by other ancient versions.

Besides the Targum of Onkelos, seven other expositions of Scripture in the same dialect, though greatly inferior in merit, are now known to be in existence. The Targum of Jonathan Ben Uzziel upon the greater and lesser Prophets is believed by some authors to have been written about 30 B.C.: though others assign it a later date; it abounds in allegories, and the style is diffuse and less pure than that of Onkelos. It conforms generally to the Masoretic text, but differs from it in some important passages. A Targum written by another Jonathan (hence called the Pseudo Jonathan) made its appearance at some period subsequent to the seventh century: the style is barbarous, and intermixed with Persian, Greek, and Latin words; it is confined to the Pentateuch, and generally follows the rabbinical interpretations, hence it is of no use in criticism. The Jerusalem Targum is also upon the Pentateuch; but it is in a very mutilated state, whole verses being wanting and others transposed: it repeats the fables contained in the Pseudo Jonathan, and is written in the same impure style; by many, indeed, it is considered merely as the fragments of an ancient recension of the Pseudo Jonathan. The Targum of Joseph the Blind on the Hagiographa is also written in very corrupt Chaldee, and adulterated with words from other languages. The remaining Targums (on Esther and Canticles) are too puerile and too paraphrastic to be entitled to notice here. The first seven Targums are all printed in the London Polyglot; the eighth (on the Chronicles) was not known at the time of the publication of that work; it was discovered in the Library at Cambridge, and published at Amsterdam in 1715. Beck had previously published large fragments from an Erfurt MS., in 1680-81, at Augsburg. The great utility of the earlier Targums (for the later Targums are of little or no use), consists in their vindicating the genuineness of the Hebrew text, by proving that it was the same at the period the Targums were made, as it exists among us at the present day. The earlier Targums are also of importance in showing that the prophecies relating to the Messiah were understood by Jews in ancient times to bear the same interpretation that is now put upon them by Christians. And it must be added, that, in developing the customs and habits of the Jews, in exhibiting the aspect in which they viewed contested passages of Scripture, and in denoting the mode in which they made use of idioms, phrases, and peculiar forms of speech, considerable light is derived from the Targums in the study both of the Old and of the New Testament.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

PHILOXENIAN VERSION.

[illegible]

THE Syriac, also called the Aramæan language, from Aram, the Hebrew name of Syria, was once predominant over a very extensive territory, and a Hebraic dialect of Syriac is supposed to have been the language chiefly spoken in Palestine during the time of our Lord; but Arabic has completely supplanted it as the vernacular of Syria and Mesopotamia, and it is now only spoken by a few obscure tribes in two or three confined districts. As an ecclesiastical language, however, it still retains its importance, and is used in the Jacobite and Nestorian Churches of Syria. It has likewise been for ages the liturgical language of a remarkable people in India, who, during a period of about fourteen hundred years, have preserved the name of Christians in the midst of idolatrous nations. They dwell partly within the British territories, and partly in Cochin and Travancore, two states situated on the



Malabar coast, towards the southern extremity of Hindoostan, and in political dependance upon Britain. In number they amount to 100,000; and although they have suffered severe persecutions from the Roman Catholics, especially from the Inquisition of Goa, they still possess a regular hierarchy, and retain fifty-five of their ancient churches. They were converted to Christianity about the middle of the fifth century by the Syrian Mar Thomas, who has been confounded by the Portuguese with the Apostle St. Thomas. But prior even to the time of Mar Thomas the Christian religion had been established in India, for a Bishop from that country was present at the Council of Nice in A.D. 325. Yet, although the Syriac language was introduced with Christianity among the Malabar churches, Malayalim has continued the vernacular of the country.

## II.—CHARACTERISTICS OF THE LANGUAGE.

Although inferior to most of the other branches of the Shemitic class in point of copiousness and variety, the Syriac is of particular importance and utility to biblical students, on account of its close affinity with the Hebrew. Many words are common to both languages, and hence terms which occur but once, or of which the meaning may appear doubtful in the Hebrew Scriptures, often receive elucidation by reference to the mode in which they are used in the Syriac language. The roots of words in Syriac, as in the other Shemitic languages, are generally to be traced to the third person singular preterite of the first conjugation of verbs. But Syriac roots, while they resemble those of cognate dialects in consisting almost always of three, seldom of four letters, are perhaps oftener monosyllabic than in the cognate dialect; in triliteral roots the vowel being placed under the second letter, so as to form but one syllable. In grammatical structure Syriac is closely akin to Hebrew. The adjectives, as in Hebrew, are remarkably few in number, but their deficiency is supplied by other parts of speech, which take their place, and perform their office. The superlative degree is often formed by the duplication of the positive. Pronouns are generally expressed by certain particles called affixes, placed at the end of nouns, verbs, or other particles, and with which they are so incorporated as to form but one word, as in other Shemitic languages. But there is in Syriac a double use of the pronoun; somewhat like the same peculiarity in the Coptic, Ethiopic, and Georgian languages. The system of conjugation is conducted upon the same plan as the Hebrew. Verbs expressing modification of a primary idea are connected in conjugation, and are considered to form collectively one entire and perfect verb. In Syriac there are eight forms of conjugations of verbs, of which four have an active, and four a passive, and sometimes a reciprocal signification. The alphabetical characters in Syriac are the same in number as the Hebrew, but differ considerably in form. The Estrangelo Syriac characters are evidently of the same origin as those on the inscriptions found at Tadmor or Palmyra. There are several MSS. extant written in this character, some of which are as ancient as the sixth century. The rectilinear character, that is, a character written with a continuous straight connecting line, is now commonly used in our printed Syriac books, and is a modification of the Estrangelo, bearing the same relation to it as the modern Greek and Latin characters do to the uncial. Another mode of writing Syriac, peculiar to a sect in Syria called Christians of St. John the Baptist, is the Zabian, Sabæan, or Mendæan; the consonants are formed in the usual way, but the vowels instead of being represented by points above and below the line, are denoted by strokes fastened to the letters, as in Ethiopic.

## III.—SYRIAC VERSIONS OF SCRIPTURE.

Several very ancient Syriac versions are still extant, and are of considerable service in the elucidation of difficult passages of Scripture, because in time, place, and modes of thinking, the translators were closely approximated to the inspired writers. Of these versions the most ancient and the most important is called the Peshito (signifying *clear, literal, exact*), on account of its strict fidelity to the text. The period at which this version was made has been much disputed: by some the translation of the Old Testament of this version has been referred to the age of Solomon, while various other traditions have ascribed the translation to Asa, priest of the Samaritans, and to the Apostle Thaddeus.



Ephrem, the Syrian, who wrote in the middle of the fourth century of the Christian era, speaks of it as a work in general use, and there are reasons for believing that the whole version was completed by the close of the first or commencement of the second century; at any rate we have proof that it was in common use in the year 350 A.D. The disparity of style apparent in different parts of the version has led to the belief that several persons were engaged in its execution. The translation of the Old Testament seems to have been made immediately from the Hebrew, but with occasional reference to the Septuagint and to the Chaldee Paraphrases. This version is more particularly valuable on account of its being more ancient than any Hebrew MS. now in existence. It contains all the canonical books of the Old Testament, but not the Apocrypha. The Peshito version of the New Testament was made from the original text, as appears from the frequent occurrence of Greek words; the Greek codex used for the translation belonged to no known family of MSS., but many of the readings agree with the quotations from the Testament in the writings of the earlier fathers of the Church. It is rather singular that in all ancient MSS. of this version, four epistles, namely, the second epistle of Peter, the second and third of John, and that of Jude, and likewise the book of Revelation, are wanting; they also want the story of the woman taken in adultery, John 8, and 1 John 5. 7. Pococke found the four missing epistles in a MS. belonging to the Bodleian Library, and the younger Scaliger obtained possession of a MS. of the Revelation; the Epistles were published by Pococke in 1630, and the Apocalypse by De Dieu in 1627: these have been ever since appended to the Peshito in printed editions, but evidently do not belong to that ancient version, being vastly inferior to it in point of purity, style, and fidelity. The Peshito version was not known in Europe till A.D. 1552, when Moses of Mardin was sent in the name of the Syrian Church to Rome, to acknowledge the supremacy of the Pope, and to request that an edition might be printed of their ancient Scriptures. The late Mr. Rich travelled in central Asia in search of ancient MSS.: he discovered in Assyria in all fifty-nine Syriac MSS., now deposited in the British Museum; they afford abundant evidence of the general integrity of our received text of the Peshito.

Next in antiquity to the Peshito, but considerably inferior to it in elegance and accuracy of diction, if superior to it in servile literality, is the Philoxenian version, so called from having been executed under the auspices of Philoxenus, Bishop of Hierapolis in Syria, by Polycarp, A.D. 488—518. The Philoxenian version was revised and collated with Alexandrine MSS. by Thomas of Harclea, A.D. 616; and this revision was published by Professor White, at Oxford, in 1778. There are also three other ancient Syriac versions; namely, 1. The *Karkuphensian*, which is little more than a recension of the Peshito made towards the end of the tenth century by David, a Jacobite monk of Mesopotamia, for the especial use of the Monophysite, or Jacobite Christians. It derives its name either from a Syriac word signifying the head, and also the summit of a mountain (*Karkupho*), or from a town in Mesopotamia. 2. The *Palestine-Syriac*, or Syrian translation of Jerusalem, of unknown date, of which the portions still extant, consisting of a greater part of the Gospels, are preserved in MS. in the Vatican Library. It was discovered, and a portion of the text edited, as a specimen, by Professor Adler, about the latter part of the eighteenth century. In language and written characters it differs from common Syriac, and approaches the dialect formerly spoken at Jerusalem. It is supposed to belong to the fifth century, and to have been made from the Greek text; its readings generally coincide with those of the Western recension. It is valued on account of its correctness, and Professor Scholz in his last edition of the New Testament has given readings from it. The story of the woman taken in adultery, which is wanting in the Peshito and the Philoxenian or Harclean, is found among the fragments of this version. 3. The *Syro-Estrangelo*, or *Syriac-Hexaplar* version, which is a translation of Origen's Hexaplar edition of the Septuagint; it was executed by an unknown author in the beginning of the seventh century, and closely adheres to the Septuagint throughout. The first portion of the Syriac Scriptures committed to the press was the Peshito New Testament, printed in quarto, at Vienna, 1555: copies of this edition are now of considerable rarity. The entire Syriac Scriptures were inserted in Le Jay's Polyglot Bible in 1645, and in Walton's Polyglot, 1657. In 1667, Ægidius Gutbirius

published at Hamburgh an edition of the Syriac Testament, with a Lexicon, in one volume, 12mo.

When Dr. Buchanan, in 1806, visited the Syrian Christians in India, he found several important MSS. of great antiquity, which he brought with him to England. The last years of his useful and laborious life were devoted to the preparation of a printed edition from these MSS., and he died, so to speak, with the sheets of the Syriac Testament in his hands. A short time prior to his decease, he was walking with a friend in the churchyard at Clapham, and he entered into a minute account of the plan he had pursued in preparing the Syriac text. Suddenly he stopped and burst into tears: as soon as he had recovered his self-possession, he said to his friend—"Do not be alarmed, I am not ill, but I was completely overcome with the recollection of the delight with which I had engaged in the exercise. At first I was disposed to shrink from the task as irksome, and apprehended that I should find even the Scriptures pall by the frequency of this critical examination. But so far from it, every fresh perusal seemed to throw fresh light on the Word of God, and to convey additional joy and consolation to my mind." The four Gospels and Acts were printed, in 1815, at Broxbourne, in Hertfordshire, under the eye of Dr. Buchanan. At his death, the British and Foreign Bible Society, for whom the work had been originally undertaken, appointed Dr. Lee, of Queen's College, Cambridge, to complete the New Testament. This was the first introduction of this great orientalist to the Committee. Dr. Lee objected to Dr. Buchanan's omission of the vowel points, and to his use of the European, instead of the Syriac system of grammatical pronunciation; and upon these and other representations, the Bible Committee agreed that the whole work should be commenced anew under Dr. Lee's superintendence, and that the Gospels and Acts edited by Dr. Buchanan should be cancelled. Dr. Lee adopted the very accurate text published by Leusden and Schaaf in 1717, as the standard text, and introduced emendations from various MSS. The New Testament left the press in 1816. In 1823, Dr. Lee edited the Syriac Old Testament, under the patronage of the Church Missionary, and at the expense of the British and Foreign Bible Society. In preparing this work, he took the version of the Polyglots as his text, and collated the MS. brought by Dr. Buchanan from India, a MS. belonging to Dr. A. Clarke, and a MS. of the Pentateuch in the Library of New College, Oxford. In 1826 the Bible Society published an entire edition of the Syriac Scriptures, the Old Testament being from the text of 1823. In 1829, a Peshito New Testament, in 12mo., was edited by the late Mr. William Greenfield for the Publishers of this work, from the text of Widmanstedt, 1555, with the book of Revelation and the Epistles, described above as being wanting in the Peshito version, supplied, as in previous editions, from the publications of Pococke and De Dieu.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

Two great results have followed from the early, though limited, circulation of this version in India. First, the integrity of our Western copies of Scripture has been firmly established by the fact of their having been ascertained, on critical examination, to correspond in all important points with the ancient and independent MSS. that had for ages been buried, so to speak, in the East. Secondly, the assumptions of the Church of Rome as to the antiquity of her usages are clearly disproved, by the rejection of Romish dogmas and observances by a Church that was among the first to receive, and among the most zealous to preserve, the oracles of God. Here, indeed, as Bishop Wilson justly remarked, "is an ancient Church, knowing nothing of the pretended supremacy of Rome, nor of her peculiar dogmas, but standing a witness, in addition to the primitive Churches in Haut-Dauphiné and the valleys of Piedmont, to the pure Gospel of Christ; and thus demonstrating the comparative novelty of the superstitious doctrines and usages, and, indeed, of all the assumptions of the Church and Court of Rome—a testimony in a day like the present of no little value." The boon conferred upon the Syrian Churches in the multiplication of copies of Scripture by the British and Foreign Bible Society in the editions of 1815, 1816, and of subsequent years, has been duly appreciated by them; and the Missionaries relate, that in several instances, the never failing result of the conscientious study of the



Scriptures has been manifested, by the substitution of vital godliness for a merely outward orthodox profession.

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## SYRIAC IN HEBREW CHARACTERS.

THE Syriac New Testament in Hebrew characters was printed for the benefit of the Chasidim and Cabalistic Jews of Poland, Constantinople, and the East. It was published in 1837, by the London Society for the Conversion of the Jews. The Syriac Peshito had previously appeared in Hebrew characters in the fifth part of the Antwerp Polyglot. Before, however, the printing of the Antwerp Polyglot, Immanuel Tremellius had used Hebrew characters in his edition of the Syriac New Testament. He did this in consequence of there not being, at that time, any place where Syriac types were obtainable excepting Vienna. De la Boderie and others have used Hebrew letters in their editions.

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## SYRO-CHALDAIC AND MODERN SYRIAC.

FOR SPECIMEN OF THE SYRO-CHALDAIC VERSION IN THE ESTRANGELO CHARACTER,

SEE PLATE 2, PAGE 20.

### I.—PEOPLE FOR WHOM THIS EDITION IS DESIGNED.

THE Syriac language is written in Nestorian characters, by a professedly Christian people, of whom some are entrenched among the mountains of Assyria, and others settled in the adjacent plain of Ooroomiah, in West Persia, between 36° and 39° north latitude, and 43° and 46° east longitude: they are supposed to amount, in point of number, to about 200,000 souls. They are sometimes called Chaldæans, or East Syrians, from the country they inhabit; but they are more commonly known by the name of Nestorians, which latter appellation, they contend, is not derived from the celebrated Nestorius, who was condemned at the third Council of Ephesus, but from Nazareth, the city of Mary. It is said that they originally fled from the Roman empire, during persecution in the reign of Justinian, and that they placed themselves under the protection of the king of Persia, who assigned them an abode in his dominions. They then consisted of 50,000 families, headed by fifty bishops, and the family of the bishop who then held precedence over the rest, still retains the principal civil and ecclesiastical power. During the severe persecutions which they subsequently suffered from the Mohammedans, they were driven to their present impregnable abodes. Their religious tenets are less corrupted than those of most oriental churches.\* They seem never to have practised image worship nor auricular confession; and so great is their antipathy to popery, that they have a singular and most

\* A modern visitor of these interesting people observes, "the happy moral influence of Christianity could not be more plainly manifested than in the change of manners immediately observable in the country we had now entered, and which presented itself with the more force from its contrast with the sullen ferocity of the Mohammedans. The kind, cordial manners of the people, and the great respect paid to their clergy, were among the first-fruits of that influence which showed themselves." Again: "the Chaldæan church neither inculcates seclusion nor celibacy among its clergy; its only purification is fasting, so strongly enjoined to all Christians," etc.—Ainsworth, 'Visit to the Chaldæans, in the summer of 1841,' Journal of Royal Geographical Society, vol. xi. Several American missionaries are stationed in the town of Ooroomiah, or Urumiyah, near the western shore of the lake of that name.



anti-christian custom of cursing the Pope regularly every day, his grandfather, grandmother, and grandchildren.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The language generally denominated the Syro-Chaldaic, or Nestorian, differs in no respect from the Syriac, unless it be, indeed, in the occasional variation of one or two grammatical forms, and a difference in the pronunciation of the vowels. Thus a Syro-Chaldaic book, if transcribed in Syriac characters, would be pure Syriac. The Chaldean priest at Khosrova had a copy of the Pentateuch which he had caused to be transcribed, word for word, from the Syriac of Walton's Polyglot, only substituting the Nestorian for the Syriac characters; and it was ascertained beyond doubt by the missionaries, that the language of this Pentateuch was perfectly identical with that of the Church books in common use among the Nestorians. The Nestorian characters may be said to be almost the same as the ancient Estrangelo, only slightly modified in form; they are very clear and agreeable to the eye, and missionaries stationed in the country, who have been afflicted with ophthalmia, and thereby deprived of the power of reading English type without pain, have found themselves able to read with ease and pleasure books written or printed in the Nestorian character. The dialect at present commonly spoken among the Nestorians is a very corrupted form of their ancient Syriac: it abounds in contractions, abbreviations, and inversions, and is adulterated by Persian, Turkish, and Kurdish words. In sound it is even harsher than the Armenian. It still, however, retains its character as a Shemitic dialect; many Arabic and Hebrew words are discoverable in it; and it is rather remarkable, that the Nestorians and the Jews settled in adjacent villages are able to converse together, although the dialect spoken by the Jews is a barbarised form of Hebrew, altogether distinct from the vernacular of the Nestorians.

## III.—EDITIONS OF SCRIPTURE IN THIS LANGUAGE.

Several ancient MSS. of Scripture have been found in the possession of the Nestorians, which from time to time have been brought to Europe. Dr. Wolff, during his travels in 1826, purchased of the Nestorians several MSS. of various portions of their Bible; these he brought safely to England, although on two several occasions he very narrowly escaped shipwreck. The MSS. became the property of the London Society for promoting Christianity among the Jews, and the Committee lent them to the British and Foreign Bible Society for publication. An edition of 2000 copies of the Syro-Chaldaic Gospels was accordingly printed by the latter Society, under the editorship of T. P. Platt, Esq., and those passages in which the MSS. were deficient were supplied from the Syriac version; for Mr. Platt had ascertained, on critical examination, that the Syro-Chaldaic text was identical, or nearly so, with the Society's Syriac version, the character only being different. The types were cast for the purpose by Mr. Watts, and the edition left the press in 1829. This, however, was not the first time that Syriac had been printed in Nestorian characters, for a Syriac liturgical work, called *Missale Chaldaicum*, containing the selections from the Gospels and Epistles read on Sundays and Festivals, was published in these characters in 1767 at Rome, accompanied by an interpretation in Carshun. The missionaries now among the Nestorians are said to be engaged in the elaborate preparation of a Syro-Chaldaic Old Testament, in which they take the ancient and valuable Syriac version, the Peshito, as their text. An edition of the Scriptures has been projected by the Christian Knowledge Society, from valuable MSS. collected at the cost of the Society in Mesopotamia: but little, if any, progress seems as yet to have been made in the publication of this important work. Mr. Perkins, of the American Board of Missions, commenced, in 1836, a translation from the ancient or ecclesiastical language, into the modernised corrupt dialect now vernacular among these people. The Gospels, and several tracts and books, together with a monthly paper, have issued from the press at Ooroomiah; and more recently an edition of 1500 copies of the entire Bible, translated from the Hebrew, in modern Nestorian, with the Syriac in parallel columns, has been completed.

## IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

Dr. Wolff, of the London Society for the Conversion of the Jews, travelled, in 1826, among the Nestorian churches, and had frequent interviews with the priests and people. He found them, as they themselves admitted, in a wild and uncivilised state; but when questioned on the cause of their want of civilisation, they acknowledged it to be the result of their lamentable destitution of copies of the Scriptures. They had no printed copies whatever, and the MSS. were extremely scarce, and never found in the hands of the common people. “But,” said they, “we have heard that the English are able to write a thousand copies in one day: would they not write for us several thousand copies, and send them to us? we become wild like Kurds, for we have so few copies of the Bible. The English have written those of the Jacobites (in Syriac characters) which we cannot read generally, why should they not write these of ours?” The expectations and desires of these simple people were realized; and soon after they had been put in possession of the Gospels by the British and Foreign Bible Society, the divine seed sprang up and bore fruit to the glory of God. The missionaries of the American Board of Missions who have for some years been labouring among them, give the following account of them: “The light of heavenly truth is rapidly pervading the mass of the people, many of whom appear like a person awakened from a deep sleep, unconscious of the darkness in which he has been enveloped, and are inquiring how it is that they have been kept so long in ignorance and self-delusion. To this their priests reply, ‘We ourselves, till now, have been dead in trespasses and sins; and our criminality is even greater than yours for having hidden the light so long.’” The following and later testimony is to the same purport. “The other day (writes Mr. Barker, in 1853), an American missionary, who had been residing sixteen years at Ooroomiah, communicated to me most interesting accounts of the state of things in that part of the world. In the whole of that district the American missionaries have full liberty to preach in all the Nestorian churches; the Patriarch, who lives in the mountains, no longer opposing the reformation which is taking place among his people, and his brother is a member of the American Mission. All the churches have been divested of all their pictures, crosses, etc., leaving their walls completely bare, as in Protestant places of worship. The pious Nestorians have marked out all the objectionable portions of their Liturgy, such as prayers of intercession to the Virgin, Saints, etc., and omit them in their devotions. In the Ooroomiah district, there are 80 schools entirely under the control of the missionaries, amongst which are some for male and female adults.”

## A R A B I C.

SPECIMEN, FROM St. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.\*

في البدي كان الكلمة والكلمة كان عند الله والله هو الكلمة \* كان هذا في البدي عند الله \* كل  
 به كان وبغيره لم يكن شي ما كان \* به كان الحياة والحياة هي نور الناس \* والنور اضاء في  
 الظلمة والظلمة لم تدركه \* كان انسان ارسل من الله اسمه يوحنا \* هذا جاء للشهادة ليشهد للنور  
 ليؤمن الكل بيده \* لم يكن هو النور بل ليشهد للنور \* كان النور الحق الذي يضي لكل انسان  
 جاء الي هذا العالم \* في العالم كان والعالم به كون والعالم لم يعرفه \* الي خاصته جاء وخاصته  
 فلم تقبله \* فاما الذين قبلوه فاعطاهم سلطاناً ان يصيروا بني الله الذين يؤمنون باسمه \* وليس هم  
 من دم ولا من هوي لحم ولا من مشية رجل لكن ولدوا من الله \* والكلمة صار جسداً وحل  
 فينا وراينا مجده مجداً مثل الوحيد الذي من الاب مثلياً نعمة وحقاً \*

## I.—PREDOMINANCE OF THE LANGUAGE.

It is almost impossible to calculate with any degree of accuracy the amount of population by whom this language is spoken. The population of Arabia itself has been variously estimated from 10,000,000 to 14,000,000 inhabitants; but Arabic is also vernacular in Syria, in Mesopotamia, in part of Persia, in some parts of the Malabar and Coromandel coasts of India, in Egypt, in Nubia, and in Barbary. Arabic is also extensively used as the language of religion and commerce in Western, Eastern, and Central Africa, and before the missionaries had reduced some of the African dialects to writing, Arabic was the only *written* language known to the natives of that vast continent. As the language of the Koran, Arabic is venerated and studied from "the western confines of Spain and Africa to the Philippine Islands, over 130 degrees of longitude; and from the tropic of Capricorn to Tartary, over 70 degrees of latitude." Its importance as a medium of communication between distant nations may be inferred from the reason assigned by the Rev. Henry Martyn for undertaking a new version of the Arabic Testament. "We will begin to preach," said that devoted missionary, "to Arabia, Syria, Persia, Tartary, part of India and of China, half of Africa, all the sea-coast of the Mediterranean, and Turkey, and *one tongue shall suffice for them all*."

## II.—CHARACTERISTICS OF THE LANGUAGE.

The Arabic language, in its earliest and rudest state, was the vernacular of a few nomadic tribes who derived their descent from Kahtan, the son of Heber, a great grandson of Shem, and from Ishmael (the son of Abraham, by Hagar), who, by his marriage with a daughter of Morad, of the race of Kahtan, engrafted his posterity on the Arabic stock. It was spoken among these tribes in a variety of dialects, concerning which we now know little more than that the *Koreish* and the *Hamîar* were the distinctive appellations of the two predominant dialects. Mohammed spoke the Koreish dialect, and under his influence and that of his successors the other dialects insensibly merged into it. Hence the extraordinary copiousness of the Arabic language; the result, not of foreign admixture (for Arabia was never conquered), but of the gradual amalgamation of numerous dialects into one. The language is rich both in lexicography and in grammatical forms. It has a complete, though simple, system of

\* From the Arabic Version published by the British and Foreign Bible Society in 1825. Quarto.



declension; a stock of augmentatives and diminutives; thirteen conjugations of verbs, both in the active and passive voice; two genders, masculine and feminine; three numbers, singular, dual, and plural; and also a peculiar collective form of the plural which seems to belong almost exclusively to the Arabic, Ethiopic, and Amharic languages, and is called the plural of paucity. There is, as in Hebrew, one article (*al* or *el*) answering in many respects to our English *the*; it appears in many words which we have borrowed from the Arabic, as in Alcoran (literally *the* Koran), alcohol, algebra, etc. The particles are, as in most languages, indeclinable; and are divided into two classes, the separable and the inseparable: the former are always used as prefixes, and the latter, though forming separate words, always precede the word they govern. The process of simplification which has ever been at work in the modification of all vernacular languages, has not spared the antique forms of Arabic grammar. There are as many distinct Arabic dialects as there are countries in which Arabic is spoken; and in these dialects the inflexions of case, the passive form of the verb, and the dual, have more or less disappeared. Words and phrases from other languages have also in many cases been introduced. The Moorish and Syrian Arabs, like the Maltese, have adopted a negative form peculiar to French and its dialects; the phrase *il ne vient pas* is, in their Arabic, *mà yegychi* (*mà* answering to *ne*, and *chi* to *pas*). Yet, amidst all these local changes, the modern Arabic still preserves a close resemblance to the Arabic of the Koran, which is everywhere religiously upheld as the model of classic beauty and elegance.

It is uncertain what alphabetical system was originally in use among the tribes of Arabia. About the time of Mohammed, a style of writing was adopted by the tribe of Koreish, called the Cufic, from the town of Cufa in Irak, in which it originated. It is evidently derived from the Estrangelo Syriac alphabet. In this character, which is clumsy and inelegant, consisting mostly of straight strokes, Mohammed wrote the Koran; it was superseded in the tenth century by a character called the Nishki, which has ever since continued in use, not only among the nations who write the Arabic language, but also among the Turks and Persians. De Sacy has proved that this character is at least as ancient as the time of Mohammed. It appears that, about the period of the adoption of the Nishki character, three vowel signs were introduced, placed, as in Hebrew, above or below the line, according to the nature of the vowels. There are twenty-eight consonants, and to many of them a different form is appropriated, according to their position in words, as initial, medial, or final.

### III.—VERSIONS AND PRINTED EDITIONS OF THE SCRIPTURES.

It was in Arabia (as the district east of Damascus was then called) that the great Apostle of the Gentiles commenced his ministrations (Gal. i. 17); but Christianity did not, as in Syria and Egypt, become the established religion of the country; and there are few, if any, very ancient versions of Scripture in Arabic. A version, of which no part is now extant, is said to have been made by Warka, the son of Naufel, during the lifetime of Mohammed; and this fact serves to account for the deep knowledge of Scripture displayed by the false prophet. The most ancient of the MSS. that are known in Europe seem to have been executed soon after the conquests of the Saracens, in the seventh century. Towards the middle of the eighth century, John, Bishop of Seville, finding that the Latin language was falling more and more into disuse, executed a translation from Jerome's Vulgate into Arabic. The churches under the Patriarchates of Antioch and of Alexandria also produced translations in Arabic, at different periods, from their ancient Church versions. Printed editions of some of these MSS. have been published at intervals since the year 1546. The four Gospels were published at Rome in 1591, the translation being directly from the Greek. In 1616, an entire New Testament was printed by Erpenius, at Leyden, from an exemplar said to have been executed in Upper Egypt by a Coptic Bishop in the fourteenth century. The Gospels of this edition are substantially the same as the Roman text of 1591, but the Epistles bear internal evidence of having been derived from the Peshito, while the book of Revelation is a translation from the Coptic.

The first Arabic version printed in England was that in Walton's Polyglot, published 1657. This version is merely a reprint of an Arabic translation of noted inaccuracy, published in 1645, in

the Paris Polyglot, but with the omissions supplied from one of the Selden MSS. The Pentateuch inserted in these Polyglots is said to have been first published in 1546, at Constantinople, by Saadias Gaon, a Jewish teacher of Babylon, and is an unfaithful and inelegant production. It is extremely paraphrastic, and though in general it conforms to the Masoretic text, it sometimes follows the Chaldee Targum of Onkelos, and sometimes the Septuagint. The other books of the Polyglot editions are, for the most part, by unknown writers; in some books the Syriac version is followed so closely, that, in the London Polyglot, the same Latin translation, with a few marginal alterations, answers both to the Syriac and to the Arabic texts. The Gospels of the Polyglots are nearly the same as the Roman and Erpenian texts, but the other books of the New Testament are apparently a translation from the Greek: they were printed from an Egyptian MS., and are supposed by some to have originally agreed generally with the Erpenian version, but to have been altered by the editors. Erpenius also published the Pentateuch in Arabic at Leyden, in 1662, in Hebrew characters, from a MS. in the possession of Scaliger, and supposed to have been made by an African Jew of the thirteenth century. It is a direct translation from the Hebrew, to which it adheres so closely as to be almost unintelligible to persons unacquainted with that language.

The version of Abu Said, from the Samaritan Pentateuch, has been noticed in page 38. An edition of the entire Bible, in three volumes folio, was published by the Propaganda at Rome in 1671. Forty-six years were consumed in transcribing and revising the text. It was undertaken by order of Pope Urban VIII., at the earnest request of several oriental prelates. Sergius Risius, the Maronite Bishop of Damascus, was appointed, in conjunction with other learned men, to collate the various printed copies with the original oriental versions of the Vulgate. The work was completed in 1650, but was subjected to a fresh revisal prior to publication, on account of its not being sufficiently conformable to the Vulgate. An important edition of the Psalms in Arabic was published in London, 1725, by the Society for Promoting Christian Knowledge. The text of this edition is attributed to Athanasius, the Melchite Patriarch of Antioch, and is valued on account of its fidelity. In 1727, an Arabic New Testament was published by the same Society from the text of the Polyglot, corrected by the editor, Solomon Negri. Although 10,000 copies of this work were printed, the edition is now extremely rare, for none of the copies were sold in Europe, and but few given to the learned. Two copies are preserved at Cambridge. A great part of the edition was sent to Russia, for distribution in the surrounding Mohammedan countries. An Arabic Bible is reported to have been printed at Bucharest in 1700, and the Gospels at Aleppo in 1706, but little is known of these editions in Europe.

About the year 1811, an edition of the Scriptures in Arabic, from the text of the Polyglot, was printed at Newcastle. This work, projected by Professor Carlyle, was under the patronage of the Bishop of Durham, and the Bible Society lent assistance to its publication and circulation. It was afterwards discovered that the churches of the East, for whom this edition was chiefly intended, are scrupulously averse to the reception of any version except that which they have been accustomed to recognise. To meet their case, the Society, in 1820, issued 5000 copies of the New Testament from the only text which these churches regard as genuine, namely, that published in 1671 by the Propaganda: this was followed, in 1822, by an edition of the Old Testament from the same text; published under the care of Professors Lee and Macbride. In 1819 the Society had printed an edition of 3000 copies in 12mo. of the Psalter, from the text employed by the Society for Promoting Christian Knowledge, which text was likewise adopted at the celebrated press of the Convent of St. John the Baptist, on Mount Libanus. An attempt to produce a version of the New Testament in modern Arabic was likewise made by the Rev. William Jowett during his travels in Syria: he employed a learned priest of Jerusalem to commence a translation from the original Greek, on the basis of that of the Propaganda: the MS. was completed as far as the end of the Epistle to the Hebrews, and sent to Malta, but never printed.

The need of an improved translation of the Scriptures in Arabic, so long and so deeply felt by the



Eastern Churches, has at length been met by the Christian Knowledge Society. Their agent, the Rev. C. Schlienz, relates, as the result of his personal observations in the East, "that the only two printed versions of the Arabic Bible (the edition of the Polyglot and that of the Propaganda) known in Egypt and Syria, were both regarded with rooted antipathy by the Mohammedans; the Polyglot chiefly for its presumptuous impiety in adopting the phraseology of the Koran, and for its inequality of style, and that of the Propaganda for its vulgarity and inelegancy of language." In 1839 the preparation of a new Arabic version was commenced, by the direction of the Society, under the superintendence of the Rev. C. Schlienz. The first draft of the whole translation was originally made by Mr. Fares (admitted to be one of the best native Arabic scholars of the day), from the authorised English Bible, under the directions of the late Professor Lee, by whom it was afterwards, to a very considerable extent, corrected by the original Hebrew. The printing was commenced in London under the superintendence of Professor Lee, assisted by Mr. Fares, the proof-sheets passing also in succession through the hands of a sub-committee of revision, consisting of able Biblical and Oriental scholars. Upon the death of Dr. Lee, in 1852, his place as principal editor was filled by Professor Jarrett, who, with the continued aid, throughout, of Mr. Fares, carried the work through the press to its completion in 1856. Thus an uniform version of the Holy Scriptures, in pure Arabic, according to the Hebrew and Greek originals, has at length been completed by God's blessing.

Dr. Eli Smith, the well-known American missionary, stationed at Beyrout, had during several years prior to his lamented decease (in 1856) been laboriously engaged in preparing a new translation of the entire Bible into Arabic.

A version of the New Testament in modern Arabic was printed at Calcutta in 1816, designed principally for the learned and fastidious Mohammedans in all parts of the world, who, it was thought, might have been repelled from the study of Scripture by the antiquated style of former versions. This translation was made by a learned Arabian scholar, the unhappy Sabat, under the supervision of the Rev. S. M. Thomason. The lamented Henry Martyn was deeply interested in Sabat, and the production of his version; but he did not live to see it finished. A second edition was printed in London in 1825, under the care of Professor Lee; and a third in Calcutta, by the Rev. S. M. Thomason, in the following year: but the version has not been found generally acceptable in countries where the language is vernacular, and it has not since been reprinted.

#### IV.—RESULTS OF THE PROPAGATION OF THE ARABIC VERSION.

Wherever the Arabic language prevails, there Mohammedanism is predominant; but among the followers of the false prophet, the Arabic version is gradually and silently effecting the purposes of God. Perhaps no one version of the Scriptures has been received in so many countries, and blessed to so many different nations, as the Arabic. In Western Africa, the natives, on first receiving the copies sent to them by the British and Foreign Bible Society, "were astonished that a white man should have written this book in their favourite language." The Rev. T. Dove, missionary at Macarthy's Island, writing in 1835, expresses his belief that many of the Arabic Bibles, Testaments, and Psalters, had been conveyed hundreds of miles into the interior of Africa. "I have seen (said the Rev. Mr. Richardson in 1838) Moors reading our Bible in their shops in broad day, in the midst of business;... I have fallen upon these Moors by pure accident, and I have distributed many an Arabic Testament with my own hands among these devotees of Mohammed." "Even the sons of Kedar (says the Rev. Mr. Ewald) have heard the Gospel sound beneath their tents, and have often and willingly bought the word of the living God." In Egypt also the Arabic Scriptures sent by the British and Foreign Bible Society were received with equal readiness, as is attested by the Rev. W. Jowett, in his account of his mission thither, dated 1819. In illustration of the results of the dissemination of the Scriptures in that country, the Rev. Mr. Kruse, of the Church Missionary Society, writes from Cairo:—"Some few Mohammedans are coming to me, and in one or two I begin to hope the Scriptures are unfolding the true light. You will easily conceive how thankful I feel when I hear a Mohammedan relating the



history and doctrine of our Saviour. One, in particular, evidences that he has a clear knowledge of the Scriptures, and I really believe that he has received the truth as it is in Jesus."

Abdallah, an Arabian of noble birth, was converted from Islamism by the simple perusal of the Bible. When his conversion became known, Abdallah, to escape the vengeance of his countrymen, fled from Cabul in disguise, but was met and recognised at Bokhara by Sabat: Abdallah, perceiving his danger, threw himself at the feet of his friend, and besought him, by all the ties of their former intimacy, to save his life. "But," said Sabat, "*I had no pity*; I delivered him up to Morad Shah, king of Bokhara." Abdallah was offered his life if he would abjure Christ, but he refused. Then one of his hands was cut off, and a physician, by command of the king, offered to heal the wound if he would recant. "He made no answer," said Sabat, "but looked up stedfastly towards heaven, like Stephen, the first martyr, his eyes streaming with tears. He did not look with anger towards *me*; he looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But," continued Sabat, "*he never changed, he never changed*. And when he bowed his head to receive the blow of death, all Bokhara seemed to say, What new thing is this?"

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## JUDÆO-ARABIC; OR, ARABIC IN HEBREW CHARACTERS.

THE Arabic Pentateuch, published by Erpenius at Leyden in 1622 was, as we have seen, printed in Hebrew characters. The necessity of printing an edition of the Arabic New Testament in Hebrew characters was suggested to the Committee of the British and Foreign Bible Society as early as 1820, by a clergyman then travelling in the East. Nothing, however, appears to have been effected for the many thousand Jews in Egypt, Tunis, and the whole north of Africa, Yemen, Syria, and Mesopotamia (to whom the Arabic is vernacular, but who seldom read or write except in their own characters), until 1846, when the Bombay Auxiliary Bible Society commenced for their use an edition of the Gospels of St. Matthew and St. John, with the Acts of the Apostles, and the Epistle to the Hebrews, under the superintendence of the Rev. Dr. Wilson of Bombay. As it was found impossible to carry on this work in India, the parent Society undertook an edition of 2000 copies, which they completed and published in 1847.

## M A L T E S E.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

[LONDON, 1829.]

Fyl bydu kġnet yl kelma, u yl kelma kġnet nand Alla, u Alla kġn yl kelma. <sup>2</sup> Hydġna kġnet fyl bydu nand Alla. <sup>3</sup> Kolluq biha sār: u myn n, ajrha uġejn ma sār, mylli sār, <sup>4</sup> Fġha yl ġajja kġnet, u yl ġajja kġnet yd-dawl tal bnydmġn: <sup>5</sup> U yd-dawl jylma fyd-dlamijġt, u yd-dlamijġt ma fehmuħu. <sup>6</sup> Kġn hemmæ bnġdem mybnġt mn' Alla, li kġn ysmu Guġn. <sup>7</sup> Dġna gġ b' uqġhed bġu jyuħhed myddawl, bġu yl köll jemmnu biħ. <sup>8</sup> Hġa ma kġnuq yd-dawl, yzdæ mybnġt bġu jyuħhed myd-dawl. <sup>9</sup> Kġn dawl ta ġaqq dġka, li qġned jġri lyl koll bnġdem li gej f' dġn yd-dynja. <sup>10</sup> Hġa kġn fyd-dynja, u yd-dynja nalġh sġret, u yd-dynja ma narfytuħu. <sup>11</sup> Gġ fy ġuejġgu, u nġsu ma laqnuħu. <sup>12</sup> Yzdæ lyl dauk kollhġ li laqnuħ, tġhom yl jedd ylli jsġru ulġd Alla, lyl dauka, li jemmnu b' ysmu: <sup>13</sup> Li ma tuiyduħu myd-demmu, u la myr-rġda tal gysem, u la myr-rġda tar-rġgel, yzdæ mn' Alla. <sup>14</sup> U yl kelma sġret bnġdem, mymlġa byl ġnġnæ, u byl ġaqq, u nammar fostna: u rajna kburġtu, kburġa bġal tal mnysseluaħdu myl myssġr.

MALTA, the ancient Melita, is an island of the Mediterranean, situated at a distance of sixty-two miles from Cape Passaro in Sicily, and one hundred and ninety-seven miles north of Tripoli in Africa. It comprises an area of only ninety-eight square miles, its greatest length being seventeen miles, and its extreme breadth nine miles: its population amounted, at the latest census, to 142,500.

But, although so small an island, Malta has been the theatre of some of the most remarkable events recorded in history. Originally in the hands of the Phœnicians and Carthaginians, it passed, during the first Punic war, under the dominion of Rome. While subject to that empire, it was visited by the Apostle Paul, on his passage from Cæsarea to Rome; and the creek on which he was stranded is called to this day "St. Paul's Bay." On the decline of the Roman empire, Malta was transferred to the Goths, then to the Saracens, and afterwards to the crown of Sicily. In the sixteenth century it again became renowned as the scene of the valiant exploits of the Knights of St. John. The island was presented to this order by the Emperor Charles V., and continued under their sway till 1798, when it capitulated to the French, but was taken by the English in the following year. By the treaty of 1814, Malta was ceded to England.

The religion of the Maltese is Roman Catholicism; and it is supposed that there are scarcely 4600 Protestants in the island, including the British residents, who number about 4000. There are (or were but recently) 16,000 priests and friars, and it is believed that not a single member of the ancient order of knights so long the masters of the island is now to be found there. The Maltese language is spoken not only in Malta, but also in Gozzo, a small island lying at a distance of about four miles off its coast, containing a population of 16,500 individuals.

## I.—CHARACTERISTICS OF THE LANGUAGE.

Maltese would be a pure Shemitic dialect, were it not alloyed with Italian and Latin words. It was thought by some, as for instance by the learned Agius, that the Maltese language was identical

with the ancient Punic or Phœnician. But Gesenius has demonstrated that it is a dialect of the modern Arabic, in which there may be a few words derived from the ancient language of Tyre or of Carthage. It approximates closely to the Mogrebin, or Moorish-Arabic, particularly in the conjugation of verbs; and most of its words are either Arabic or of Arabic origin. It resembles modern Arabic, in having no variations of termination to denote the distinctions of case, particles being prefixed to the noun instead of the ancient case-endings. In the Maltese alphabet the twenty-eight sounds of the Arabic alphabet are recognised; but with these are conjoined three other letters which never occur in Arabic, and which are principally met with in words derived from the Italian. The Roman letters are used in writing, Arabic characters being unknown to the Maltese.

[MALTA, 1847.]

Fil bidu kienet il Kelma, u il Kelma kienet âand Alla, u Alla kien il Kelma. <sup>2</sup> Dina kienet fil bidu âand Alla. <sup>3</sup> Kollosh biha sar; u minn âayrha sheyn ma sar, milli sar. <sup>4</sup> Fiha il haÿa kienet, u il haÿa kienet id dawl tal bniedmin. <sup>5</sup> U id dawl yilma fid dlamiyiet, u id dlamiyiet ma fehmuhs. <sup>6</sup> Kien hemma bniedem mibâut mn' Alla, li ismu Jwan. <sup>7</sup> Dana jie b' shiehed biesh yished mid Dawl, biesh il koll yemmnu bih. <sup>8</sup> Hua ma kiensh id Dawl, izda *kien* biesh yishhed mid Dawl. <sup>9</sup> Kien dawl tas seÿa, li yuri lil koll bniedem li yiji fid dinya. <sup>10</sup> *Hu* kien fid dinya, u id dinya bih saret, u id dinya ma âarfetush. <sup>11</sup> Jie fi hweyju, u niesu ma laqâuhsh. <sup>12</sup> Izda lil dawk kollha li laqâuh, tahom il yedd illi isiru ulied Alla, lil dawka li yemmnu b'Ismu: <sup>13</sup> Li le twieldu mid demm, u la mir rieda tal jisem, lanqas mir rieda tar rajel, izda mn' Alla. <sup>14</sup> U il Kelma saret jisem, u âammret fostna (u rayna sebh, bhala sebh li mnissel-wahdu mil Missier,) mimlia bil graÿa u bis seÿa.

#### II.--VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The first attempt to translate the Scriptures into Maltese was made in the early part of the present century, by the Rev. W. Jowett, of the Church Missionary Society. He was assisted by Giuseppe Cannólo, a native of Malta; and in 1822 a small edition of the Gospel of St. John, with the Maltese and Italian in parallel columns, was published in London as a specimen of the work. The translation was so much approved by competent judges, that a version of the Four Gospels and Acts was printed in 1829, at the expense of the Society for Propagating Christian Knowledge: the Latin Vulgate, from which the translation had been made, was appended in parallel columns. The Liturgy of the Church of England has since been translated under the auspices of the same Society, and they likewise printed, in 1847, the entire New Testament in Maltese.



## MOGREBIN, AFRICAN-MOORISH, OR WESTERN ARABIC.

SPECIMEN OF THE MOGREBIN VERSION AND OF THE ORDINARY ARABIC SCRIPTURES.

GENESIS, CHAP. I. v. 1 to 8.

MOORISH ARABIC.

ARABIC.

في البدوا خلق الله السماء والارض \* وكنت الارض  
خاوي وخالي وكنت الظلم علي وجه الغمر: وروح  
الله يفرق علي الماء \* وقال الله ليكن النور وكان  
النور \* وشاف النور ملبح وفرق باين النور والظلم \*  
وسمي النور نهر والظلم ليلا وكان عشي وكان  
صبح يوم واحد \* وقال الله ليكن جلد في وسط  
الماء وليفرق باين الماء والماء \* وعمل الله الجلد  
وفرّق باين الماء الذي من تحت الجلد وباين الماء  
الذي فوق الجلد وكان هكذا \* وسمي الله لجلد  
سما \* وكان عشي وكان صباح يوم اثني \*

في البدي خلق الله السماء والارض \* وكانت  
الارض خاوية خالية: وكانت الظلمة علي وجه  
الغمر: وروح الله يرف علي المياه \* وقال الله  
ليكن النور فكان النور \* وراي الله النور حسنا  
وفرّق بين النور والظلمة \* وسمي النور نهراً والظلمة  
ليلاً: وكان مساءً وكان صباح يوماً واحداً \* وقال  
الله ليكن جلد متوسطاً بين المياه: وليفصل بين  
الماء والماء \* وفعل الله الجلد وفصل بين المياه  
التي تحت الجلد وبين المياه التي فوقه: وكان  
كذلك \* وسمي الله الجلد سماءً: وكان مساءً  
وكان صباح يوماً ثانياً \*

AN attempt has very recently been made to produce a translation of the Scriptures in the Arabic dialect spoken in all the states of Barbary. We have no exact statistical account of the amount of population to whom this idiom is vernacular. According to the latest authorities, the empire of Morocco (the largest and most populous of the Barbary States) contains about eight millions of inhabitants. Algeria, which is now a French colony, has a native population of two millions. Adding to these the estimated population of Tunis and Tripoli, and also vast regions to the south of Morocco, the whole amount of population to be reached by this dialect may perhaps be estimated at from fifteen to twenty millions. These millions of inhabitants are principally Moors, and followers of the Mohammedan religion; but recent experience has shown that they are not inaccessible to the teachers of the Christian faith.

After some difficulty, arising from the religious scruples of the people, Dr. Thomson (the agent of the British and Foreign Bible Society) has succeeded in obtaining a translation of a portion of the Koran into the vernacular dialect of Barbary; the work was executed with much reluctance and hesitation by a Moor, and under the express condition that the fact of his having rendered this assistance should be kept secret from his countrymen. The object of this translation was, to enable the learned to form an accurate judgment concerning the idiomatic difference between this modern Arabic dialect, and the Arabic of the Koran.

Dr. Thomson subsequently met with a Jew who, like all the other members of his race born in Barbary, spoke the vernacular of the country, and who also possessed the ability, seldom attained by the Jews, of writing in the Arabic character. Dr. Thomson employed him in translating the first three chapters of Genesis, and afterwards engaged him to produce a version of the entire Book from



## ETHIOPIC.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

ቀደሚሁ : ቃል : ውኒቱ : ወውኒቱ : ቃል : ንበ : እግዚአብሔር : ውኒቱ : ወእግዚአብሔር : ውኒቱ : ቃል :: ወዘንቱ : እምቀደሚሁ : ንበ : እግዚአብሔር : ውኒቱ :: ኩሉ : ሆቱ : ኮነ : ወዘንበሊሁሰ : አልዮ : ዘኮነ : ወእምንትኒ : እምዘኮነ :: ሆቱ : ሕይወት : ውኒቱ : ወሕይወትሰ : ብርሃኑ : ለእጌለ : እመሐያው : ውኒቱ :: ወብርሃንሰ : ዘውስተ : ጽልመት : ያበርህ : ወደርኢ : ወጽልመትኒ : ኢይረክዮ :: ወሀሎ : አሐዲ : ብእሲ : ዘተረፈ : እምንበ : እግዚአብሔር : ዘሰሙ : ዮሐንስ :: ወውኒቱ : መጽሐ : ለስምዕ : ሰማዕተ : ይኩን : በእንተ : ብርሃን : ከመ : ኩሉ : ይእመን : ሆቱ :: ወለሊሁሰ : ኢኮነ : ብርሃን : ደኒመ : ሰማዕተ : ይኩን : በእንተ : ብርሃን :: ዘውኒቱ : ብርሃን : ጽድቅ : ዘያበርህ : ለኩሉ : ሰብእ : ዘይመጽእ : ውስተ : ዓለም :: ወውስተ : ዓለም : ሀሎ : ወዓለምኒ : ሆቱ : ኮነ : ወዓለምሰ : ኢያእመር :: ውስተ : ዘኢሁ : መጽሐ : ወእሊአሁሰ : ኢተወክፍወ :: ወለእለሰ : ተወክፍወ : ወሀረመ : ሥልጣን : ውሉደ : እግዚአብሔር : ይኩኑ : ለእለ : እምኑ : በሰሙ :: አለ : ኢኮኑ : እምነ : ዘደም : ወኢእምፈቃደ : ፍትወት : ዘሥጋ : ወኢእምሥምረተ : ብእሲ : አለ : እምእግዚአብሔር : ተወልደ :: ወውኒቱ : ቃል : ሥጋ : ኮነ : ወንደረ : ላዕሊ : ወርኢ : ስብሐቲሁ : ከመ : ስብሐተ : አሐዲ : ዋሕድ : ለአቡሁ : ዘምሉእ : ጸጋ : ወሞገሰ : ወጽድቀ ::

## I.—GEOGRAPHICAL PREDOMINANCE OF THE LANGUAGE.

ETHIOPIC is called by the Abyssinians *Lisana Gheëz* or *language of the free-born*, because it was anciently the only vernacular dialect of all Abyssinia. About A.D. 1300, a family from the province of Amhara obtained possession of the government, and since that period Amharic has been the language of the capital and the court, while Ethiopic has become exclusively the ecclesiastical and written language of the country. As no measurements or surveys have been taken of Abyssinia, it is difficult to estimate its precise extent. It formed part of the ancient Ethiopia, and the Arabian geographers first distinguished it by the name of Abyssinia (from Habesch, mixture or confusion), to indicate the supposed Arabic origin of the inhabitants, and their subsequent mixture with African tribes. Abyssinia probably includes about 200,000 English square miles; it stretches from 9° to 15° 40' north latitude, and from 36° east longitude to the Red Sea. Its probable amount of population has been estimated, though with little certainty, at 4,500,000.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The dialect of the Himyarite Arabs, the *Ῥμῆραι* of Ptolemy, still spoken under the name of *Ekkhili* on the southern coast of Arabia, is the parent dialect of the Ethiopic. Inscriptions in this ancient dialect, of which the characters bear a striking resemblance to the Ethiopic, have been discovered in South Arabia, by Lieutenant Wellsted and others, and seem to show, by the coincidence of some letters in them with the system of writing in Sanscrit inscriptions of the time of Asochus, that the Ethiopic system of writing and of syllabification came originally from India. The Ethiopic possesses many of the characteristics of a genuine Shemitic tongue. It has ten conjugations of verbs, formed upon the same system as those of Hebrew, Syriac, and Arabic. In each conjugation there are two tenses, the preterite and the future; there are two genders, masculine and feminine, but no dual number. As might be expected from its origin, Ethiopic bears a close affinity to Arabic. According to Gesenius, about one third of its roots and primitive words exist in Arabic, and a large proportion



of the remainder in the Hebrew, Chaldee, and Syriac. The Eunuch of Candace reading the prophet Isaiah seems to establish this affinity of the Ethiopic with the Hebrew. Ludolf, who first made the Ethiopic language accurately known in Europe, says, that "it approaches nearest the Arabic, of which it seems a kind of production, as being comprehended almost within the same grammatical rules, the same forms of conjugations, the same forms of plurals, both entire and anomalous;" and he adds, that "whoever understands Arabic, may with little labour acquire the Ethiopic." Unlike all other Shemitic languages, Ethiopic and its cognate dialects are written after the European manner, from left to right. There are twenty-six consonants and seven vowel sounds; but the vowels, instead of being marked, as in Hebrew and Arabic, by points above and below the lines, are indicated by changes in the form of consonants; so that a single letter in Ethiopic is equivalent to an entire syllable.

### III.—ETHIOPIC VERSIONS OF SCRIPTURE.

A very ancient Ethiopic version of the entire Scriptures, mentioned by Chrysostom in his second homily on St. John, is still extant, but when or by whom executed is unknown. It certainly was not produced later than the fourth century. By some it is attributed to Frumentius, who, about the year 330, preached Christianity in Abyssinia, and was ordained Bishop of the country by Athanasius, Patriarch of Alexandria, whence perhaps the dependence, still subsisting, of the Church of Abyssinia on that of Egypt. In this version the books of the Old Testament appear to have been mainly translated from the Septuagint; in the Gospels, the translator seems to have availed himself of various MSS., and some peculiar readings occur: considered as a whole, however, this version may be said to correspond pretty closely with the Alexandrine family of MSS., as might, indeed, have been expected from the proximity of the countries and the connection between the two churches; for the Coptic Patriarch of Egypt is the head of the Abyssinian Church, and the Abuna or resident Bishop of Abyssinia is always appointed by him. The Epistles and Book of Revelation belonging to this version are unhappily very paraphrastic; in other respects the Ethiopic New Testament is of considerable use in biblical criticism, as it shows the state of the text at a very early period. The entire Ethiopic Bible has never yet been printed. The Psalter, through some mistake erroneously entitled a Chaldee Psalter, was published by John Potken at Rome in 1513; and again, in 1657, it appeared in the London Polyglot with various readings and notes by Dr. Edmund Castell. In 1701 another edition of the Psalter was edited by Ludolf, the celebrated Ethiopic scholar. In 1548 the New Testament in Ethiopic was printed for the first time at Rome, by some Abyssinian priests. This edition, afterwards reprinted in the London Polyglot, is very inaccurate; the MSS. used on the occasion were old and mutilated, and the editors filled up the chasms that occurred in the text by translating from the Vulgate. The subject of printing this ancient version was first brought before the Bible Society by a communication transmitted through the Edinburgh Bible Society, from the Rev. George Paxton of Edinburgh, concerning the spiritual state of the Abyssinians, and the scarcity of copies of Scripture among them. The British and Foreign Bible Society accordingly, in 1815, gave an edition of the Psalter, accurately printed from Ludolf's edition, to Abyssinia; and as no correct printed edition had been ever issued of the New Testament, strenuous efforts were made to obtain authentic MSS. The only Ethiopic MS. of importance at that period, easily accessible in England, was a MS. of the Gospel of St. John, brought from India by Dr. Buchanan, and deposited at Cambridge. This was found on collation to differ from the printed copy in almost every verse, and its readings were evidently more accurate than those of the printed edition. With the view of inspecting other MSS., Mr. Thomas Pell Platt visited Paris in 1822, and collated the valuable MSS. belonging to the Royal Library; and in 1826, the Four Gospels were completed, under his editorial care. They were printed from a fount of types cast at the expense of the Bible Society, from the matrices which had been presented by Ludolf, in 1700, to the Frankfort Library. The entire New Testament was published in 1830. In this edition, no one MS. was exclusively followed. The plan adopted by the editor, Mr. Platt, was, as he himself informs us, first to prepare a correct copy from a MS. of undoubted value, leaving considerable space

between the lines; other MSS. were then carefully collated with the copy, and every variety of reading that occurred was inserted, in the space left for the purpose, beneath the corresponding words of the copy. Afterwards, these readings were subjected to a rigid examination; the reading which afforded the strongest marks of being genuine was retained, and the others were expunged.

We are indebted to the Abyssinian Church, not only for the ancient and valuable version of Scripture just described, but also for curious apocryphal writings, such as the Book of Enoch, the Book of Adam, the Ascension of Isaiah, etc., which have been found in no other Church; their date and origin are unknown. The Book of Enoch is by some supposed to be the book quoted in Jude 14; and although it has no claim whatever to be placed among the books of Scripture, it has excited much interest on account of its great antiquity, for it is supposed by Dr. Laurence, who has published both the original and a translation of it, to have been written about the close of the first century.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

From the peculiar character of the Abyssinians, and the strange mixture of Christianity, popery, and heathenism that prevails among them, few visible effects have as yet resulted from the publication of the Ethiopic Scriptures. The Scriptures have indeed been received with joy, yet little can be said as to any permanent change resulting from their perusal. "One day," said the devoted missionary, Mr. Gobat (now Bishop of Jerusalem), "I am all joy with the hope that in a short time the Abyssinian mission will be crowned with glorious success; the following day I am cast down to the very dust by the idea that all attempts will be useless: for the Abyssinians very generally yield to the truth, but it is only for a while; they cannot make up their minds to quit so much as one of their customs." Thus faith is tried for a time; yet the promise is sure, that God's word shall not return to Him void, and the day perhaps is near when "Ethiopia will stretch out her hands unto God." The Mission maintained for several years in Abyssinia was relinquished in 1842, but it is gratifying to learn that subsequent openings have occurred for the introduction of the Christian Scriptures into that benighted land. In 1856, a supply of Ethiopic Scriptures (together with Amharic) was forwarded for distribution in Abyssinia, at the instance of Bishop Gobat.

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## T I G R É.

SPECIMEN, FROM ST. MARK, CHAP. IX. v. 9 to 15.\*

<sup>9</sup> Wer enter worred hom ker el ambar, hu mucker hom inder hi negger er sevvì zer reiyer hom negger, shar el Wod der sevvì tennessar ker el mote. <sup>10</sup> Wer haz hom zer negger ov wost hom enter tiock hadda mis hadda munte marlet el tennessar ker el mote. <sup>11</sup> Wer tiock hu hom, Ber negger munte zer bel el sarfe tar Elias mussca fcllermer. <sup>12</sup> Wer hu mellash wer negger hom, Elias be ack zer mussea fellermer wer hu melless coulu negger †iccar, wor comha zer ter sarf ov el Wod der sevvì ender hu carl buze er negger wer sedded hu be yelhem †yeavila. <sup>13</sup> Mai ane zer bel kar, Elias be Ack artou †artehu, wer gevver hom zer delleyea ov hum com zu ter sarf ov hum. <sup>14</sup> Wer shar enter mussca ov ariot hum, hu reiyer avviea mergavier cubhe hom, wer el sarfctart enter tiock mis hom. <sup>15</sup> Wer shar shar coulu souart, shar enter reiyer hom ler hum ter gurrem hom, wer wciyer ov hum ignersar †idnersar hum.

† A term synonymous, or differing in orthography.

## ON THE TIGRÉ VERSION.

IN connection with the Ethiopic version of Scripture, that in Tigré requires consideration, for Tigré is little else than vulgar Ethiopic. The province of Tigré is the most important of the three divisions (Tigré, Amhara, and Shoa) of Abyssinia. It lies directly north of Amhara, from which it is separated by the Tacazze, the largest tributary of the Nile. It has the form of an irregular trapezium, and comprises about four degrees of latitude, and as many of longitude. During Mr. Jowett's residence in Egypt, in 1819, he superintended a translation of part of the New Testament into the vernacular of this extensive province. The person whom he employed to effect this translation was an Englishman, named Nathanael Pearce, a man of very eccentric character, but of extraordinary attainments in the dialects of the country. He had acquired varied and extensive information by constant wanderings through various countries; he had roamed through Russia and China; he had lived as a Mussulman in Arabia, and afterwards, for fourteen years, had resided as a Christian and a warrior in Abyssinia. He translated St. Mark and St. John; but as, owing to his restless habits, he had never acquired skill in writing the Ethiopic character, he was obliged to write his translation in Roman characters. He regulated the orthography by his ear, spelling every word according to the sound. His MS. is in the possession of the British and Foreign Bible Society; it has never been published, and its comparative value is still unascertained. In 1831, part of St. Luke was translated by Mr. Kugler, a missionary of the Church Missionary Society, and on his death the work was continued by Mr. Isenberg of the same Society. Competent native assistance was obtained, but it does not appear that any part of this version has been committed to the press. The natives employed in this work translated from the Ethiopic Scriptures, and their translation was afterwards revised and corrected by the missionaries from the Greek original.

\* From the Tigré Version by Mr. Pearce, copied from the Appendix to a Catalogue of Ethiopic Biblical MSS., by Thomas Pell Platt, Esq.



## AMHARIC.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

አስቀድሞ : ቃል : ነበረ :: ቃልም : ከእግዚአብሔር : ዘንድ : ነበረ :: እግዚአብሔርም : ቃል : ነበረ :: ይኸ : አስቀድሞ : ከእግዚአብሔር : ዘንድ : ነበረ :: ሁሉ : በርሱ : ሆነ :: ያ ለርሱም : አልሆነም : ምንም : ከሆነው : ሁሉ :: ሕይወት : በርሱ : ነበረች :: ሕይወት ም : የሰው : ብርሃን : ነበረች :: ብርሃንም : በጨለማ : ያበራል :: ጨለማም : አታገኘው ም :: ሰው : ነበረ : ከእግዚአብሔር : የተላከ : ስሙም : ዮሐንስ :: ይኸ : ለምስክር : መ ግ : ለብርሃን : ሊመሰክር :: ሁሉ : በርሱ : ያምን : ዘንድ :: እርሱ : ብርሃን : አይደለም :: ነገር : ግን : ተላከ : ለብርሃን : ሊመሰክር :: እውነተኛ : ብርሃን : ነበረ : ለሰው : ሁሉ : የ ሚያበራ :: ወደ : ዓለም : ለሚመጣው :: በዓለም : ነበረ :: ዓለሙም : በርሱ : ሆነ :: ዓ ለምም : አላወቀውም :: ወደ : ወገኖቹ : መጣ :: ወገኖቹም : አልተቀበሉትም :: ለተቀ በሉት : ሁሉ : ግን : ስልጣን : ሰጣቸው : የእግዚአብሔር : ልጆች : ይሆኑ : ዘንድ :: በስ ሙ : የሚያምኑ :: ከደም : ወገን : ያይደሉ : ከሥጋ : ፈቃድም : ከሰውም : መውደድ :: ነገር : ግን : ከእግዚአብሔር : ተወለደ :: ቃልም : ሥጋ : ሆነ : በኛም : አደረ :: ክብሩን ም : አየነ : አንድ : እንደ : መሆኑ : ክብር : ከአብ :: ጸጋ : እውነትም : የመላበት ::

## I.—GEOGRAPHICAL PREDOMINANCE OF THE LANGUAGE.

AMHARIC is properly only the vernacular dialect of Amhara, a division or kingdom of Abyssinia lying west and south of the Tacazze, and measuring about 112 miles from east to west, by forty in breadth. From the circumstance, however, of its being the language of Gondar, the capital, and the native dialect of the reigning family, Amharic predominates far beyond the limits of Amhara, and by its aid a traveller can make himself understood throughout Abyssinia. Amharic is also extensively used as a medium of intercourse with Negro and other tribes from the interior of Africa, who frequent the north of that continent.

## II.—CHARACTERISTICS OF THE LANGUAGE.

Amharic is a degenerated Shemitic language, having to all appearance lost many of its original characteristics by admixture with African dialects. In grammatical structure it varies considerably from the Ethiopic, but above half the words are still the same in both languages. The Ethiopic alphabet is used in writing Amharic, but seven additional consonants have been adopted to represent the compound Amharic sounds.

## III.—AMHARIC VERSION OF SCRIPTURE.

The earliest attempts to translate portions of Scripture into Amharic were made by the Romish missionaries, but the date and comparative value of their productions are unknown, for the MSS. have never been seen in Europe, neither is it now known what has become of them. The Gospel of St. Mark was translated by Mr. Pearce, under the superintendence of the Rev. Mr. Jowett, and this MS., written in Roman characters, is now in the possession of the British and Foreign Bible Society. An Amharic version of the entire Scriptures, which has superseded all others, was commenced about 1810 by M. Asselin de Cherville, French consul at Cairo. After many fruitless inquiries for a person competent

to aid him in the acquisition of the language, he was providentially directed to an old man named Abu Rumi, whom he eventually engaged to translate the Scriptures. "Imagine," said M. Asselin, "my surprise in finding in this poor old man a person master of the literature of his country; a traveller who had penetrated the most remote regions of Asia; the instructor of Bruce and of Sir William Jones." Abu Rumi was well qualified for the work of translation by his acquaintance with Arabic, Greek, Persian, and several other languages besides his own. He executed his version under the immediate direction of M. Asselin; twice a week, during a period of ten years, they secluded themselves from all other occupations, and read together the Arabic version from which the translation was to be made. M. Asselin explained such terms as were abstruse, difficult, or foreign to the Arabic, by reference to the original text, the Syriac version, the Septuagint, and various glossaries, but Abu Rumi also often found the key to them in the Ethiopic itself. In the early portions of the work, M. Asselin declared that he had often occasion to admire the patience of his aged companion; but when they came to the Epistles of St. Paul, Abu Rumi's zeal began to cool, the difficulty of the task frightened him, he wanted to set off for Jerusalem, and it was only by dint of time, care and sacrifices, that M. Asselin convinced him of the necessity of not leaving the work imperfect. It may not be uninteresting to mention that this poor old man, immediately on the completion of his work, executed his favourite project of visiting Jerusalem, and was cut off by the plague soon after his arrival. The version was sold by M. Asselin to the British and Foreign Bible Society. The Rev. Mr. Jowett was employed by the Society in carrying on the negotiation, and in 1820 he undertook a journey from Malta to Cairo to effect the purchase. The purchase money was £1250. The MS. was brought to England in 1821, and was read with much approbation by those acquainted with the language. Dr. Lee, in a letter addressed to the Bible Committee, dated 1822, says, "the work appears to have been executed with uncommon ability and accuracy. There is no attempt whatever to display the learning of the translator by any of that verbiage so common to all the languages of the East, but all is precise, easy, and natural." In 1824 the Gospels were carried through the press by Dr. Lee, Mr. Jowett, and Mr. Platt, and in 1829 the entire Amharic Testament was completed. In 1840 the Old Testament was published, and in 1842 an edition of the whole Scriptures. In superintending the printing of these editions, Mr. Platt carefully compared Abu Rumi's edition with the original Greek and Hebrew, and inserted such corrections as seemed indispensably requisite, leaving a more complete revision for a future opportunity. A second edition of the Pentateuch was afterwards printed, in which, with the assistance of the Rev. C. Isenberg, formerly a missionary in Abyssinia, such a revision was to a great extent accomplished.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

There are more impediments to the saving influence of the Scriptures in this nominally Christian land, than in many idolatrous countries. The moral and mental condition of the people is deplorable. Polygamy prevails to a considerable extent, and they are the victims of many degrading superstitions. All afflictions they attribute to the immediate influence of devils and of witchcraft. The life of Mr. (now Bishop) Gobat was once nearly sacrificed by the prevalence of these superstitious notions; he was ill, and those among whom he laboured, and who were sincerely attached to him, instead of giving him assistance, crowded round him, some holding his hands, others his feet, while one amongst them was engaged in thrusting into his ears, mouth, and nostrils, nauseous substances which they called medicines. Yet the Abyssinians have not been found unwilling to confess the absurdity of their opinions when confronted with the light of Scriptural truth. They invariably bow to the authority of Scripture. On one occasion, a monk went to the missionaries with a very self-righteous air, but apparently very ill. The account he gave of himself was as follows:—"Being the son of a Governor," he said, "and somewhat at ease, I lived many years in sin. At length, my conscience was awakened, and I began to fear the wrath of God. My agony and terror increased continually; and I did not know what to do;" (for he dared not to call upon the name of the Lord, having never heard of the way of salvation by the merits of Christ,) "at last I determined to leave secretly my wife and my children, and all that I had, and to



retire into a wilderness which was inhabited only by wild beasts. There I lived many months upon roots, taking only just as much as was necessary to keep me alive. As I could find no peace for my heart, I determined to stand in a river of cold water from sunset to sunrise; which I did for a long time. I next bound my ankles so fast with a chain that I have ever since been unable to walk without very great pain. Finally, I inflicted a number of stripes every day on my body, the source of my sins, till it was covered all over with putrifying wounds. This," he added, "has ruined my health, but I console myself with the idea that I have done all this for God's sake." When Mr. Gobat told him that all those self-inflicted sufferings were the result of ignorance and pride, and therefore sinful, and that it was altogether impossible to find true relief by means of any expedient of that kind, he trembled for fear; but when some passages from the Epistles of St. Paul and other parts of Scripture were repeated to him, which testify that by grace we are saved through faith, not of ourselves, for it is the gift of God, the poor man was quite astonished, and cried out, "Is it possible? and can I yet be saved?" "I had despaired," he afterwards said, "of finding peace with God: I determined therefore, if possible, to secure a good name among my fellow-men; and for that purpose I have been going about for some time, exhorting people to live better. But now I will read the gospel, and seek for the way of salvation in the Word of God." There are many other instances of the readiness with which the Abyssinians receive the testimony of Scripture.

The learned Bishop of Jerusalem, by whom the foregoing narrative is recorded, says that when he first began to distribute copies of the vernacular Scriptures among the people, they evinced little desire to receive them, being afraid of being deceived. By placing some copies for distribution in the hands of the priests, these suspicions were removed, and people immediately came, earnestly requesting to be furnished with the Word of God. "If," continues he, "I had had some thousands of New Testaments, I could have distributed them to eager readers. I know some instances where persons have given all their property in order to purchase a copy of the New Testament: one man who had two oxen gave them for a copy of the Four Gospels; and another man gave four oxen in exchange for the Four Gospels."

In a letter addressed to the Committee of the British and Foreign Bible Society in 1849, the Bishop of Jerusalem instances a highly interesting result in connection with the Amharic version of the Scriptures. Writing from Jerusalem, his lordship says, "You will remember that, about two years ago, I asked for some Amharic Bibles, which your committee had the kindness to grant. But when the Bibles arrived, the Abyssinian individuals for whom I chiefly cared had left Jerusalem, and as, for a long time, I did not observe an earnest desire for the word of God among the Abyssinians here, I gave only now and then a New Testament, but no Bible; until, a few months ago, the very same individuals for whom I had desired Amharic Bibles, but who had since left for their own country, returned, with letters to me from the King of Abyssinia and a good number of the most influential men in that country, begging me to take the Abyssinian convent here and its inmates under my special superintendence. This, to a certain degree, as far as my power goes, I have accepted; and now I have the pleasure of informing you that, for several weeks past, all the Abyssinians here, to the number of above seventy, meet three times every day together, to have the Bible read to them by three of their priests in their own vernacular language. I cannot yet speak of fruits, but I have reason to hope for some."

Later testimony from the same source encourages the hope that further openings will be speedily afforded for a fuller introduction of the Scriptures into that country. It appears that there is a disposition on the part of the people to accept and peruse the Sacred Volume; and it is stated that the present King of Abyssinia adopts the admirable practice of daily reading the Scriptures in the vernacular Amharic. We learn from the Report of the British and Foreign Bible Society for the present year (1860) that an edition of 2000 copies of the Amharic version of the Psalms has just been commenced, under the editorial care of Dr. Krapf, at the instance of the Bishop of Jerusalem.



## CLASS III.—INDO-EUROPEAN LANGUAGES.

### A. MEDO-PERSIAN FAMILY.

## P E R S I A N.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.\*

در ابتدا کلمه بود و آن کلمه نزد خدا بود و آن کلمه خدا بود \* و همان در ابتدا نزد خدا بود \* و هر چیز بوساطت او موجود شد و بغیر از او هیچ چیز از چیزهایی که موجود شده است وجود نیافت \* در او حیات بود و آن حیات روشنائی انسان بود \* و آن روشنائی در تاریکی می‌درخشید و تاریکی در نمی یافتش \* شخصی بود که از جانب خدا فرستاده شده که اسمش یحیی بود \* و او برای شهادت آمد تا آنکه شهادت بر آن نور دهد تا آنکه همه بوساطت او ایمان آورند \* و او خود روشنائی نبود بلکه آمده بود که بر آن روشنائی شهادت بدهد \* و روشنائی حقیقی آن است که هر کس را که بجهان در می آید منور میگرداند \* و این در جهان بود و جهان بوساطت او پدید گشت و جهانش نمی شناخت \* و بسوی خاصان خویش آمد و ایشان پذیرفتندش \* و چند که پذیرفتندش ایشان را رتبه داد که فرزندان خدا بشوند و ایشان بودند که با اسمش ایمان آوردند \* و تولد ایشان از اخلاط و از خواهش جسمانی و خواهش نفسانی نبود بلکه منبج از خدا بود \* و آن کلمه مجسم شده در میان ما قرار گرفت و تجلی \* اورا ما دیدیم و آن تجلی بود که شایسته \* یکانه \* پدر بود و پتر از مهربانی و راستی بود \*

#### I.—EXTENT AND STATISTICS.

THE kingdom of Iran or Persia Proper (in Persian, *Fars* and *Iran*), lies between 26° and 39° north latitude, and 44° and 62° east longitude. Its inhabitants are divided into two distinct classes, the *Taujiks* or aboriginal inhabitants of the country (whose number has been estimated by Fraser at about 7,000,000), and the *Ilyats* or *Eilauts*, a collective name given to the nomadic tribes by whom a considerable part of Persia is occupied. The latter comprise perhaps a fourth part of the entire population of the kingdom, and have been estimated at about two and a half millions. Of these tribes, some are of Persian, and others of Turkish, Mongolian, Affghan, and Arabic origin; the languages spoken in Persia are

\* From the Persian Version, by Henry Martyn, 8vo., published by the British and Foreign Bible Society in 1846.

therefore as numerous as the races by whom it is peopled. Turkish is predominant in the northern and western provinces, although the natives are likewise acquainted with Persian. The Rev. H. Southgate, an American missionary, remarked that in his travels through these provinces he never once found it *necessary* to resort to Persian in his conversations with the people. The Taujiks, whose vernacular is invariably Persian, form the main population of Fars, and of almost all the towns of Persia. But the Persian language is predominant far beyond the regions of Persia Proper. In India it is spoken at all the Mohammedan courts; and it is, or was till very recently, the language adopted by the British Government in all judicial proceedings throughout Hindoostan. It is the vernacular language of the ancient Transoxiana, and indeed of the whole of Turkestan, now subject to the Usbec Tartars; in this country the Taujiks possess four independent governments in which pure Persian is spoken. Generally speaking, however, the Taujiks do not dwell together in corporate societies like other nations, but disperse themselves over the regions adjacent to their native land, and adopt the dress and customs of the dominant race in the countries in which they sojourn. They are said to be scattered as far as Tibet, and to have been met with in Chinese Turkestan. In Affghanistan they have been calculated by Elphinstone to number 1,500,000, and the Kohistan of Cabul is occupied almost solely by them.

The religion of the Taujiks is Mohammedanism; but Soofeeism, or free-thinking, a species of infidelity akin to the rationalism of Germany, is extremely prevalent among them. The entire Mohammedan population of Persia, however, belongs to the Sheeite sect of the Mohammedan faith, which regards Ali as the legitimate successor of the Arabian prophet, and refuses to recognise the three caliphs who immediately followed Mohammed. There are also about 2,300 families of Guebres or fire-worshippers in Persia, and on the western coast of India there are about 200,000 individuals belonging to this ancient sect. These Guebres or Parsces of India now form one of the most valuable classes of the subjects of Britain; their ancestors are believed to have fled thither when Persia fell under the Mohammedan yoke, and the books and sacred fire which they brought with them are still religiously preserved.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The origin of the Persian language dates from the invasion of the Arabs in the seventh century. Prior to that period, various idioms prevailed throughout the Persian empire, of which the principal were the Pehlvi, the Farsi or Parsi, and the Deri. The Pehlvi, rude and masculine in structure, was closely allied to Chaldee, and was the dialect of Media properly so called, while the Farsi or Parsi was the language of Persia Proper, and its sub-dialect the Deri was the polished idiom of the court. Modern Persian was gradually formed during the long dominion of the Saracens in Persia, by admixture of the Parsi and Deri elements with the language of the conquerors. But the primitive type of the whole Persian family is undoubtedly the Zend, a language belonging to the same stem as the Sanscrit. Concerning the period during which this ancient tongue was vernacular, history is silent; but it appears to have been the language of Zoroaster and of the Magi, and to have been once predominant in the west of India among the worshippers of the sun. Modern Persian, although greatly adulterated with other languages, still retains abundant evidences of its descent from the Zend. The numerous and important points of affinity which united the Zend with the Sanscrit, are not all obliterated in Persian. All the Indian words which occur in Persian are, however, characterised by their abbreviated form, and it is rare in this language to meet with an un mutilated Sanscrit term, for the final letters are generally cut off, and words of two syllables reduced to one. The Persian, like its parent the Zend, is more allied than any of the other Asiatic languages to the Germanic family; in fact, the entire fabric of the etymology of German and its cognate dialects is based upon the Persian. Of the 12,000 radical words composing the Persian language, 4,000 are found with more or less change in the Germanic dialects, and a striking conformity prevails even in the inflections of these languages. The termination of the infinitive of verbs in the Persian is *ten* and *den*, the *en* of the German, and the *ew* of the Greek. The termination of the plural in Persian for men and animated beings is the syllable *an*, corresponding with the plural



termination *n* of the German. Comparatives are formed in Persian, as in German, by the addition of the syllable *ter* or *er*; for instance, the Persian adjective signifying *good*, in the comparative forms *behter*, in German *besser*, and in English *better*. The pronouns and numerals in German and in Persian are also etymologically connected. With respect to the personal terminations of the verbs, the Persian sometimes follows the German, sometimes the Sanscrit, and sometimes the Greek or Latin forms. The future tense is formed as in English by the aid of an auxiliary, and the passive is formed according to the same analogy, by placing the past participle of the active verb before the different tenses and modes of an auxiliary. The affinity of the Persian with the other members of the great Indo-European class of languages is to be traced even in the particles of composition. The Persian *a* represents the Greek privative *ἀ*; and Von Hammer has not hesitated to say that this same particle also occasionally corresponds in meaning with the Greek *ἀντὶ* and *ἐντὶ*, and the German *an*, *ab* and *auf*. The Persian *ba*, he says is the German *bey*, and English *by*. The particle *pes* in Persian he considers equivalent to *post* in Latin, and the Persian negative particles *ne* and *me*, equivalent to the Latin *ne* and the Greek *μή*. Persian also resembles Greek, German, and English, in its power of compounding words; and in the variety and elegance of its compound adjectives it is said even to surpass these languages. The Persian adjectives are compounded in three ways; by placing a substantive before a contracted particle, by prefixing an adjective to a substantive, and, lastly, by adding one substantive to another. The combinations produced according to these three forms are exceedingly numerous, and sometimes highly poetical: they are often used, especially in the plural number, as substantives without any noun being employed, and so melodious are they accounted by the Persian poets, that an entire distich is frequently filled with them.

The great beauty of the Persian language consists in its softness and extreme simplicity; its style of phrasology is natural and easy, and capable of being reduced to few rules. In this simplicity of construction, in harmony of sound, in facility of versification, and in consequent adaptation for poetry, the Persian resembles the Italian; indeed it has been justly styled the "Italian of the East." It has been said that the crown of Persian literature is its poetry: the same perhaps is true of the Italian; and in connection with the several points of resemblance between these two languages, both with regard to their present development and to their origin and early history, it is rather a striking fact, and a subject for inquiry to a psychologist, that a remarkable similarity of sentiment and imagery pervades the works of Persian and Italian poets. This similarity has been repeatedly pointed out, and the sonnets of Petrarch have been compared to those of Sadi. Another prominent feature of the Persian language is its intimate admixture with Arabic words and idioms. Turkish words also occur in Persian, but scarcely a line or sentence is to be met with free from some words either purely Arabic, or of Arabic origin. This, however, varies in different authors; and pure Persian is not overloaded with Arabic; in like manner as pure English is more "Saxon" than either "Latin" or "Greek"-English. The peculiar forms of the plural called broken, imperfect, or irregular plurals, which characterise the Arabic and Ethiopic languages, are borrowed by the Persian; and Arabic syntax is sedulously studied by all who desire to write the Persian language with correctness.

### III.—ALPHABETICAL SYSTEM.

The primitive alphabetical system of the Persian empire seems to have consisted of a peculiar set of characters called from their form arrow-headed, and cuneiform or wedge-shaped. Specimens of these characters have been found in ancient inscriptions on monuments of stone, and sometimes on bricks at Persepolis, and in the west of Persia. The efforts that have been made of late years in the study of the Zend, have tended to facilitate the decyphering of these inscriptions, the language in which they are written being an ancient and long extinct idiom closely connected with the Zend. The Persians since the time of the Saracen conquest have used the Arabic letters, which they write, like the Arabs, from right to left. Their alphabet consists of thirty-two characters, of which four are peculiar to their language: on the other hand, eight of the Arabic characters have no corresponding sound in Persian;



for instance the *th* of the Arabs is pronounced like *s* in Persia, just as the Polish Jews pronounce *n*: these eight letters are nevertheless retained in Persian writings, and are useful in showing the derivation of words, for they are seldom or never found in any word not purely Arabic.

#### IV.—VERSIONS OF SCRIPTURE.

An ancient version of the Scriptures existed in the language formerly spoken in the Persian empire; but of this version, and even of the particular dialect in which it was written, we have little or no information beyond the casual allusions of Chrysostom and Theodoret. Christianity was early established in Persia, for Constantine the Great wrote to Sapor, king of that country, in behalf of the Christian churches in his dominions. The Elamites present on the day of Pentecost doubtless carried back the Christian doctrine with them, and we are assured of a Bishop of Persia being at the Council of Nice.

The oldest version existing in the modern Persian language is probably that of the Pentateuch contained in the London Polyglot. This Pentateuch is believed to have been translated by Rabbi Jacob, a Jew, who, on account of his having come from a city called Tus, was surnamed Tusius or Tawosus. The period of its execution is unknown, but it certainly was translated subsequently to the eighth century, for Babel in Gen. 10. 10, is rendered Bagdad. The translation is supposed to have been made from the Syriac, but it follows the Hebrew pretty closely. It was first printed at Constantinople in 1546, accompanied with the Hebrew text, the Chaldee Targum of Onkelos, and the Arabic version of Saadiah Gaon. The only other portion of Persian Scriptures contained in the London Polyglot consists of the four Gospels, supposed to have been written at Kaffa, a town of the Crimea, about A.D. 1341, by a Roman Catholic. This translation is evidently from the Peshito, as is proved by many internal evidences, but it is interpolated with readings from the Vulgate, and even from Romish rituals and legends. If it had been free from these glosses and additions, it would have furnished valuable aid in the criticism of the Peshito. Another edition of the Persian Gospels was commenced under the care of Wheelock, Professor of Arabic at Cambridge, and at his death superintended by Pierson. This edition left the press in 1657. The editors used the very MS. from which the Gospels in the London Polyglot were printed; and although they possessed two other MSS., of which one is supposed to have contained a version from the Greek, yet they confounded them all together, and appealed to the Syro-Persian text in the formation of their own. Le Long speaks of another version of the Persian Gospels, which he says was transcribed in 1388, from an original of much older date, and sent by Jerome Xavier, a Jesuit, from Agra to the Collegium Romanum. Yet it is recorded of this same Xavier, that at the request of Akbar, emperor of the Moguls, to be furnished with the Scriptures in Persian, he merely feigned compliance, and with the aid of a Persian compiled a life of Christ, partly from the Gospels, and partly from Romish legends, which, when presented to the emperor, only served to excite derision. This production was printed by De Dieu, at Leyden, in 1639. The next attempt to procure a version of the Scriptures in Persian was made by Nadir Shah. This emperor was desirous of procuring a translation of the Gospels, the Psalms, and the prophecies of Jeremiah, on account of the references made in the Koran to the Jewish and Christian Scriptures, and with this view he summoned several Armenian bishops and priests, Romish missionaries, and Persian moollahs, to Ispahan. The Armenians, from their imperfect acquaintance with the Persian language, were unable to take any efficient part in the translation, the whole of which, in consequence, devolved upon the Romish and Mohammedan priests: between them they effected their work by the aid of an ancient Arabic and other versions, but it was dressed up with all the glosses which the Koran could warrant, and the Romish priests made such use as they could of the Vulgate. When the work was presented to Nadir Shah, he turned it into ridicule, and declared that he could himself make a better religion than any that had yet been produced. If this story be true, the version sometimes found in the hands of the Armenian priests in India, may be safely conjectured to be the same as that of Nadir: a copy of this version was shown to the Rev. Henry Martyn, who remarked that he did not wonder at the emperor's contempt of it.

As the style in which the Gospels of the Polyglot are written has long been antiquated at Ispahan, several efforts have been made during the present century to produce a version in the polished dialect now spoken by the Persians. A translation of the four Gospels was made under the superintendence of Colonel Colebrooke, and printed at Calcutta in 1804. Our accounts of this work are very meagre, and it never seems to have obtained much circulation. In 1812 the Rev. L. Sebastiani had advanced nearly to the end of the Epistles, in a translation of the New Testament from the Greek, and during the same year 1000 copies of the Gospels of this version were printed at Serampore by order of the Calcutta Auxiliary Bible Society. Sebastiani had been many years resident at the court of Persia, and his version was chiefly designed for the use of the Christians dispersed in Persia.

In the meantime another translation of the whole of the New Testament had been progressing at Dinapore, under the superintendence of Henry Martyn. The translators were Sabat and Mirza Fitrut: the former had previously been employed in this translation at Serampore, and the latter by Colonel Colebrooke. This version was completed in 1808, but it was found to be so replete with Arabic and abstruse terms intelligible only to the learned, that the Rev. Henry Martyn determined upon visiting Persia in person, that he might there obtain the means of producing a clear and idiomatic version. In 1811 he reached Shiraz, the seat of Persian literature, and remained there nearly a year. He was received with much friendship by some of the principal men of the city, who expressed the warmest sympathy for the *man of God*, as they habitually designated our missionary. When the weather became too intense for his enfeebled frame to bear the extreme heat of the city, Jaffier Ali Khan, a Persian noble, pitched a tent for him in a delightful garden beyond the wall, and here he executed from the original Greek a translation of the New Testament, remarkable not only for its strict fidelity to the text, but for its astonishing conformity to the niceties of the Persian idiom. By the Persians themselves this work has been designated "a masterpiece of perfection;" and while other Oriental versions have been superseded by more accurate translations, the Persian and Hindustani Testaments of this accomplished scholar are at this day in higher repute than ever. On the accomplishment of his object, he found that his constitution had been completely shattered by the effects of the climate and extreme exertion, and he attempted to return to England, but expired during his journey homewards, at Tokat, a commercial city of Asia Minor, in 1812. Copies of the work which had caused the sacrifice of his valuable life were deposited with Sir Gore Ouseley, the English ambassador in Persia. One copy was presented to the King of Persia, who in a letter written on the occasion, expressed his approbation of the work. On returning to England by way of St. Petersburg, Sir Gore Ouseley met with Prince Galitzin, and it was suggested that the Prince, who was at the head of the Russian Bible Society, should cause an edition of Martyn's Testament to be printed at St. Petersburg, for circulation in the provinces of Western Persia. The impression was completed in less than six months, and consisted of 5000 copies.

In 1813 a communication was received by the Corresponding Committee at Calcutta from Meer Seid Ali, the learned native employed by the Rev. Henry Martyn at Shiraz, in which, with many expressions of regret for the loss of his excellent master, he informed the Committee that the MS. of the Persian New Testament and of the Psalms (which had likewise been translated at Shiraz) was in his possession, and that he waited their orders as to its disposal. He was directed by the Committee first to take four correct copies of the MS., that no risk might be incurred in the transmission of so great a treasure, and then to forward the MS. to Calcutta, whither he was invited himself for the purpose of superintending the publication. The Psalter and New Testament passed through the press at Calcutta in 1816. The Psalter was reprinted in London, under the editorship of Dr. Lee, in 1824; and the New Testament, edited by the same distinguished scholar, was published in London in 1827. This Testament was reprinted in London in 1837; and an edition of 3000 copies was printed at Edinburgh in 1847, at the expense of the British and Foreign Bible Society, in order to accompany an edition of the Old Testament, which, as we shall presently have occasion to mention, was then passing through the press in that city.



Of all these editions of Martyn's Testament, the most incorrect seems to have been that printed at St. Petersburg in 1815. This impression was so defaced with errors that the missionaries deemed it useless, and at their request the issue was stopped by the Russian Bible Society. The Rev. William Glen, of the Scottish Mission at Astrakhan, was in consequence led to undertake a version of the Psalms in Persian, for the benefit of the numerous individuals speaking that language who resort for purposes of trade to Astrakhan and the south of Russia. In preparing his version, Mr. Glen first made a literal translation of the Hebrew text, which he submitted, with due explanations, to his teacher; it was then the office of the latter to give as exact a representation of the sense as possible in classical Persian: his production was then revised and compared with the original by Mr. Glen. In 1826, the Committee of the British and Foreign Bible Society made arrangements with the Scottish Missionary Society for the services of Mr. Glen at Astrakhan, in making a translation of the poetical and prophetic books of the Old Testament. In the meanwhile, Mirza Jaffier had been engaged by the same Society to produce a version of the historical books of the Old Testament at St. Petersburg, under the eye of Dr. Pinkerton, and according to specific directions sent out for the purpose by Dr. Lee. The only portion of Mirza Jaffier's version which appears to have been published is the book of Genesis, printed in London in 1827, under the care of Dr. Lee. Mr. Glen's version of the Psalms and Proverbs was revised by Mr. Greenfield, assisted by Mr. Seddon, and published in London in 1830-31; the edition consisted of 1000 copies, and another edition appeared in 1836. The entire Old Testament, translated by Mr. Glen, was eventually printed at Edinburgh, under the auspices of the Committee of Foreign Missions connected with the United Associate Synod of Scotland, and the British and Foreign Bible Society contributed £500 towards its publication; the edition left the press in 1847.

In consequence of a grant by the British and Foreign Bible Society in aid of the translation department of Bishop's College, Calcutta, the Rev. T. Robinson (then chaplain at Poonah, but afterwards archdeacon) applied for the sanction of the Bishop of Calcutta to a projected version of the Old Testament in Persian; and on its being ascertained that the design fell within the terms of the grant, the translation was commenced in 1824. The Pentateuch was completed and printed at Calcutta in 1830, and in 1838 the entire Old Testament was finished; the translation is from the original text, and is accounted faithful and accurate. A Persian version of the prophecy of Isaiah was purchased by the British and Foreign Bible Society, for the sum of £100, in 1833. This version had been executed by the Mirza Ibrahim, of the East India College at Haileybury, and revised by Mr. Johnson, one of the professors of that College. The translator took the English Authorised Version for a basis, and adhered to it as far as it expresses faithfully the sense of the original. Being well acquainted with both Hebrew and Arabic, he made it a rule to use in his translation an Arabic word of the same root with the original, where such a word had been adopted into Persian; and in rendering the sense of difficult passages, he first consulted our English version, then turned to the original Hebrew and compared it with the Arabic, and finally discussed the question with some of the members of the College, besides referring to several commentators. In 1834 an edition of this book was published by the Society, under the care of Mr. Johnson. In 1841 the attention of the Calcutta Committee was occupied in lithographing an edition of the Scriptures in the Persian character, a method deemed preferable to the former system of Arabic type printing. In 1842, 5000 lithographed New Testaments of Martyn's version left the Calcutta press; and in 1844, 5000 copies of Genesis and part of Exodus, of Archdeacon Robinson's translation, were also lithographed.

#### V.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

The work of distributing the Scriptures has been very extensively prosecuted in Persia: the portion which has there gone into widest circulation is Martyn's Testament; and a recent traveller declares that this inestimable work has made its way by single copies into many houses in Persia, and that he found persons acquainted with it in every city through which he passed. The Scriptures



have not yet effected any general change in Persia, but individual instances are not wanting of their blessed influence. A writer in the Asiatic Journal states, that once, at a convivial meeting in Persia where religious questions were being discussed, he chanced to express his opinions with a considerable degree of levity. He was immediately afterwards startled by perceiving the eyes of one of the guests fixed upon him with a peculiar and piercing expression of surprise, regret, and reproof. On inquiry, he found this person to be by name Mohammed Rameh, a man of great learning and high moral endowments; he had, it was said, been educated as a moollah, but had never officiated, and led a life of retirement. The writer obtained an interview with him, in which Mohammed avowed himself a Christian, and related the history of his conversion in nearly the following terms:—"In the year 1223 of the Hejira, there came to this city an Englishman who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our moollahs as well as the rabble. He was a beardless youth, and evidently enfeebled with disease. I was then a decided enemy to infidels, and I visited the teacher of the despised sect with the declared object of treating him with scorn, and exposing his doctrines to contempt. These evil feelings gradually subsided beneath the influence of his gentleness, and just before he quitted Shiraz I paid him a parting visit. Our conversation—the memory of it will never fade from the tablets of my memory—sealed my conversion. He gave me a book: it has ever been my constant companion; the study of it has formed my most delightful occupation." Upon this Mohammed brought out a copy of the New Testament in Persian; on one of the blank leaves was written—"There is joy in Heaven over one sinner that repenteth.—Henry Martyn."

The Persian Scriptures have been likewise distributed in the countries adjacent to Persia, where, as has been above stated, vast numbers of people speaking the Persian language are dispersed. The following instance of the blessing of God on this version occurred in Hindoostan in 1844. "I am thankful to tell you," (writes the Rev. A. Sternberg), "of a Hindoo, who two months ago was baptized by me, having been brought to a thorough conviction of the truth of our religion *only by reading, by himself, a Persian New Testament which he had got at Cuttack some months previous*. He was a Kaith, and was well acquainted with the common creed of Mohammedans and its errors before he became acquainted with Christianity. In the commencement of the year 1844, he undertook a pilgrimage to Jagganath; on his return he received a Persian New Testament from a missionary preaching in a Bazaar Chapel at Cuttack; but he did not touch it for fear. On his arrival at Arrah, he was obliged to stop on account of his wife's and child's illness. Now the time was come: he had leisure, and began to read his Persian Testament, and instantly he was struck with the truth of the word. Only one passage made him stop a little, the term 'Son of God:' when his Mohammedan prejudices on this subject had been removed, he applied for baptism; since that period," continues Mr. Sternberg, "he has shown such deep knowledge of all the principal doctrines of faith, as well as a thorough change of sentiment, that he was and is to me, who was very far from expecting to see a Hindoo truly converted, a most seasonable evidence of the mighty power of the written word of God. He has had no teacher; the *reading* of the Word alone has converted him. It is encouraging to find again the saying true, 'one soweth and another reapeth.'"



## JUDÆO-PERSIAN.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

בּוֹר דר אבתרא כלמה ואן כלמה נור כִּדא בּוֹר ואן כלמה כִּדא בּוֹר: <sup>2</sup> והמאן דר  
 אבתרא נור כִּדא בּוֹר: <sup>3</sup> והר גִּיז בוסאטת או מוֹגֵד שד ובגִּיר אז או היִג גִּיז או גִּיז האי  
 כה מוֹגֵד שדה אסת וגִּיר ניאפת: <sup>4</sup> דר או חיאֵת בּוֹר ואן חיאֵת רושנאיִ אנסאן בּוֹר:  
<sup>5</sup> ואן רושנאיִ דר תאריכי מי דרכשִׁיד ותריכי דר נמי יאפתש:  
<sup>6</sup> שִׁכְצִי בּוֹר כה או גִּאנב כִּדא פִּרסתאדה שדה כה אסמש יחיא בּוֹר: <sup>7</sup> ואו בראיִ  
 שהאדת אמר תא אן כה שהאדת בר אן נור דהד תא אן כה המה בוסאטת או אימאן  
 אורנד: <sup>8</sup> ואו כֹּדֵר רושנאיִ נבֹּד בלכה אמרה בּוֹר כה בר אן רושנאיִ שהאדת ברהד:  
<sup>9</sup> ורושנאיִ חקיקי אן אסת כה הר כסרא כה בגִּהאן דר מי אִיד מנֹר מי גִּרְדאנד:  
<sup>10</sup> ואין דר גִּהאן בּוֹר וגִּהאן בוסאטת או פִּרִיד גשת וגִּהאנש נמי שְׁנאַלֵת: <sup>11</sup> ובסוֹיִ כִּאצאן  
 כֹּיִש אמר ואישאן נפִּירִפִּתנרש: <sup>12</sup> וגִּנֵּד כה פִּרִידִפִּתנרש אישאן רא קדרת דאר כה  
 פִּרִינִדאן כִּדא בשונֵד ואישאן בודנֵד כה באסמש אימאן אורנד: <sup>13</sup> ותולֵד אישאן או  
 אכלאט ואו כֹּואהש גִּסמאני וכֹואהש נפסאני נבֹּד בלכה מִגֵּר או כִּדא בּוֹר:  
<sup>14</sup> ואן כלמה מִגֵּסם שדה דר מיאן מא קראר גרפת ותגִּלי אורא מא ידיִם ואן  
 תגִּלי בּוֹר כה שאִיסתה יכאנה פִּרִד בּוֹר ופר או מהרבאני וראסתי בּוֹר:

NEARLY all the Jews who are settled in Persia and in Bokhara speak the Persian language, which they are able to read and write only in the Hebrew character. The Rev. Mr. Pfander, when in connection with the Basle Missionary Society, made application for means to print the Persian Scriptures in Hebrew characters for the benefit of these Jews; but he was soon afterwards removed from Shushi, in Southern Russia, where he was stationed at the period of his making that request, and, for a time at least, the project was in consequence dropped. In 1841, Dr. Hæberlin applied to some Christian friends for aid in imparting the Scriptures to the Persian Jews; and in reply he received from Herat a copy of Martyn's Persian New Testament, written in Hebrew characters, under the care of Dr. Login, who stated that the Jews had frequently asked him for the Scriptures in this form. Dr. Hæberlin laid the version before the Calcutta Committee, and they agreed to refer the means of printing it to the consideration of the Parent Society. Their application was promptly met by a request, on the part of the latter Society, to print an edition of 2000 New Testaments in this form; and it was arranged that the edition should be carried through the press at Calcutta, under the eye of the Rev. Dr. Yates. The death, however, of that lamented missionary rendered this plan abortive; and in 1845 the Bombay Auxiliary Society transmitted to London MS. copies of the Judæo-Persian Gospels, of which an edition of 1000 copies was completed in London in 1847, under the superintendence of the Rev. Dr. Wilson, of Bombay.

## PUSHTOO.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

ورنبي خبره وه او خبره پهنژد دخداي وه او خبره خداي وه \* هغه ورنبي پهنژد دخداي وه \* واره  
 لهغي پيدا شول او هرهرهغه چه پيدا شه پهغه کبس هيڅ بي لهغه پيدا نه وو \* پهغه کبس ژوندون وه او  
 هغه ژوندون دسرو روښناي وه \* او روښنايې په تياره کس نور بيا موند او تياړي هغي لره نيول ونکړل \*  
 له خدايه راليز لي شوي يو سړي وه چه نوم دهغه يوحننا \* هغه په حق دروښناي کبس دپاره دگواهي ورکولو  
 شاهدي لره راغي چه واره لهغه څخه اعتقاد وکاند \* هغه روښناي هغه نه وه ليکن دهغي روښناي په حق  
 کبس گواهي ورکولوله راغي \* هغه رښتيا روښناي وه چه په دنيا کبس وارو سړو راتلو نکيو لره روښانه  
 وي \* هغه په دنيا کبس وه او دنيا له څخه پيدا شوه او دنيا دي و نه پيژاند \* هغه پهنژد دخپلو  
 قومونو راغي او خپلو خلقو ده لره قبول نکړ \* ليکن هغو چه قبول کړ هغو لره ده پشخړ دزامنو  
 دخداي کيد لو قدرن ورکړ يعني په نامه خپل ايمان راوړونکيو لره \* چه له وينو څخه يا له خپل  
 شان له ارادي څخه ياد سړو له ارادي څخه پيدا نه وو ليکن له خدايه پيدا وو \* او هم خبره موجوده  
 موه او له مهرباني او له مدقه څخه دکه شوي په مونزه کبس ئي تنبو وواهه او پشخړ دلويې ديوه پيدا  
 شوي زوي له پلاره مونزه لويې دهغه وليده \*

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Affghans, a warlike and semibarbarous nation, inhabit Affghanistan, a mountainous territory lying south and south-west of Hindoo Koosh. They are probably the Πάκτοι mentioned by Herodotus. They call themselves *Pushtaneh*, the plur. of *Pashtan*, whence, by a corruption of the word, they are styled by the Indians *Patans*. Their language is termed Pushtoo or Pukhtoo. They received the designation of Affghans from the Persians, by which name alone they are known in Europe. According to Elphinstone, the number of Affghans residing in Affghanistan, and within the limits of the ancient kingdom of Cabul, amounts to 4,300,000. In Affghanistan itself, he remarks, there is scarcely any part in which the whole population is Affghan, the mixture being composed of Tadjiks in the west, and of Hindoos in the east. Sir William Jones, and others, have assumed that the Affghans are of Hebrew origin; but though this idea may at first sight appear to be countenanced by some of the Affghan traditions, which represent them as lineally descended from ancient Israel, yet abundant proofs might be adduced from historical and philological sources in confirmation of the now generally received opinion, that this people are the aborigines of the region in or near which they now dwell. Their religion is the Mohammedan, but they belong to the sect of Soonnee, who recognise the first three caliphs as the lawful successors of Mohammed.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The structure of the Pushtoo or Affghan language refutes the hypothesis of the Hebrew origin of the Affghan people. It exhibits none of the peculiarities of the Shemitic dialects, but, on the contrary, forms an important link in the great Indo-European chain of languages. Many of the words are Persian, and some of the roots can be traced distinctly from the Zend and Pehlvi dialects, while



others again are from some unknown source. Mr. Elphinstone compared an Affghan vocabulary, consisting of 218 words, with the correlative terms in Persian, Zend, Pehlvi, Sanscrit, Hindustani, Arabic, Armenian, Georgian, Hebrew, and Chaldaic; and he ascertained that in this collection of Affghan words, there were no less than 110 which could not be referred to any of the above languages, but appear to be distinct and original. Of the remaining words, by far the greater number were modern Persian, but some of these could be traced to the Zend, and many more to the Pehlvi; other words were proved to belong exclusively to these latter languages, not being employed in modern Persian. The instances in which a similarity was traced between the Affghan and the Sanscrit and Hindustani words, are to be accounted for by the connection which, as we have elsewhere noticed, originally subsisted between the Zend and Sanscrit languages. Most of the terms relative to science, government, and religion, have been engrafted on the Pushtoo language from the Arabic, through the Persian. In its grammatical forms, Pushtoo is more closely allied to Zend than to Persian, and in its inflections it retains some of the features of that ancient language which are lost in Persian. In its conjugation it leans to the Persian; but in the declension of nouns, the influence of Hindustani is at once perceptible. Although Pushtoo is said not to be displeasing to those who are accustomed to the rough sounds of some Oriental tongues, it is decidedly harsh and unpolished, and contrasts strongly in this respect with the soft and musical language of Persia. The Affghans use the Persian alphabet, but they have altered the sound of several of the letters, which changes they indicate by means of diacritical marks appended to the letters which in Persian approach the nearest in sound to their own peculiar enunciation: these distinctive sounds are the hard *d*, *t*, *r*, and *csh*.

### III.—VERSIONS OF THE HOLY SCRIPTURES.

The first attempt to produce a Pushtoo version of Scripture seems to have been made by Dr. Leyden, who in 1811 furnished the Corresponding Committee of Calcutta with a translation of the Gospels of St. Matthew and St. Mark. At his death the translation was continued by the Serampore Missionaries, with the aid of some learned natives previously in the employ of Dr. Leyden. An edition of the New Testament, consisting of 1000 copies, was printed at Serampore in 1819. The missionaries then proceeded with the translation of the Old Testament into Pushtoo; and in 1832 an edition, consisting of 1000 copies of the Pentateuch and the historical books of the Old Testament, was committed to the press. Although no general distribution of any portion of Scripture among the Affghans has yet been accomplished, the fierce and warlike character of the people having hitherto formed a bar to missionary labours among them, yet the editions of the Pushtoo Scriptures here referred to have since been nearly, if not quite, exhausted. This circumstance, however (writes the Secretary to the North India Bible Society, from Agra), is perhaps the less to be regretted from the fact that by far the greater part of the *reading* population of Affghanistan read Persian, and prefer that to their native dialect. The versions in the latter tongue are likely to be much more extensively in demand should the warlike and disturbed population of this country hereafter become more open to missionary exertions. From the most recent sources of information, there appears, however, to be urgent need for a new translation of the Scriptures into Pushtoo, with a view to meet demands that have been made for copies on the part of those to whom that language is vernacular. Efforts to supply this want are now in progress. Previous to the Indian mutiny of 1857, the Gospel of St. Luke, translated by Captain James, and the Gospel of St. John, by the Rev. Mr. Clark, had been placed in the hands of the North India Auxiliary Bible Society. But both were destroyed, with the press, at Agra, in that disastrous year. Copies are now, however, again ready for the printer, and only await the necessary types. The Gospel of St. Matthew has also been rendered into Pushtoo by M. Löwenthal, who is now engaged upon the remaining Gospel—that of St. Mark.

## B E L O O C H E E.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

Beloochistan, the country of the Beloochees, lies between Affghanistan and the Indian Ocean, and extends along the shores of that ocean from the Indus to Persia. But it is only the western portion of this country that is inhabited exclusively by the Beloochees, the eastern provinces being chiefly peopled by the Brahooees, a people who speak a dialect of Sanscrit origin, resembling that of the Punjab. In religion the Beloochees are Mohammedans, of the sect of Omar, or Soonnites. In number they are conjectured to amount to about a million, but Mr. Elphinstone considers this too low an estimate; and it is supposed that the entire population of Beloochistan, including the Juts, Tadjiks, Dehwars, and other tribes who dwell among the Beloochees, would together amount to nearly two millions.

### II.—CHARACTERISTICS OF THE LANGUAGE.

The structure and idioms of the Beloochee language, and above half of its words, are Persian; and notwithstanding the corrupt and unaccountable pronunciation of the Beloochees, Lieutenant Pottinger was at length enabled, by his knowledge of Persian, to understand every sentence in Beloochee. The language possesses no literature, and, if we except a translation of part of the Scriptures, it may be said to be unwritten.

### III.—VERSION OF THE SCRIPTURES.

The history of the Beloochee is in some respects similar to that of the Pushtoo version. Both versions were commenced by Dr. Leyden, and at his death transferred to the care of the Serampore missionaries, who availed themselves of the aid of the learned natives previously employed by Dr. Leyden. As it is stated that these natives were thoroughly acquainted with the Persian and Hindustani languages, we may infer that they made the translation direct from the Persian Gospels and Hindustani Testament (which had been printed at Serampore in 1811), and that their work was afterwards compared with, and corrected by, the Greek original. It is not certain whether the translation has ever been advanced beyond the book of the Acts of the Apostles, but the first three Gospels were printed as early as 1815: the number of copies of which this edition consisted is not specified. The character is Persian, with no variation. It does not appear that the Beloochee version has ever obtained circulation among the people for whom it was intended.

## ARMENIAN.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 8.

ANCIENT ARMENIAN.

MODERN ARMENIAN.

ARARAT ARMENIAN.

<sup>1</sup> ԻՍԿՕՒԱՆԷ ԷՐ  
բանն. և բանն էր առ  
ած. և ա՛ծ էր բանն :  
<sup>2</sup> Նա՛ էր իսկզբանէ առ  
ած : <sup>3</sup> Ամենայն ինչ՝  
նովաւ եղև. և առանց  
նորա եղև և հջինչ՝ որ  
ինչ եղևն : <sup>4</sup> Նովաւ՝  
կեանք էր, և կեանքն՝  
էր լոյս մարդկան. <sup>5</sup> Եւ  
լոյսն՝ ՚ի խաւարի անդ՝  
լուսաւոր էր, և խաւար՝  
նմա հչ եղև հասու :  
<sup>6</sup> Եղև այր մի առաքեալ  
յայ, անունն նմա յով-  
հաննէս : <sup>7</sup> Սա՛ եկն ՚ի  
վկայութիւն զի վկայ-  
եսցէ՛ վասն լուսոյն. զի  
ամենեքին հաւատասցեն  
նովաւ : <sup>8</sup> Ո՛չ էր նա  
լոյսն, այլ զի վկայեսցէ  
վասն լուսոյն :

<sup>1</sup> ԸՍԿԻՍԲԷՆ ԷՐ  
բանը. ու բանը այքովն  
էր. ու (ան) բանը ա՛ծ  
էր : <sup>2</sup> Ինքը ըսկիսբէն  
այքովն էր : <sup>3</sup> Ամէն  
իրք անո՛վ եղաւ, ու  
առանց անոր բան մը  
չեղաւ, ինչ որ եղաւ նէ :  
<sup>4</sup> Կեանքը անո՛վ էր, ու  
կեանքը մարդոց լուսն  
էր : <sup>5</sup> Ու լուսը ան  
խաւարին մէջը լուսաւոր  
էր, ու խաւարը անիկա  
չի հասկըցաւ : <sup>6</sup> Մէկ  
մարդմը եղաւ՝ աստուծ-  
մէ խըրկըված, անոր  
անունը յովհաննէս :  
<sup>7</sup> Ասիկա՛ վկայելու ե-  
կաւ, որ լուսուն համար  
վկայէ. որ ամէնքը ա-  
նով հաւատան : <sup>8</sup> Ին-  
քը՛ լուսը չէր, հապա՛-  
(եկաւ) որ լուսուն հա-  
մար վկայէ :

<sup>1</sup> Սկզբումն էր բանն.  
և բանն Աստուծոյ մօտն  
էր. և բանն Աստուած  
էր : <sup>2</sup> Նա սկզբումն  
Աստուծոյ մօտն էր :  
<sup>3</sup> Ամէն ինչ նորանով էլաւ,  
և առանց նորան իսկի հչ  
ինչ չէլաւ, ինչ որ էլաւ :  
<sup>4</sup> Նորանով կեանքն էր,  
և կեանքն մարդկանց լոյսն  
էր : <sup>5</sup> Եւ լոյսն խաւա-  
րումն լոյս էր տալիս և  
խաւարն՝ չիմացաւ նորան :  
<sup>6</sup> Մին մարդ էլաւ Աս-  
տուածանից ուղարկված՝ որ  
նորա անունն յովհաննէս  
(էր) : <sup>7</sup> Սա վկայութեան  
համար եկաւ, որ լուսոյ  
համար վկայէ. որ ամէն-  
քն նորանով հաւատան :  
<sup>8</sup> Նա չէր լոյսն՝ բայց որ  
լուսոյն համար վկայէ :

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

ARMENIA, so called either from "Aram," son of Harma or Haie, or from 'Ar-meni, as Bryant thinks, "the mountain of the Moon" or "Ark," was, according to Herodotus, peopled by a colony from Phrygia. (Moses Chor. ed. Whiston, p. 35.) It is now the region in which the three great powers of the East,—the Russian, the Turkish, and the Persian, are brought into direct approximation, and it is politically divided between them. Having been the theatre of many contests, its boundaries have varied at different epochs; but it may be said generally to extend from the river Kour on the north to the mountains of Kurdistan on the south, and from the banks of the upper Euphrates on the west to the Caspian Sea on the east. An extensive tract situated to the westward of the Euphrates bore, in ancient geography, the name of Armenia Minor, or the Lesser Armenia. The total number of the Armenian nation is variously estimated at from 2,000,000, to 3,000,000: in their own country however, the Armenians form but one seventh part of the population, while in scattered colonies they are to be met with from Venice and Constantinople to Canton, and from St. Petersburg to



almost every part of Africa. In Constantinople and its adjacent villages there are computed to be 200,000 Armenians, and an equal number in the Russian and Persian provinces. They are emphatically the merchants of the East, and a large proportion of the trade, foreign and internal, of Turkey, Southern Russia, Persia, India, and of other countries, is carried on by them. The Armenians constitute a section of the ancient Monophysite Church, and believe that "the two natures (Divine and Human) of Christ are united in one nature;" they have four Patriarchs, the principal of whom bears the title of Catholicos of all the Armenians, and resides in Armenia; their ecclesiastical establishment in Hindoostan vies with that of the English. About one hundred thousand Armenians have joined the Romish Church, and are ruled by their own archbishops.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The ancient Armenian language, though no longer vernacular, is very generally studied by Armenian Christians as their national language of religion and literature. The roots of the Armenian are closely connected with those of the Persian dialects, and many Median words preserved by Herodotus can be explained by means of the Armenian. Its elemental words, such as numerals, pronouns, particles, nouns indicative of objects of sense, and verbs indicative of the common actions of life, have their analogues in the Greek, Latin, and German languages, and even in the Finnish dialects of Siberia, and in other idioms of Northern Asia. Several striking coincidences in structure have likewise been traced between the Armenian and the other branches of the Indo-European class; the future tense of Armenian verbs is, for instance, formed by means of the syllables *tzitz*,—*stzyes*,—*stze*, where the characteristic sound of the Greek and Sanscrit future is distinctly recognised. On the other hand, some Armenian participles in *al* resemble the participles of the Slavonic languages; and Schlegel has pointed out other analogies in inflection between this family and the Armenian. In point of sound, the Armenian is extremely harsh, and overloaded with consonants. Its grammatical forms are complicated; it has ten declensions of nouns singular and plural, and a corresponding copiousness of inflection in the conjugation of verbs, although in certain tenses the aid of an auxiliary is required. In its system of grammatical inflections, this language presents several phenomena almost peculiar to itself, and which are thought by Professor Neumann to be attributable in some instances to the remarkable nature of its alphabet; the *h*, for instance, the Professor remarks, which is habitually used in Armenian as a termination of the plural in substantives and numerals, is probably a transition of the *s* of cognate languages into *h*, an occurrence exactly the reverse of the change often observable in the Slavonic languages of *h* into *s*. A further peculiarity in the Armenian idiom which distinguishes it from all other Indo-European languages is, that it takes no cognizance whatever of gender; that is to say, the gender of the noun has no influence whatever upon the form of the adjective by which it is qualified, and the *grammatical* distinction of gender even in the pronouns is unknown in Armenian. But it is a simple, grave, energetic, and in the reading the New Testament especially, a beautiful language. In the opinion of Armenians, it is the language spoken by Noah in the Ark.

## III.—ALPHABETICAL SYSTEM.

Prior to the fifth century, the Armenians seem to have had no alphabet of their own, but to have used the Persian, Greek, or Syriac characters in writing their language. About the beginning of that century, Miesrob, a learned Armenian, invented a set of characters adapted to the language of his nation. Tradition relates that the forms of these characters were revealed to him from heaven in a vision. This style of writing was adopted in Armenia by a royal edict in A.D. 406, and has ever since continued in use among the Armenians. Its elements consist of many signs belonging to the alphabets previously used in writing Armenian, combined with other signs of more recent invention. This alphabet had originally only thirty-six characters, but *f* and *o* being subsequently added, increased the number to thirty-eight, of which thirty are consonants, and eight are vowels. Armenian, like the languages of Europe, is written from left to right.

## IV.—VERSIONS OF SCRIPTURE.

The ancient Armenian language possesses the treasure of an old and faithful version of Scripture, which, on account of its exactness and its eloquent simplicity, has been called by La Croze the "Queen of Versions." Our information concerning the early history of this invaluable translation is derived from two sources, an Armenian Biography of the Saints, including the life of Miesrob, preserved in the Royal Library of Paris, and the history of Armenia by Moses Choronensis, printed with a Latin translation at Cambridge in 1736. From the combined testimony of these two sources, it would appear that the origin of the Armenian version is nearly contemporaneous with the invention of the Armenian alphabet. Miesrob (who was, as above stated, the inventor of this alphabet), after communicating his discovery to the king Uram Scavu, and to Isaac the patriarch of Armenia, travelled throughout the country in order to establish schools for disseminating instruction in reading and writing, and on his return he found the patriarch engaged in the application of the newly invented characters to a translation of the Scriptures from the Syriac into Armenian. By the joint efforts of Miesrob and Isaac, a version of the entire Scriptures was effected, but it was executed exclusively from the Syriac, because no Greek MSS. were then attainable in Armenia; Meruzan, a Persian general, had caused all Greek books to be burnt, and the Persians had prohibited the use of any language for religious purposes among the Armenians except the Syriac. At the meeting of the Council of Ephesus in 431, Miesrob and Isaac sent two of their pupils to that assembly, to recount the progress that had been made in the translation of the Scriptures. The members of the Council sent back the youths with a complete copy of the Septuagint Bible and the Greek New Testament, for the use of the translators. On receiving this welcome gift, Isaac and Miesrob, who had already produced two different translations from the Syriac, now addressed themselves for the third time to the formation of an Armenian version. They found themselves, however, impeded by their imperfect acquaintance with the Greek language, and accordingly sent some of their disciples to Alexandria, which was then the school of Greek learning and literature, to study the language. On the return of these young men, one of whom was Moses Choronensis the historian, the work of translation was recommenced from the Greek; and when the version was completed, if we may take the word of Bar Hebræus, Miesrob and Isaac modified it according to the Syriac: on this subject, however, there are differences of opinion. That it often agrees remarkably with the Syriac is certain; it appears as if the previous labours of the translators had some effect on the existing version. A recension of this version is said by some authors to have been made by Haitho, who reigned in Lesser Armenia from A.D. 1224 to 1270; he belonged to the Roman Catholic Church, and is charged with having introduced corrupt readings from the Latin Vulgate. But this statement is now very generally regarded as incorrect.

## V.—PRINTED EDITIONS OF THE ANCIENT ARMENIAN SCRIPTURES.

In the seventeenth century MS. copies of the Armenian Scriptures had become so scarce and so expensive, that a council of Armenian bishops assembled in 1662 to consult on the best means of calling in the aid of printing, of which art they had heard in Europe; and indeed it would appear, that as early as 1565 an Armenian Psalter had been printed at Rome. The Armenian bishops, it is supposed, applied in the first place to France for assistance in their design of procuring a printed edition of their Scriptures, but meeting with a refusal from that quarter, Uschan, bishop of Erivan, proceeded to Amsterdam, where in 1666 he published an edition of the entire Armenian Scriptures, followed in 1668 by a separate edition of the New Testament, which was reprinted in 1698. In these editions the bishop is accused, and apparently with justice, of having permitted alterations to be made from the Vulgate: the editions published at Constantinople in 1705, and at Venice in 1733, are in consequence more highly esteemed than those of Uschan. In 1775 a new and corrected edition of the Armenian Scriptures, to be accompanied with a Latin translation, was commenced at Paris by a body of learned men, one of whom was the Abbé Vilefroy, who had resided many years among the Armenians; but of this edition the book of the prophet Habakkuk alone appears to have been published. In 1789



the New Testament was printed at Venice, under the editorship of Zohrab, a learned Armenian divine, from MS. authorities; and this edition, which was much esteemed for its correctness, was reprinted in 1816. A critical edition of the Old and New Testament was published under the care of the same editor at Venice in 1805, at the expense of the monks of the Armenian convent of the Island of St. Lazarus, in the lagunes of Venice. This edition was printed from a MS. written in Cilicia in the fourteenth century, and with the aid of eight MSS. of the Old Testament, and twenty-five of the New. The various readings elucidated by Armenian scholia were placed in the margin, and the contested passage in 1 John 5. 7, was expunged, because unsupported by the authority of ancient Armenian MSS.

In 1814 a representation was made to the Calcutta Bible Committee, by Johannes Sarkies, on the necessity of supplying the numerous families of Armenians in Calcutta and other parts of Hindoostan with copies of the Scriptures, and in 1817 an edition was printed for the Society at Serampore, consisting of the entire Scriptures. During the same year 5000 copies of the New Testament, and a separate edition of the Bible, were printed by the St. Petersburg Bible Society for the use of the Armenians, who, to the number of 50,000, were settled in the south of Russia; every sheet of this edition was examined by Johannes, the Armenian archbishop at Astrakhan. A previous edition of the Scriptures had been published by the same Society in 1814. In 1818 the British and Foreign Bible Society purchased 1500 copies of the New Testament of the monks of St. Lazarus for distribution chiefly in Armenia, and in the following year they purchased 1000 Bibles. Further purchases were made by the Society at Venice until 1823, when they ordered an edition of 5000 copies of the New Testament, and 3000 copies of the Gospels alone, to be printed at Constantinople. This edition was carried through the press by the Rev. Henry Leeves, with the concurrence of the Armenian patriarch. The copies were sent to Tokat in Asia Minor, to Julfa near Ispahan, and into Armenia, for distribution. About the year 1838 another edition of the ancient Armenian New Testament was printed at Smyrna, at the expense of the American Bible Society. More recently, it has been determined by the Committee of the British and Foreign Bible Society, to print a further edition of the New Testament in ancient Armenian, in addition to one also in the modern language. Both works are in process of execution in London. Editions of the ancient Armenian, printed in parallel columns with the modern Armenian versions, will be mentioned hereafter. The Old Testament in ancient Armenian, having been executed not from the Hebrew text, but from the Greek version of the LXX., has never been printed by the British and Foreign Bible Society.

#### VI.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

Although the ancient Armenian Scriptures are now only intelligible to those who have had the benefits of education and opportunities for the study of this ancient tongue, yet as this class of persons is rapidly increasing, there is a prospect that this version will soon become more generally understood, and more highly appreciated, than heretofore. Dr. Dwight bears a fitting testimony to its value in a letter addressed in 1836 to the Board of the American Bible Society. "It is astonishing," he says, "to see the power of Scripture truth on the conscience when it comes to men from the pure fountain itself, without note or comment, and without the aid of a living teacher. I could point to two young men of the Armenian nation, of whom we have the hope that they have become true disciples of Christ, whose minds were first opened by the simple reading of Scripture, before they even knew there was a missionary in the whole world." And equally gratifying is the statement of the American missionaries in 1847, when, after giving an account of the recent remarkable awakening among the Armenian people, they ascribe the change, in part at least, to the influence of the ancient version. "Some facts," they write, "have come to our knowledge, showing that the *ancient* Armenian Scriptures, printed many years since at Venice, and perhaps at other places by your Society during the first years of its operations, have had no small share, by the blessing of God, in awakening the Armenian mind everywhere, and in preparing the people to receive and maintain the doctrine of the sufficiency of the Scriptures as the rule of faith and practice. This is the testimony of Armenians themselves."



## A R M E N I A N.

## ARARAT DIALECT.\*

## I.—GEOGRAPHICAL EXTENT AND CHARACTERISTICS OF THE LANGUAGE.

ARARAT-Armenian is the idiom now spoken in the whole of Armenia except the pashalik of Erzeroum, and derives its name from the venerable mountain which occupies the centre of the country, forming, as it were, the nucleus of the adjacent tableland. In the Hebrew Scriptures the whole kingdom of Armenia is called Ararat: the word is however rendered Armenia in our version, in 2 Kings 19. 37, and Isaiah 37. 38, while the original name (Ararat) is retained in Jeremiah 51. 27. The dialect of Ararat is spoken not only in Armenia, but in the Georgian provinces, and by the thousands of Armenians who are dispersed between the Black Sea and the sources of the Euphrates, and thence through Persia and part of Mesopotamia, down as far as the Persian Gulf. This dialect approaches much nearer the purity of the ancient Armenian tongue than the dialect of Constantinople, but it is adulterated with Persian words.

## II.—VERSIONS OF SCRIPTURE IN THIS DIALECT.

No books appear to have been printed in this dialect prior to the efforts made by the German missionaries at Shushi to supply the Armenians with the Scriptures in an intelligible form. In 1829 the Rev. Mr. Dittrich was authorised by the British and Foreign Bible Society to prepare a version of the Gospel of St. Matthew in this dialect. He was aided by some learned Armenian priests, and succeeded so well with the undertaking, that, in accordance with the advice of Dr. Pinkerton, their agent in Russia, the Committee of the British and Foreign Bible Society requested him to proceed with the translation of the whole Testament. An edition of 1000 copies of this version was ordered to be printed at Shushi, but owing to some difficulties which arose in carrying the work through the press, the printing was transferred to Moscow. In 1835 the proposed edition was completed, and the copies forwarded to Shushi for distribution. A second edition, to consist of 3000 copies, was soon found necessary, and was ordered by the British and Foreign Bible Society. In the meantime the missionaries had been proceeding (with the encouragement of the Basle Missionary Society) in the translation of the Psalter from the Hebrew; but this work was not published till the year 1844, when it was printed in parallel columns with the ancient Armenian. This edition was so much sought after and valued by the Armenians, that the Rev. Messrs. Dwight and Homes, American missionaries, applied to the British and Foreign Bible Committee for authority to print an edition of the New Testament with the Ararat and ancient Armenian in parallel columns, it being intended to execute the work at Constantinople. More recently, Mr. Barker, the British and Foreign Bible Society's agent, has been authorised to take measures for printing, at Constantinople, 1500 Ararat-Armenian New Testaments, and 1500 ditto with the ancient Armenian in parallel columns. This work is now in progress.

## III.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

For an account of the remarkable manner in which the Scriptures in both dialects of modern Armenian have been used as the means of producing the late revival of religion among the Armenians, the reader is referred to pages 78, 81.

\* For Specimen of the Ararat Dialect, *see* page 75.

# ARMENIAN.

## MODERN DIALECT, OR DIALECT OF CONSTANTINOPLE.\*

### I.—GEOGRAPHICAL EXTENT AND CHARACTERISTICS OF THE LANGUAGE.

THE present vernacular of the Armenians is distinguished from their ancient language by numerous local peculiarities and corruptions, varying more or less in every country in which the members of this scattered race are congregated. These local varieties are, however, all resolvable into one or other of the two predominant dialects of the modern Armenian language, called, from the regions in which they are respectively spoken, the dialect of Constantinople and the dialect of Ararat. The former has Constantinople for its centre, and is spoken in the neighbouring territories, through Asia Minor and in the pashalik of Erzeroom. Its distinctive features consist in the frequent adoption of Turkish words, in certain prefixes to verbs, and in general conformity to the rules of Turkish syntax. The words of the ancient language are retained in both dialects of modern Armenian in almost an unaltered form, so far at least as respects orthography; but the signification now given to these words is so different from their original meaning, that an uneducated Armenian of the present day is unable to comprehend even the general purport of a work written in the ancient Armenian language. Many changes also have been introduced in grammar and in the most common forms of expression, and the dialect of Constantinople is especially remarkable for its rejection of the concise, energetic style of the ancient Armenian, and its constant use of long, monotonous periods, all constructed upon one and the same model, according to the Turkish mode of writing. It is much softer than the Ararat dialect.

### II.—VERSION OF THE SCRIPTURES IN THIS DIALECT.

The first attempt on record to produce a version of Scripture in modern Armenian was made by the British and Foreign Bible Society. The subject was brought before the Committee by Professor Kieffer, who mentioned that Dr. Zohrab, an Armenian from Constantinople, the learned editor of the ancient Armenian Scriptures, was at Paris, and well qualified to undertake the translation. During the same year (1821), Dr. Pinkerton passed through Paris on his way to St. Petersburg, and obtained from Dr. Zohrab, as a specimen, a translation of the Sermon on the Mount. This specimen was printed at St. Petersburg, and sent for inspection to various parts of Turkey. Several Armenians who examined it approved of it highly, but the priests, who were probably prejudiced against a modern version of the Scriptures, found fault with the style, which they said was low, vulgar, and degrading to the subject, as compared with the ancient Armenian. Dr. Zohrab, however, continued to prosecute his labours at Paris; he translated from the ancient Armenian version, and in 1824 completed a version of the New Testament in the modern Armenian dialect of Constantinople. It was revised by M. St. Martin, an Armenian scholar, and an edition of 1000 copies, printed in parallel columns with the ancient Armenian, was published at Paris in 1825, at the expense of the British and Foreign Bible Society. It was afterwards objected to this version that, having been made directly from the ancient Armenian, it was not perfectly conformable to the Greek, and that, owing probably to Dr. Zohrab's prolonged absence from his native city, the style was not exactly in accordance with the idiomatic peculiarities of the modern tongue. In 1837 a fount of Armenian type was forwarded to the American missionaries at Smyrna, and a revised edition of this version of the New Testament was commenced at the expense of the British and Foreign Bible Society. This edition, revised by Mr. Adger, was carried carefully and slowly through the press, and it was not till 1842 that an impression of 5000 copies of the New Testament was issued. These copies were in great demand, and were put into circulation as soon as they left the binder's hands. Mr. Adger then proposed to publish an edition of this New Testament in parallel columns with the ancient version, in order that the suspicions of the Armenians might be

\* For Specimen of the Modern Armenian Version, *see* page 75.



removed as to the possibility of the Scriptures having been adulterated in the modern translation: the Committee of the British and Foreign Bible Society have resolved to carry this proposal into execution, and an edition of 1500 Testaments, arranged on this plan, is stated, in the Society's report for 1856, to be in progress. In the meantime, by the aid of the American Bible Society, the missionaries in Smyrna proceeded with the translation of the Old Testament into modern Armenian. In 1844 they were deprived by death of one of their assistants in this work, a pious Armenian, who had laboured with them during five years, and who was employed in the translation of the Turkish Old Testament of Mr. Goodell into modern Armenian. The work has, however, been subsequently completed. In 1857, an edition of 3000 Bibles in modern Armenian, with 2000 New Testaments in the same, issued from the press of the American Mission at Constantinople, on account of the British and Foreign Bible Society. A further edition of 2000 Testaments in modern Armenian was in 1858 completed at the same press; in addition to which, the Society are also printing an edition of 5000 New Testaments in London. The American Bible Society (as appears from their latest report) have recently, under the superintendence of the Rev. Dr. Riggs, completed an edition of the Modern Armenian Bible, and the plates of another and larger edition, with references, are already in progress.

### III.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

The versions of Scripture in both the dialects of modern Armenian have received the manifest blessing of God, in a degree almost unprecedented in the history of other versions. The following are some of the accounts given by missionaries on the spot, concerning the remarkable effects wrought among the Armenians by the circulation of the modern version. "We might mention," they say, (writing in 1845,) "twenty towns in Turkey where Armenians are found who daily search the Scriptures for the purpose of guiding their lives according to its supreme teachings." In some of these places, this holy volume, owing to the fact of its being in modern language, is received as a fresh message from heaven; and in these towns especial assemblies are held on the Sabbath for studying the Scriptures; and this occurs also in towns where no foreign missionary has ever been. The reading of the Scriptures in an intelligible language has been the means, by God's blessing, of curing many of their scepticism. They have become convinced that whatever occasion they had had to doubt about the truth of Christianity, from what they were seeing around them, yet that *here*, in this book, they could see that there is a pure living Christianity. One individual, a banker among the Armenians, said, "Our nation owes, to those who have been the means of making us acquainted with the word of God in an intelligible language, a great debt of gratitude. They have saved not only me, but many others, from infidelity; for we have found that Christianity has deeper foundations than what we had supposed; and that there is in the word of God something upon which to anchor our faith." The numerous cases of conversion to God which followed the diligent perusal of the Holy Scriptures in the modern tongue, did not escape the notice of the worldly and unbelieving clergy at the head of the Armenian Church, and a cruel series of persecutions was commenced against the "Bible," "Evangelical," or "Protestant" Armenians, as all were styled who read and obeyed the word of God. Many of these Protestants (by this name they are now commonly designated) were solemnly excommunicated by the Armenian patriarch, but to no purpose, as many more were daily added to their numbers. In a village near the town of Nicomedia, a congregation of Protestant Armenians had sprung up, having the Scriptures for their rule of faith; no missionary had ever been among them excepting the missionary of missionaries, the Bible: like their brethren elsewhere, they were called to endure persecution, and were at last driven to the necessity of meeting for worship in the fields. On one of these occasions they were attacked with stones, but instead of resorting to violent means of defence against their enemies, they calmly took up the stones and deposited them at the governor's feet, demanding his protection, which was accorded. After enduring many similar outrages in the same Christian spirit, the Protestant Armenians resolved to free themselves from the tyranny of their church, by forming themselves into a separate church, founded on Scriptural principles. To effect this separation they were compelled to



appeal to the Turkish Government. Their application met with success, and their freedom from the oppressive jurisdiction of their patriarch is now fully recognised. "An officer of the government, a Turk (it is stated by Mr. Barker in 1847), is appointed to look after all their civil relations, and they are to choose their own representative to confer with him. Their ecclesiastical affairs are entirely free, and all patriarchs and other ecclesiastics are forbidden to interfere in any way with them; and all officers of government are called upon to see that their rights are respected. Truly the king's heart is in the hand of the Lord, and He turneth it whithersoever He will."

Subsequent accounts received from the same field of labour continue to confirm, in the most gratifying manner, the intelligence above instanced in reference to the results of Protestant missionary labour amongst the Armenian population of the Turkish empire. The converts are now uniformly recognised by the term Protestants, and in 1850 a firman was issued by his Imperial Majesty the Sultan, confirming and enlarging the protection given to all his Protestant subjects throughout the empire, and securing to them the full and free exercise of their religion. "There are at present in Asia (writes the Rev. J. Lowndes, in 1851), Armenian Protestant churches established at twenty-one different places. These are superintended by sixteen American missionaries, six ordained native pastors, and one licensed preacher. . . . There are also many other places where native Christians are scattered. At Aintab, the greatest work appears to have been effected, for there the congregation is estimated at about 600."

The account given by Mr. Barker, on the occasion of his visit to England in 1852, of the origin of this movement, is deeply interesting. "In 1821, the Society's Armenian New Testament was placed by me in the hands of Armenian door-keepers, cooks, scullions, and grooms, who, strange to say, knew how to read. They were natives of the villages of the district called Arabkir, who, returning home at intervals, carried with them to their country the Gospel of truth, in which they took great delight. I sent the Armenian Scriptures to Aintab, where now the largest congregation of Protestant Armenians exists; and at Smyrna, where I subsequently went, I sold entire boxes of Armenian and Turco-Armenian New Testaments and Psalms, which were carried to those very places where the Gospel truth has, and is fast taking such a strong hold on the hearts of men. This good seed was lost sight of for many years, but with the blessing of God it took root, and is now bearing seed an hundred fold."

## K U R D I S H.

SPECIMEN OF ARMENO-KURDISH, FROM ST. MATTHEW, CHAP. VI. v. 10 to 15.

Եւ՛ Պաւէ մէ քի լը ազիւմանտայ, նազէ դա ազիզ պըպը. փատիչաճիթիյէ դա պէ. մէրամէ դա պըպը, չավան քի լը ազիւմանտա՝ Լուսանթի լը սէր արտէ :  
<sup>11</sup> Նանէ մա ճէմիւ ոջան իրօ ժը մառա պըտը : <sup>12</sup> Ու տէյնէ մա ժը մառա պախշ պըքը՝ չավան քի էմ ժի պախշ տըքըն ժը տէյնտարանէ խօրա : <sup>13</sup> Ումէ լը Թէրճուպէ յէ մէ պէ, լէ՛ ժը շէռէ խալաս պըքը, չըմաքի էդայ է փատիչաճիթի ու գուվէթ ու ճամո էպէտըլ էպէտ. ամին : <sup>14</sup> Չըմաքի էրքը ճուն ալֆ պըքըն գապաճաթէ մէռուվան ժը Լանուա Պաւէ ո՛ ժի քը լը ազիւմանտայ է ժը ոռա ալֆ տէ պըքը : <sup>15</sup> Լէ՛ էրքէ ճուն գապաճաթէ մէռուան ալֆ նա քըն ժը Լանուա, Պաւէ ո՛ ժի քը լը ազիւմանտայ է գապաճաթէ ո ժը ոռա ալֆ նաքը :

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

KURDISTAN, the land of the Kurds, or Koords, is a mountainous region south-east of Armenia, extending about 300 miles in length by 150 in breadth, and forming a kind of descent from the high

table land of Persia to the low alluvial plains of Mesopotamia. It is thought by Rennell and others to be the country mentioned under the name of Kir in 2 Kings 16. 9, Isaiah 22. 6, and in Amos 1. 5 and 9. 7. The Kurds are the descendants of the Carduchi, who are said by Xenophon to have given him so much trouble during his retreat with the ten thousand Greeks through the mountain passes of Kurdistan. The *Carduchi* derived their name probably from the chain of mountains called in the Targum of Onkelos "the mountains of Qardu," on which the Ark rested. That chain rises to the north-east of the plain of Sinjar (Shinar?), and commands an extensive view of the land of Assyria. The tradition of the ark having rested on the mountain *now* called *Ararat*, which is almost inaccessible to the summit, and several days' journey from the plains of Assyria, is entirely of Armenian origin. Whereas the "mountains of Qardu," are accessible, and have been visited by Jews in all ages as a place of pilgrimage; and for that reason they have received from the Turks the name of *Tchudi-Dagh*, or "Jews' mountain." The Kurds afterwards became again conspicuous in history under the name of Parthians; and Crassus the Roman general was slain with twenty thousand of his troops in an expedition against them, B.C. 53. Saladin, the opponent of Richard Cœur de Lion in the Crusades, was a Kurd by birth. Notwithstanding all these historical reminiscences, the Kurds are comparatively little known in Europe. From the time of Xenophon they have retained their wild and warlike habits; and though the northern part of their country, as far as lat. 35°, is nominally subject to Turkey, and the southern portion to Persia, yet they virtually maintain their independence to this day. They are divided into numerous tribes, supposed to number altogether about 800,000 individuals. Some of these tribes have settled in the provinces of Luristan in Persia, and other hordes have wandered westward, as far as the pashaliks of Aleppo and Damascus. The Kurds are also in possession of a portion of the mountainous region of Khorassan in Persia, whither, according to Morier, 4000 Kurdish families were transplanted by Shah Ismael, for the protection of Persia against the incursions of the neighbouring Turkomans. The Yezidees, a singular religious sect, who are commonly supposed to worship the Devil, are Kurds, and speak a dialect of the Kurdish language: they inhabit different parts of Kurdistan, the hills of Sinjar near the river Khabour, and the plains round Nisibin and Oorfah to the west of Mosul; and they are also found in Arabia among the native tribes. With the exception of this remarkable people, the Kurds in general profess Mohammedanism; but considerable numbers of them are Nestorian and Chaldæan Christians.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The Kurdish is in all probability a remnant of the old Farsi or Parsi language, and notwithstanding the harshness of its sounds, it bears much resemblance to modern Persian. The Rev. H. Southgate relates that this similarity is so great, that he could often understand something of the conversation of the Kurds by the great number of Persian words he heard in it. Like most dialects used merely for oral communication through a large extent of territory, the language of the Kurds, having no literature or written standard of appeal, undergoes very considerable alterations and modifications in different places by intermixture with the languages of neighbouring nations. Thus the Kurds who dwell in the Ottoman empire have adopted many Turkish words, while corrupted Syriac words have crept into the dialects of the tribes who live in the vicinity, or have embraced the religion, of the Nestorian Christians.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

A proposal to obtain a version of Scripture in Kurdish for the benefit of this ignorant and semi-barbarous people, was brought before the Committee of the British and Foreign Bible Society in 1822, by the Rev. Henry Leeves. He experienced some difficulty in meeting with a person competent to undertake the translation, but at length the preparation of the version was entrusted to Bishop Schevris at Tabreez. The bishop accomplished a portion of this translation in the midst of discouragement and even of personal risk; and in 1827, Mr. Leeves announced to the Committee that he had received



from Tabreez the Four Gospels and the Apocalypse in Kurdish, written in Arabic characters. This MS. was subsequently forwarded by Mr. Leeves to the Committee. In 1829, the missionaries at Shushi offered their services in correcting, revising, printing, and distributing the portion of Scripture which had been translated into Kurdish at the expense of the Bible Society; and in 1832, the Committee in consequence forwarded the Four Gospels to Shushi, and authorised the engagement of a competent Kurdish teacher as an assistant in the work of revisal. In order to ascertain the critical value of this version of the Gospels, the Shushi missionaries prosecuted the most laborious enquiries at Tabreez; and in furtherance of the same object, the Rev. Messrs. Hörnle and Schneider undertook a journey into Kurdistan. The result of these investigations has been to prove that the version is not intelligible to the Kurds. The dialect in which the version is written is called the Hakkari, and is spoken in a district of the same name near the Turkish government of Wan;<sup>1</sup> but the Kurdish language branches out into so many dialects, that it is by no means easy to decide which of the almost endless variety would be most likely to prove an intelligible medium in communicating the divine truths of Christianity to the whole Kurdish nation.

The difficulty above referred to has happily been since overcome by the preparation of a version of the Gospels in Armeno-Kurdish, the language familiar to the Kurdish population of Turkish Armenia. In 1856, the British and Foreign Bible Society printed in Armeno-Kurdish the Gospel of St. Matthew; and an edition of 3000 copies of the Four Gospels in Armeno-Kurdish has since issued (on behalf of the same Society) from the American Mission press at Constantinople.

The Armeno-Kurdish version of the Gospel of St. Matthew was the first portion of Holy Scripture that had ever been made really intelligible to the Kurdish nation, and it is in the highest degree interesting to note the sensations which its appearance awakened. The following is from the pen of a missionary's wife, who was an eye-witness of the scene:—"Saturday, I was alone in the sitting-room of our kiosk, . . . when I heard the voice of Deacon Shemmas. And soon he entered, looking very happy, and exclaiming, 'Thanks be to God—thanks, many thanks—the Kurdish Gospel of Matthew has arrived!' at the same time producing from his handkerchief, in which it was carefully wrapped, a small neatly-bound volume. 'And now,' continued he, alluding to a contemplated journey and absence of several weeks among some distant Kurdish towns, 'I hope I shall go on Monday. All I have been waiting for was these books.' . . .

"This new Kurdish Gospel is the first book ever published in the Kurdish language. It has been translated by our native preacher Stepan, who lives at Hineh, and we hope he will soon complete the translation of the whole New Testament, and that through it many will receive a knowledge of Jesus Christ."

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## OSSETIAN.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Ossetes inhabit the central part of Caucasus, north of Georgia. In conjunction with several Circassian, Abassian, and other tribes, they occupy the whole of the hill country (called Kabardah and Little Abassia or Abazia) between the Upper Kuban and Lesghistan to the summits of the Caucasus. They are unquestionably a Median colony: Klaproth supposes them to be the Sarmato-Medians of the ancient, and the Alani or Ases of the middle, ages. According to Dr. Henderson, this tribe numbers about 16,000 individuals, but this appears to be too low an estimate. A mission was established

<sup>1</sup> For Specimen of that Version, see page 91.



among them in 1752 by the Russian priests, with the view of converting them from heathenism, and in 1821 upwards of 30,000 Ossetes had joined the Greek Church.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The language of the Ossetes unquestionably belongs to the Indo-European stem. In a vocabulary of 800 Ossitnian words, one tenth have been traced to one or other of the Indo-European languages. The system of conjugation has some resemblance to that of the Persian and Armenian; the tenses are numerous and varied, but auxiliaries are likewise employed. The pronunciation of the Ossitnian greatly resembles that of the low German and Slavonic dialects; the English sound *th* (Greek *θ*) occurs in it. The language is rendered harsh by the frequent concurrence of guttural letters and hissing consonants, such as *kkh*, *dts*, *dtch*, etc. Yet this harshness is modified by the influence of certain laws of euphony, which require some of the consonants to be softened when brought in contact with others of a different order. In Ossitnian there are six cases; the plural is formed by adding *té*, *thi*, or *ton*, to the nominative of the singular. According to Sjögren (*Ossetische Sprachl.* p. 4) there are forty-six or forty-seven letters in the Ossitnian alphabet, which he derives from the Russian; while Dr. G. Rosen (*Ossetische Sprachl.* p. 3) adopts the Georgian alphabet, and reckons the sounds in the Ossitnian language at thirty-four only. This language is very rich in prepositions and postpositions, and has four different modes of negation.

## III.—VERSION OF THE SCRIPTURES IN THIS LANGUAGE.

At the period that so many of the Ossetes were joined to the Greek Church, Mr. Jalgusidse, an Ossitnian nobleman, who held an official appointment under the Russian Government, being anxious to provide his countrymen with a version of the Scriptures in their own tongue, proposed to the Committee of the Russian Bible Society to prepare a translation of the Gospels in the Ossitnian dialect. Mr. Jalgusidse's services were accepted by the committee, and a correspondence was entered into with the Exarch of Georgia, whose co-operation in so important an undertaking was considered desirable. The version was commenced without delay by Mr. Jalgusidse, but he confined it to the Gospels, which he translated chiefly from Armenian. His production was submitted to the inspection of competent persons, and after having been carefully compared with the original under the immediate superintendence of the Archbishop Jonas, it was presented for examination to the Synod. Its publication was strongly recommended by the Synod, and the committee of the Russian Bible Society resolved, in consequence, to print an edition of 2000 copies at Moscow, under the inspection of the Branch Committee of that city. The work was ordered to be put to press in 1824, but, from the suspension of the Russian Bible Society, no further intelligence has been received concerning it, and it appears certain that, even if the printing was completed, it was never put into circulation. The Ossitnians are therefore, in all probability, still unprovided with a version of any part of Scripture in their own language.

## CLASS III.—INDO-EUROPEAN LANGUAGES.

### B. SANSKRIT FAMILY.

## S A N S C R I T.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

१ २ प्रथमे आसीद्वाक्यं अथ वाक्यमासीत् सहेश्वरेण । अथ तद्वाक्यमासीदीश्वरं । इदमासीत्प्रथमे सहेश्वरेण । सद्वाशि  
३ ४ तेनाक्रियन्त चृते च तं नाकारि एकमेव यदकारि । तस्मिन् जीवनमासीत् अथ तज्जीवनमासीदालोकः मनुष्याणां ।  
५ ६ अथ आलोकस्तिमिरे बभौ तिमिरस्तु तन्नाग्रहीत् । अभून्मनुष्यः प्रेरित ईश्वराज्ञाप्ता योहन इति । स आगच्छत्  
७ ८ साक्ष्याय यत् साक्ष्येदध्यालोकं यत् सर्वं प्रतीयुस्तेन । नासीत् स आलोकः किन्तु यत् साक्ष्येदध्यालोकं ।  
९ १० स आसीदालोकः सत्यो य आलोकयति सर्वमनुष्यं आगच्छन् जगति । जगत्मासीत् जगच्च तेनाजायत जगच्च  
११ १२ तद्वाज्ञासीत् । उपात्नीयमागच्छत् आत्मीयाश्च तच्च जगृहुः । यावन्तस्तु जगृहुस्तं अददन्नेभ्यः पराक्रमनीश्वरस्य  
१३ पुत्रा भवितुं तेभ्यः प्रत्ययज्ञो नास्ति तस्य । ये न रक्तेभ्यो न त्विच्छया शरीरस्य नापीच्छया मनुष्यस्य किन्त्वीश्वरा-  
१४ दजनिपत । वाक्यञ्च मांसमजायत अवसवास्मासु अथापश्याने माहात्म्यं तस्य माहात्म्यं यथा पितुरेकजातस्य पूर्णस्य  
कृपया सत्यतया च ।

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

SANSKRIT, the ancient and classical language of India, is still cultivated by the learned throughout a country comprising upwards of 1,250,000 English square miles, equal to about a third part of the entire area of Europe. Among the 170,000,000 inhabitants of this extensive region, Mohammedanism and various other forms of religion exist; but the predominant creed is Brahminism, which is professed by seven-eighths of the people. The ancient Brahminical writings called the Vedas inculcate the existence of one Supreme Being; but the government of the universe is said to be delegated to 333,000,000 subaltern deities, and the mass of the people are practically gross idolaters. Brahminism is pre-eminently a religion of forms and ceremonies: fatiguing pilgrimages, rigorous fastings, and many cruel observances, amounting even to the wilful sacrifice of life, are frequently exacted from its votaries.

### II.—CHARACTERISTICS OF THE LANGUAGE.

The origin of this language is lost in remote antiquity. We possess no authentic records of the peopling of India, called in the Vedas "Indu," the beloved land of Indra, nor of the early history of its inhabitants. It is, however, generally believed that, many centuries anterior to the Christian era,

a people of Japhetic origin settled in India, and brought with them their own language, with which the language of the aborigines of the country, or at least of the northern provinces, became gradually blended. This language was the Sanscrit, and philological evidences have of late years been adduced in abundance to prove its close connection, if not its original identity, with the Zend, the language of ancient Bactria, thus pointing pretty clearly to the origin of the early settlers. Sanscrit was a refined and polished tongue during many ages when Europe was plunged in barbarism; and the philosophy, science, and erudition of the Brahmins, inscribed in their rich and flexible language on the fragile leaves of the palm tree, were, from generation to generation, religiously concealed in temples from the gaze of the Western world. The successes of the British in India during the last century led to the examination of these monuments of ancient lore; and the language in which they were written then began to be studied by Europeans.

From this period a new era commenced in philological science. It was found that many hypotheses, which had long engaged the attention and baffled the penetration of philologists, could be conducted to a safe and triumphant issue by means of the important link in the chain of causes and effects afforded by the Sanscrit language. The same grammatical principles upon which the Sanscrit is based were proved to pervade the Greek, the Latin, the German, the Icelandic, and in fact all the languages constituting what has been appropriately designated the Indo-European class; while the fifteen hundred radical monosyllables, by means of which all Sanscrit words are constructed, were traced, with precisely similar significations, and to the amount of one thousand, among the elements of the Indo-European languages; for these numerous languages, as Eichhorn has well remarked, exhibit the fragments of a grand edifice, of which the whole is to be seen entire only on the banks of the Ganges. The very name of the Sanscrit language (derived from the preposition *sam*, equivalent to the Greek *σύν*, *s* euphonic, and *kṛita*, passive participle of *kṛi*, to make) denotes its completeness; and Sir William Jones, in comparing it with the two learned languages of Europe, attested its superiority over both, for it is, as he said, "more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either." It is, in short, the most perfect and most beautiful language in existence. Its nouns, like the Greek, admit of three numbers (singular, dual, and plural), and of three genders; the cases resemble those of the Latin and Greek in power, but including the vocative they reach the number of eight, the two additional cases that do not occur in the sister languages being the *Instrumental*, which has the sense of *by* or *with*, and the *Locative*, which conveys the meaning of *in* or *on*. In point of inflection, the Sanscrit cases of nouns present the type of the Greek and Latin declensions. So in the conjugation of Sanscrit verbs, affinities are everywhere to be traced with the Greek, Latin, and Germanic languages, but more especially with the Greek. The resemblance between Greek and Sanscrit is particularly striking in the formation of the tenses, and in the use of the augment and reduplication. Like the Greek, the Sanscrit possesses three voices, active, middle, and passive; but as in Greek, so in Sanscrit, the distinction between the active and middle forms is often lost sight of, and in many verbs can scarcely be said to exist. All traces of this middle voice have disappeared in Latin and in all the other languages of this class, except the Zend and the Gothic. Sanscrit verbs have five moods—indicative, potential, imperative, precative, and conditional. The indicative has six tenses; namely, three preterites (corresponding in form with the Greek imperfect, aorist, and perfect), two futures, which, like the two futures of the Greek verb, seem to be used indiscriminately; and one present. All the other moods in Zend and Sanscrit possess but one tense. In the Vedas, however, the most ancient documents of the Sanscrit language, there are indications that the other moods originally possessed more than one tense; and hence Bopp infers, that "what the Indo-European languages in their development of the moods have in excess over the Sanscrit and Zend, dates, at least in its origin, from the period of the unity of the language." A remarkable analogy has been noticed by Burnouf and others between the Sanscrit infinitive and the Latin supine in *tum*; and a great number of instances, in which this similarity is perfect, are adduced by Schlegel in the *Indische Bibliothek* (e. g. Sans. *sthâtum*, Lat. *statum*; Sans. *dâtum*, Lat. *datum*); and the original identity of



the two forms is proved by the fact, first remarked by Bopp, that, in the more ancient monuments of the Latin language, the supine in *tum* is used where, according to later use, the infinitive is employed. In Sanscrit, as in Greek, Latin, and all the Germanic languages, prepositions are extensively used in forming compound verbs. In all those languages the verbs thus compounded sometimes retain simply the signification of the original verbal root; in other instances they express the combined sense of the two elements of which they are composed; and in other cases they present a meaning differing widely from what their composition would have led us to expect.

Without being so intimately connected with the Sanscrit as the Greek, Latin, and Germanic languages, the Lithuanian, Lettish, Old Prussic, and Slavonic dialects bear testimony in their words and structure of a common origin. One general and invariable characteristic which (with the exception of the Celtic family) runs through every language of the Indo-European class is, that in the first and second personal pronouns there is no distinction of gender, and that the nominative case singular of the first personal pronoun is derived from a root very different to that whence the oblique cases proceed. One of the principal links of resemblance, according to Bopp, between the Lithuanian and the Sanscrit is the omission of the letter *n* in both languages, whenever it occurs as the final radical of certain words: this he attributes to the influence of the laws of euphony. Klaproth, not content with recognising the astonishing affinities of the Indo-European languages, has extended his researches over a yet wider field of survey, and has formed an extensive vocabulary, in which he exhibits a multitude of words which are found in Sanscrit, and which are also preserved in the Finnish, Samojede, and Turkish languages; but aware of the difficulty of explaining this phenomenon, he confines himself to the mere statement of its existence.

### III.—ALPHABETICAL SYSTEM.

The artificial system upon which the Sanscrit alphabet is arranged is explained, page 8. The alphabetical characters usually employed in writing Sanscrit are said to have a divine origin, and are called *Devanagari*, signifying the alphabet of "the city of the gods," from *nagara* a city, and *deva* (divus) a god. No grammarians have ever equalled or even rivalled the Indian in the study of the laws of euphony. The permutations to which Sanscrit letters are subjected in conformity with these laws are particularly numerous. These permutations extend even to syntax, and words merely in sequence have an influence over each other in the change of final, and sometimes even of initial, letters. Compared with the alphabetical sounds of other languages, it has been found that, taking articulation for articulation, and value for value, there are ten sounds less in Russian than in Sanscrit, twelve less in Greek, fifteen in German, and eighteen less in Latin.

### IV.—SANSKRIT VERSIONS OF THE SCRIPTURES.

It seems to have been by the special interposition of Providence that the means of effecting a translation of the Scriptures into Sanscrit were provided at the precise period when the first attempt was made to commence this important work. Only a few years previous to the arrival of the venerable Carey in India, Sanscrit was almost inaccessible to Europeans. Sir William Jones, by large pecuniary payments which would have been beyond the means of the missionary, secured the services of a pundit in elucidating the principles of the language; and the works afterwards prepared by this celebrated orientalist, and by others who followed in the same track, removed the apparently insuperable difficulties which had placed the Sanscrit language beyond the reach of ordinary students. The care of Providence in providing means for printing the Scriptures in the languages of India is also remarkable, for no Sanscrit work had ever been committed to the press until a few years prior to the translation of the Scriptures into that language, when Dr. Wilkins succeeded in constructing a fount of types in Indian characters. A native, formerly in his service, communicated the invention to the missionaries at Serampore, and with his aid types were cast for printing the Scriptures in no less than twelve of the alphabets used in various parts of India. The Sanscrit New Testament was commenced in 1803, and

finished at press in 1808; the edition consisted of 600 copies. The printing of this edition was commenced in 1806, and in the same year the Rev. David Brown, provost of the College of Fort William, sent a specimen of it to the Committee of the British and Foreign Bible Society in London. In his accompanying letter he remarked respecting this version, that "the Sanscrit answers to Greek as face answers to face in a glass; the translation will be perfect while it is almost verbal. You will find the verb in the corresponding mood and tense, the noun and adjective in the corresponding case and gender. The idiom and government are the same: when the Greek is absolute, so is the Sanscrit; and in many instances the primitives or roots are the same." Dr. Carey tells us that he translated this version immediately from the Greek, and that he afterwards in conjunction with Dr. Marshman, compared each sentence with the Greek text. All his other translations were in the first place written out roughly for him by native pundits, and then submitted to him for correction and revisal, but he dictated the Sanscrit himself to an amanuensis.

Dr. Carey had made some progress in the translation of the Old Testament into Sanscrit, when the disastrous fire at Serampore in 1812 interrupted his labours. In this fire a dictionary of the Sanscrit and various Indian dialects, laboriously compiled by Dr. Carey, was consumed, and likewise the Sanscrit MSS. of the Second Book of Samuel and of the First of Kings. In the year 1815 Dr. Yates arrived in India, and was associated with Dr. Carey in the work of translating the Scriptures. The proofs of the Sanscrit Old Testament, then passing through the press, were all examined by him, and compared with the Hebrew, and he subsequently in concert with Dr. Carey, subjected them to a second revisal. The Old Testament was issued in portions at different periods in the following order:—

- A.D. 1811— 600 copies of the Sanscrit Pentateuch.
- 1815—1000 copies of the Historical Books in Sanscrit.
- 1818—1000 copies of the Hagiographa.
- 1822—1000 copies of the Prophetic Books.

In 1820, a second edition of the New Testament was undertaken at Serampore, the former edition having been completely exhausted. As numerous applications for copies of the Sanscrit Scriptures had been made by the literati of India, especially by those in the western provinces, this edition was extended to 2000 copies. In 1827 a second edition of the Old Testament, to consist of 2000 copies, was in the press, but various circumstances retarded its completion; and in 1834, the date of the Tenth Memoir of Serampore Translations, the impression had been struck off only as far as the First Book of Kings.

In determining the value of Dr. Carey's Sanscrit version, it must be remembered that it was undertaken at a period when the language had been little studied by Europeans, and when no printed copies of the standard works were in existence. Yet, notwithstanding the disadvantages under which he laboured, Dr. Carey seldom fails in point of fidelity or correctness. His defects, it has been well remarked, are mainly to be attributed to "the principle which appears to have influenced all the Serampore versions—that of translating as closely to the letter of the text as possible; a rigour of fidelity that cannot fail to cramp and distort the style of the translator." The inelegance and harshness of Dr. Carey's diction rendered his version unpopular with the learned men of India, and the desirableness of obtaining a new and more polished translation of the Scriptures soon became apparent. In 1835 a statement to this effect was laid before the Committee of the Society for the Promotion of Christian Knowledge. The committee entered into communication on the subject with the Bishop of Calcutta, and with Dr. Mill, then principal of Bishop's College, and authorised them to take such measures as they might deem proper for effecting a new version of the Scriptures into Sanscrit. Dr. Mill had previously paved the way for this important undertaking by publishing a Sanscrit Glossary of theological terms; yet, with the exception of a truly classical work prepared by that eminent scholar, and entitled the *Christa-Sangítá*, or the Sacred History of our Lord Jesus Christ, no attempt appears to have been made under the patronage of the Society to carry the proposed version into



execution. Two editions of the Sermon on the Mount in Sanscrit verse, which originally appeared as the twelfth canto of the second book of the Christa-Sangitá, were afterwards published, the one in Devanagari, and the other in Bengalee letters. Eventually, the translation was undertaken by Dr. Yates, formerly the associate of Dr. Carey, and upon whom the mantle of the venerable translator seemed to have fallen. Yielding to the entreaties of missionaries in Calcutta and Northern India, and to the appeals of the people, he began the work in 1840 by the publication of 2500 copies of the Psalms in Sanscrit verse. It is said of this work that each stanza, and sometimes each line, contains a complete sense; and that the *padas*, or half lines, are like so many steps, leading the mind forward, and affording resting places, till the whole is comprehended.

SPECIMEN, FROM DR. CAREY'S VERSION. ST. JOHN, CHAP. I. v. 1 to 14.

- १ २ आदौ वाद आसीत् स च वाद ईश्वरेण साद्वैमासीत् स वादः स्वयमीश्वर एव। स आदाव् ईश्वरेण सहासीत्।  
 ३ ४ तेन सर्वे वस्तु ससृजे सर्वेषु सृष्टवस्तुषु किमपि वस्तु तेनासृष्टं नास्ति। स जीवनस्याकरः तच्च जीवनं मनुष्याणां  
 ५ ज्योतिः; तज्ज्योतिरन्धकारे प्रचकाशे किन्वन्यकारस्तत्र जग्राह।  
 ६ ७ योहन् नामक एको मनुज ईश्वरेण प्रेषयाञ्चक्रे। तद्द्वारा यथा सर्वे विश्वसन्ति तदर्थं स तज्ज्योतिषि प्रमाणं दातुं  
 ८ साक्षिस्वरूपो भूत्वागमत् स स्वयं तज्ज्योतिर्न किन्तु तज्ज्योतिषि प्रमाणं दातुमागमत्। य आगत्य जगति सर्वमनुजेभ्यो  
 ९ १० दीप्तिं ददाति तदेव सत्यज्योतिः। यो जगदसृजत् तन्मध्यएव स आसीत् किन्तु जगतो लोकास्तं नाजानन्। निजा-  
 ११ १२ धिकारं स आगच्छत् किन्तु प्रजास्तं नागृह्णन्। तथापि ये ये तमगृह्णन् अर्थात् तस्य नाम्नि विश्वसन् तेभ्य ईश्वरस्य पुत्रा  
 १३ भवितुम् अधिकारम् अददात्। तेषां जनिः शोणितान्न शारीरिकाभिलाषान्न मानवानाम् इच्छातो न किन्न्वीश्वरादभवत्।  
 १४ स वादो मनुष्यरूपेणावतीर्य सत्यतानुग्रहाभ्यां परिपूर्णः सन् साद्वैम् अस्माभिर्न्यवसत् ततः पितुरद्वितीयपुत्रस्य  
 योग्यो यो महिमा तं महिमानं तस्यापश्याम।

In 1843 the Bible Translation Society granted £500 towards the translation of the entire Scriptures into Sanscrit under the superintendence of Dr. Yates, and a similar sum was contributed for the same purpose by the American and Foreign Bible Society. Thus encouraged, Dr. Yates proceeded rapidly with the work. In 1844 the Gospels were completed; and in 1846, 3000 copies of the Proverbs had been printed, and an edition of 2500 copies of the New Testament was in the press. In this version of the New Testament a metrical rendering is given of the quotations from the poetical parts of the Old Testament, by which means they are more readily distinguished from the other parts of the text. Dr. Yates was successfully prosecuting the translation of the Old Testament, when his career of usefulness was suddenly interrupted by death. A short time previous to his decease, foreseeing his approaching end, he had expressed himself in the following terms in a letter addressed to his assistant, the Rev. Mr. Wenger:—"I think I may, in reference to your life and mine, use the language of John,—'You must increase, but I must decrease.' May I only live to see you as far advanced in the Sanscrit as you now are in the Bengalee, and I shall die in peace, rejoicing in the goodness of God in raising up one after another to carry on his work." Immediately after the removal of this devoted translator (1845), on examining the state of the version, it was found that the books of Genesis, Psalms, Proverbs, and Isaiah, had all passed through the press, and that the rest of the Pentateuch and the books of Job, Ecclesiastes, Canticles, and Daniel had been prepared in MS. The missionaries then agreed that "the pundit who had long been engaged in writing the rough draft of the version should proceed in his work, and that Mr. Wenger should, by studying the language prepare himself for revising and publishing the work." This plan has since been pursued at Calcutta. The second volume of the



دابندا د کو هبو کلم هم کلم  
 زکی هبو لال خودی کو خودی  
 افله کلم هبو افله دابندا  
 د لال خودی هو خوش  
 بوه بغر بغنیو نشینک ه  
 یغنیو حیا حیا نزی  
 افتور انسانیه نور د و  
 نابو د طار بید طار  
 ناز بنکشت اف هو انسانیه

---

هاتبو به هنار د و  
 طرف خودی نانوکی  
 افله هاه بو شاهه  
 د انسا هد بیده بو نور  
 د ابما بی بی هو پدینه  
 و نه نو افتور بلکود انسا  
 هد بیده بو نور هبو  
 نور حیف فکوه درنا هه دده  
 بو هو انسان هاه بو نعلام

[illegible]



Old Testament, containing the historical books from Judges to Esther inclusive, had been completed in 1852, and a third volume, bringing the translation up to the Song of Solomon, was finished in 1858. The completion of this important work is still engaging attention, and will probably not be long delayed. A revised edition of Genesis, with the first twenty chapters of Exodus, has also been published. The books of Psalms and Proverbs have been reprinted from the Sanscrit in Bengalee characters; the book of Genesis and the Gospel of St. Luke have also been issued in the same form.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

It is written that the wisdom of this world is foolishness with God, and that “not many wise men after the flesh” are called. The Sanscrit Scriptures are designed for a learned class who are entrenched behind the subtleties of a specious metaphysical system, and few indeed are those who have been willing to lay aside their boasted wisdom, falsely so called, that as little children they might learn of God. Yet undeniable evidences of interest in the Sanscrit version have from time to time been afforded. On the publication of the Psalms, for instance, in 1840, it is related that the pundits of Agra received copies of the work with intense avidity, and that each man walked away with his book as joyfully as if he had obtained a diamond. When it is considered that the influence of the Brahminical priesthood in India is at least equal to that of the Romish in Europe, and moreover that the Brahmins in general are too proud to read the Scriptures in any of the vernacular dialects of the country, it becomes evident that the dissemination of the Sanscrit version is the channel at present indicated by the providence of God for conveying the light of truth to the minds of the priests, and through them to their deluded followers.

The beneficial results of the publication of the Sanscrit version are likewise to be traced in its influence on other versions. Most of, if not all, the current dialects of India are founded upon the Sanscrit, and are dependent upon that language for words to express metaphysical ideas. The Sanscrit is, therefore, a standard version, whence the translators of the Scriptures into the petty dialects of the country can draw their abstract and doctrinal terms, and by means of which uniformity in the numerous vernacular versions is secured.

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## P A L I.

FOR SPECIMEN OF THE PALI VERSION, SEE PLATE 3, PAGE 91.

#### I.—GEOGRAPHICAL EXTENT.

PALI, though no longer a vernacular language in any country, has for ages been established as the religious and learned language of the Buddhists in the island of Ceylon, in the Burman Empire, in Siam, Laos, Pegu, Ava, and throughout almost the whole of the Eastern Peninsula of India. It cannot, however, be said that the influence of the Pali language is co-extensive with the predominance of Buddhism, for the sacred books of the Buddhists of Japan, Tibet, and the Chinese Empire are written in a language which is called *Fan* by the Chinese, *rgyagarshat* by the Tibetans, *enedkek* and *endkek* by the Mongols. By the examination of some of these writings which have fallen into the hands of Europeans, it has been ascertained that the language passing under these several denominations is no other than pure Sanscrit: and the fact of the sacred books of the same religion being written partly in Sanscrit and partly in Pali, is to be accounted for by supposing that, at the very remote period of history when the language and religion of Buddhism were conveyed into the countries north



of India, Pali which is a derivative and comparatively a modern dialect, had not been formed. The first Buddhists were seceders from Brahminism, of which ancient creed Sanscrit seems ever to have been the depositary; and having thus been habituated to the use of a language admirably adapted for the embodiment of the highest metaphysical abstractions, they naturally employed it as the fittest exponent of the philosophical system which they originated.

## II.—CHARACTERISTICS OF THE LANGUAGE.

Pali or Bali is a language immediately derived from Sanscrit, and its whole history is intimately connected with that of Buddhism. It was probably the native language of Magadha, the birth-place of Buddha. On the rise of Buddhism in India, the rigid enactments of the Brahminical law concerning the distinction of castes or classes of society ceased to be respected among the votaries of the new religion. Men of the lowest and most despised caste were admitted by them into the priesthood; and it is conjectured that the arcana of religion, hitherto confined to the sacerdotal class, being thus thrown open to the people, the abstruse technicalities of the language became popularised, so to speak, in the mouth of the multitude. Among other changes thus adduced, difficult grammatical inflections disappeared, or were greatly simplified, and such combinations of letters in words as were not easy of articulation, were softened down in pronunciation. These peculiarities form, to this day, the distinctive characteristics of the Pali language. In its declensions it has preserved all the cases of the Sanscrit; but the original inflections, both of nouns and verbs, have undergone more or less alteration according to the special rules of Pali enunciation. The middle voice of verbs is not found in Pali, and the passive form is comparatively of rare occurrence. Among the three numbers of Sanscrit verbs and nouns (singular, dual, and plural), the dual has disappeared in Pali, in the same way that it has disappeared in the modern Germanic languages and in modern Greek, although it existed in Gothic and in ancient Greek. And in the laws regulating the assimilation of consonants in Pali may be clearly traced the operation of the same principles which have been instrumental in the transmutation of Latin into Italian, and of ancient into modern Greek. The euphonic law, for instance, which requires the change of the Latin word *lectus* into *letto*, of *scriptus* into *scritto*, has equal weight in the formation of Pali words from Sanscrit, as of Italian from Latin. The Pali is less exact, but on the other hand it is easier to articulate, and softer than Sanscrit.

It is probable that Pali, like other derivative languages, would ultimately have deviated widely from the type of the mother tongue, had not its further elaboration been repressed, by its becoming suddenly fixed as a dead language. The Buddhists appear from the first to have been always persecuted by the Brahmins; but about the beginning of the fifth century the persecution burst forth with renewed violence, and the Buddhists were forcibly ejected from the continent of India. They sought refuge in Ceylon, where Buddhism had been promulgated as early as the fourth century before the Christian era. From Ceylon many of the Buddhists passed over into the eastern peninsula, and adopting as their vernacular the languages of the various nations among whom they settled, Pali, the native dialect in which the books of their religion were written, was set apart as a sacred and classic tongue. In this state it has subsisted from generation to generation, unmodified in any degree by the various languages and dialects of the people by whom it is venerated. In comparing Pali with the other languages of the Sanscrit family, it will be found that it approaches nearer than any other dialect to the purity of the parent stock. Leyden imagined that Pali is identical with the modern Magadha, chiefly because the latter dialect is vernacular in a part of Bahar, supposed to have been the birthplace of Buddhism. It has since been proved by an analytical comparison of Pali and Magadha that, though similar in origin, they are essentially different in structure. A close resemblance has been, however, traced between the Pali and the Pracrit dialect spoken by the Jains, a peculiar religious sect of Hindustan; and the evident connection between the two dialects has led to the supposition, that the Jains are the descendants of a few Buddhists who contrived to secrete themselves in their own country during the persecutions which caused the banishment of their brethren.

## III.—ALPHABETICAL SYSTEM.

There are several different Pali alphabets; but it is believed that they are all derived from an ancient Buddhistic alphabet formed on the model of the Devanagari. The classification of the letters is the same as that of the Sanscrit, yet they vary greatly in form, and the shape of the characters is considerably modified in each country where Pali is adopted as the language of books. Thus the Pali character used by the Burmans is square, that employed by the Siamese is a more rounded or circular form, in other places the Pali affects a more angular character, and the Pali character used in Ceylon is identical with the Burmese alphabet.

## IV.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

A version of the Scriptures into Pali was commenced in 1813, under the auspices of the Colombo Bible Society, by Mr. Tolfrey, assisted by two learned Buddhist priests, and by Don Abraham de Thomas, mohandiram of the governor's gate. The plan upon which this translation was conducted was the following:—Mr. Tolfrey, in the first place, read a certain number of verses from Dr. Carey's Sanscrit New Testament to Don Abraham de Thomas, and the latter rendered the passage into Pali as closely as the idiom of the language would admit. This translation was then compared verse by verse with the Sanscrit, and such alterations were introduced as were deemed requisite. Where any difficulty occurred in rendering the Sanscrit expressions into Pali, the Bengalee version was consulted. The time devoted to this translation was three hours of the day, regularly six times in the course of the month. The progress of the work was interrupted in 1817 by the death of Mr. Tolfrey, who was suddenly cut off in the prime of life. The version, which he had carried as far as the end of the Epistle to Philemon, seems to have been laid aside till 1825, when the Rev. Benjamin Clough submitted it to the examination of the most learned Pali scholars in Ceylon; and the opinion which they passed upon it was, that it had been executed "with a high degree of beauty and perfection." Efforts were, therefore, made for its publication; and in 1826, a fount of Burman types cast for the purpose was sent to Ceylon at the expense of the British and Foreign Bible Society. In the course of the following year, the Gospel of Matthew was struck off, and copies were sent to the Burman empire for examination by competent judges. It was not, however, till 1835 that the whole Testament was printed in Pali. One of the Buddhist priests who assisted Mr. Tolfrey in the translation of this Testament, became a sincere convert to Christianity, and subsequently devoted his whole attention to the completion and revision of this important work.

## HINDUSTANI.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

ابتدا میں کلمہ تھا اور کلمہ خدا کے ساتھ تھا اور کلمہ خدا تھا \* یہی ابتدا میں خدا کے ساتھ تھا \* سب چیزیں اُس سے موجود ہوئیں اور موجودات میں بغیر اُس کے کوئی چیز موجود نہیں ہوئی \* زندگی اُس میں تھی اور وہ زندگی انسان کا نور تھی \* اور نور تاریکی میں چمکتا ہی اور تاریکی نے اُسے دریافت نہ کیا \* ایک مرد ظاہر ہوا جو خدا کی طرف سے بھیجا گیا تھا اُسکا نام یوحنا تھا \* پہلے گواہی کے لئے آیا کہ نور کی گواہی دے تا کہ سب اُس کے سبب ایمان لائیں \* وہ آپ نور نہ تھا پر نور کی گواہی دینے آیا تھا \* وہ نور حقانی نور تھا کہ ہر آدمی کو جو دنیا میں آتا ہی روشن کرتا ہی \* وہ جہان میں تھا اور جہان اُس سے موجود ہوا اور جہان نے اُسے نہ جانا \* وہ اپنوں کے پاس آیا اور اپنوں نے اُسے قبول نہ کیا \* لیکن جتنوں نے کہ اُسے قبول کیا اُس نے اُنہیں قدرت بخشی کہ خدا کے فرزند ہوں وہ بھی ہیں جو اُس کے نام پر ایمان لاتے ہیں \* اور وہ نہ تو لہو سے اور نہ جسم کی خواہش سے اور نہ آدمی کے قصد سے مگر خدا سے پیدا ہوئے ہیں \* اور کلمہ جسم ہوا اور اُس نے کمال مہر اور راستی سے ہم میں سکونت کی اور ہم نے اُس کی حشمت کو ایسا دیکھا جیسا باپ کے ایکلوئے کی حشمت \*

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

To those who visit India in an official capacity, or for mercantile purposes, Hindustani is more *practically* useful than all the other languages of the country, for it is understood and spoken by persons of different nations in the larger towns and villages, from Madras to Bombay, and from the Ganges to Cape Comorin. It is, in fact, the prevailing medium of colloquial intercourse among a hundred millions of British subjects. Yet this language, although so extensively diffused throughout India, can claim predominance in no particular locality. It is the vernacular of a class of persons who, on account of their professing the Mohammedan religion, are called Mussulmans: they are natives of India, but chiefly derive their descent from the Mohammedan conquerors of the country. In number, they were said some years ago to amount to 6,000,000 individuals, but more recent accounts represent them as constituting one ninth part of the entire population of India. They reside chiefly in the upper provinces of Hindustan; but so far from confining themselves to any particular province, they are to be met with in almost every part of the country, and particularly in the cities of Delhi, Lucknow, Allahabad, Patna, and Moorshedabad.

## II.—CHARACTERISTICS OF THE LANGUAGE.

Hindustani, the language of "Hindu-stan" or "country of Hind," is a mixed language, and owes its formation to the intercourse of the Mohammedan invaders with the conquered natives of India. At the time of the first Mohammedan invasions, which date from the tenth century, Hinduwce, or Hindi, was the prevailing dialect in Northern India. On their permanent settlement in India, the Moham-



medans adopted this dialect as the medium of communication with the natives, but they greatly altered it by the introduction of words and idioms from the Persian and Arabic, their own vernacular and liturgic languages. The new dialect thence arising was called Urdu (*camp*), or Urdu Zaban (*camp language*), because the language of the Mohammedan camp and court: it was also called Hindustani, from the geographical region through which it ultimately became diffused. Though so intimately connected with Hinduwee, which is essentially a Sanscrit language, Hindustani deviates greatly in grammatical structure from the original Sanscrit type. Its nouns have but two genders and two numbers, and although they admit of declension, yet the six cases are chiefly distinguished by the aid of post-positive particles. Nouns denoting neuter and inanimate objects are classed under the masculine or feminine genders, according to their terminations; but the rules regulating this classification are extremely arbitrary, and admit of many exceptions. The just application of these rules forms one of the principal difficulties of the language; but in other respects, Hindustani is comparatively easy of attainment, on account of the extreme simplicity of its structure. The verb, which in most languages occasions more or less perplexity to the learner, is in Hindustani distinguished by extreme regularity. There is only one conjugation, and not more than five or six words slightly irregular. Most of the tenses are formed by means of participles and auxiliaries, the rest by inseparable affixes. Neuter verbs have no passive form, but transitive verbs are said to possess a passive, although it is seldom used: natives, especially those in the presidency of Bombay, purposely refrain from resorting to this form, and prefer the use of a periphrasis. Hindustani is spoken in different provinces with various local peculiarities of idiom. The dialect of Hindustani current in the Madras presidency is called *Dakhani*. Another variety of Hindustani is a species of jargon called *Moors*, spoken by the servants of Europeans in Calcutta and Bombay, and characterised by the absence of all grammatical inflection, and the frequent introduction of English and Portuguese words.

### III.—ALPHABETICAL SYSTEM.

The alphabetical characters properly belonging to the Hindustani language are the Arabic, or rather the Persic modification of the Arabic letters called *Ta'lik*; that is to say, *hanging* or *sloping*. This latter mode of writing differs from the *Nashki*, or regular Arabic, about as much as our ordinary style of manuscript writing differs from that in print. To the Persian characters (which exceed the

#### SPECIMEN IN THE DEVANAGARI CHARACTER. ST. JOHN, CHAP. I. v. 1 to 14.

- १२ इतिदा में कलिमः था और कलिमः खुदा के साथ था और कलिमः खुदा था \* यही इतिदा में खुदा के  
 ३४ साथ था \* सब चीज़ें उस से मौजूद हुईं और मौजूदात में बिगैर उसके कोई चीज़ मौजूद नहीं हुई \* इन्दगी  
 ५ उस में थी और वह इन्दगी खल्क का नूर थी \* और नूर तारीकी में चमकता है और तारीकी ने उसे दरयाफ़्त न  
 ६७ किया \* एक शख्स ज़ाहिर हुआ जो खुदा की तरफ़ से भेजा गया था उस का नाम यहूदा था \* यह ग़वाही  
 ८ के लिये आया कि नूर पर ग़वाही दे ता कि सब उसके सबब से ईमान लावें \* वह नूर नथा पर नूर पर  
 ९१० ग़वाही देने आया था \* नूर इह हज़्ज़ानी नूर था कि हर आदमी को जो दुनिया से आता है रोशन करता है \* वह  
 ९१ ज़हान में था और ज़हान उसी से मौजूद हुआ और ज़हान ने उसे नज़ाना \* वह अपने पास आया और अपने  
 ९२ ने उसे क़वूल न किया \* लेकिन जितनों ने उसे क़वूल किया उसने उन्हें हकीकत बख़शी कि खुदा के फ़रज़न्द  
 ९३ हूँ वे वही हैं जो उस पर ईमान लाते हैं \* और न तो लोहू से और न जिसम की ख़ादिश से और न आदमी  
 ९४ के क़स्द से मगर खुदा से पैदा हुये हैं \* और सुखन जिसम हुआ और उस ने कमाल मिहर और रास्ती से हम में  
 सुकूनत की और हमने उसकी इशमत को ज़ेसा वाप के ऐकलैते की इशमत चाहिये थी वैसा देखा \*

Arabic by four) the Mussulmans in writing their language add three other letters, to represent the harsh cerebral sounds *t*, *d*, and *r* of the Hinduwee.

The Scriptures and several works in Hindustani have been printed in the Devanagari, or regular Sanscrit characters, for the use of the natives of the upper provinces, especially of Delhi. It was, however, afterward ascertained that the natives who employ these characters are, in general, more habituated to the use of the Hinduwee than of the Hindustani dialect. Roman letters have, likewise, been used of late years in printing Hindustani, of which a specimen is subjoined.

THE HINDUSTANI VERSION IN ROMAN LETTERS. ST. JOHN, CHAP. I. v. 1 to 14.

<sup>1</sup> SHURU men kalám thá, aur wuh kalám Khudá ke pás thá, aur wuh kalám K̐hudá thá. <sup>2</sup> Wuhí shurú men K̐hudá ke pás thá. <sup>3</sup> Sab kuchh us se paidá húa, aur baghair us ke ek chíz paidá na huí, jo paidá huí. <sup>4</sup> Us men zindagí thí, aur wuh zindagí ádmíon kí roshní thí. <sup>5</sup> Aur wuh roshní táríkí men chamaktí hai, par táríkí ne use daryáft na kiyá.

<sup>6</sup> Yuhanná nám ek ádmí K̐hudá kí taraf se bhejá gayá. <sup>7</sup> Wuh gawáhí ke wáste áyá, kí roshní par gawáhí de, tákí us ke wasíle se sab ímán láwen. <sup>8</sup> Wuh áp wuh roshní na thá, balki us roshní par gawáhí dene ko áyá. <sup>9</sup> Wuh sachí roshní, jo har ádmí ko roshan kartí hai, dunyá men ánewálí thí. <sup>10</sup> Wuh dunyá men thí, aur dunyá us se paidá huí, par dunyá ne use nahín pahcháná. <sup>11</sup> Wuh apnoñ ke pás áyá, par apnoñ ne use qabúl na kiyá; <sup>12</sup> lekin jitne use qabúl karke us ke nám par ímán láe, us ne unhen K̐hudá ke farzand hone ká martaba diyá; <sup>13</sup> we lahú se nahín na insán kí k̐hwáhish, na mard kí k̐hwáhish se, balki K̐hudá se paidá húa haiñ.

<sup>14</sup> Aur wuh kalám mujassam húa, aur fazl aur sachái se bharpúr hoke hamáre darmiyán sakúnat kar rahá; aur ham ne us ká jalál aisá, jaisá báp ke iklaute ká jalál dekhá.

IV.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The first translation of any portion of Scripture into Hindustani seems to have been made by Schultze, a Danish missionary. Although fully occupied in the cultivation of Tamil and Telinga, dialects of Southern India, the scene of his labours, this indefatigable man undertook the translation of the New Testament into Hindustani in 1739, and completed it in 1741. He likewise entered upon the translation of the Old Testament, but only lived to finish the first four chapters of Genesis, the book of Psalms, the prophecies of Daniel, and some parts of the Apocryphal writings. These various translations were published at the Oriental Institution of the University at Halle, in separate portions: the chapters of Genesis, the book of Daniel, and portions of the Apocrypha, in 1745; the Psalter in 1747, and the New Testament in 1748 to 1758. Copies were at various times transmitted to India, but the hopes and expectations of the zealous translator were never realised, for the translation proved to be by no means a happy one; and the Psalms, in particular, were found so defective in idiom and orthography as to be nearly unintelligible. No other version of the Scriptures, however, was prepared for the benefit of the Mussulmans of India till the year 1804, when the Gospels, which had been translated by natives, and revised and collated with the Greek by William Hunter, Esq., were published at the College of Fort William in Calcutta.

But the most important translation that has been ever made into this language is the version of the New Testament by the Rev. Henry Martyn, for which, as his biographer remarks, "myriads in the ages to come will gratefully remember and revere his name." Mr. Martyn entered upon the work of translation shortly after his arrival in India, and commenced with the Acts. In 1807 he was joined by Mirza Fitrut, a learned Hindustani scholar, whose services were found invaluable on account of his



surprising acquaintance with the English language. Sabat was also consulted respecting the use of Persian and Arabic words, but his evil temper greatly detracted from his usefulness. By means of the most indefatigable exertions, the translation of the entire Testament was completed in 1808. Mr. Martyn remarked, that it often cost him and his coadjutors whole days to make one chapter intelligible in Hindustani. Of the feelings and personal experience of the translator during the progress of this work, we have happily the means of judging. In a letter addressed to the Associated Clergy, and dated January 1808, Mr. Martyn expresses himself in the following terms:—"If the work should fail, which however I am far from expecting, my labour will have been richly repaid by the profit and pleasure derived from considering the word of God in the original with more attention than I had ever done. Often have I been filled with admiration, after some hours' detention about one or two verses, at the beauty and wisdom of God's words and works; and often rejoiced at meeting a difficult passage, in order to have the pleasure of seeing some new truth emerge. It has been frequently a matter of delight to me that we shall never be separated from the contemplation of these divine oracles, or the wondrous things about which they are written. Knowledge shall vanish away, but it shall be only because the perfection of it shall come." The philological difficulties, which Mr. Martyn had to encounter in the prosecution of his work, were by no means few or inconsiderable. No prose compositions of acknowledged purity at that period existed in Hindustani, so that he had no model upon which to form his style, and no recognised standard of appeal. The higher Mohammedans and men of learning were then, as they still are, disdainful of all works in which the Persian had not lent its aid to adorn the style; while to the illiterate classes a large proportion of Hindustani has always been more acceptable. To meet the conflicting views of these two parties has ever been found a task of no ordinary difficulty; and hence, notwithstanding the labour expended on his version of the New Testament, Mr. Martyn addressed himself, immediately on its completion, to a diligent and careful revision. The publication of the work was farther delayed by the fire which occurred at Serampore at the time that it was passing through the press. The printing had advanced to the eighteenth chapter of the Gospel of St. Matthew, of which the first thirteen chapters were preserved; and as there was then a general demand for the Hindustani Scriptures, the Calcutta Committee ordered the completion of St. Matthew at one of the presses in Calcutta. The fount of Persian types which had been used in printing was completely destroyed; but new and handsomer types were prepared in the course of a few months, and the work was a second time put to press at Serampore. At length, in the year 1814, this invaluable version appeared, in an edition of 2000 copies of the Testament on English paper; beside 3000 copies of the Gospels and Acts on Patna paper, which were printed off for immediate use. The whole was printed at the expense of the British and Foreign Bible Society, by their Corresponding Committee in Calcutta.

The high reputation which this version speedily obtained, and the success with which it was used in native schools at Agra and other places, led to a demand for an edition in the Devanagari character, for the benefit of the Hindoos in the upper provinces, who universally read and write in this character. The Calcutta Committee yielded to the wishes of these people by furnishing them, in 1817, with an edition of 2000 copies of Martyn's Testament, printed in the Devanagari character. No subsequent editions of the Hindustani Scriptures were, however, issued in this dress, for it was found by experience that the Scriptures in the Hinduwee dialect are far more acceptable than in the Hindustani to the numerous class of natives who employ the Devanagari characters. For their use, as we shall hereafter have occasion to mention, Martyn's New Testament was eventually divested of its Persian and Arabic terms, and transferred into the Hinduwee idiom by Mr. Bowley. An edition of the Gospel of St. Matthew in Hindustani and English was published by the Calcutta Committee in 1820, and was found to be very acceptable to natives who were desirous of acquiring the knowledge of the English language.

While these editions were being issued by the Calcutta Auxiliary, the publication of an edition in London had been contemplated by the Parent Society since the year 1815: the design was not



carried into execution till 1819, when an impression of 5000 copies was struck off with some Persian types, lent for the purpose by the Church Missionary Society. This edition was published under the able superintendence of the Rev. Professor Lee. Four thousand of the copies were forwarded to Calcutta, where they arrived most opportunely, and just at the period when the Calcutta Committee were projecting the publication of another edition, on account of the almost entire exhaustion of the copies of previous editions. The urgent necessity for fresh supplies of the New Testament having been thus met, the Calcutta Committee turned their attention to the publication of a Hindustani version of the Old Testament, which had been for some time contemplated. The preparation of this version had been almost completed prior to the decease of Mr. Martyn, by Mirza Fitrut, who had, on his first engagement as an assistant to Mr. Martyn, promised to learn the Hebrew language in order to qualify himself for translating the Old Testament from the original text. A copy of the book of Genesis belonging to this version had passed into the hands of the Church Missionary Society; they lent it in 1817 for publication to the British and Foreign Bible Society, and it was printed in London under the care of Dr. Lee. The Calcutta Society had, since the year 1816, been in possession of a rough draft of the entire version, and in 1819 their committee resolved to have it revised and completed; the Rev. Messrs. Thomason and Corrie, with the aid of suitable native assistants, charged themselves with the execution. The first portion of the work published was an edition of 2000 copies of the Pentateuch, which appeared in 1823, and was in great request among the Mohammedans. The peculiar difficulties which impeded the progress of the learned men engaged in the preparation and revision of this version are thus described by the committee:—"It will be readily perceived by those who understand the language, that it is far from being easy to invest the Scriptures with an Urdu dress. Such an attempt is, perhaps, more difficult in this than in any other language, because of its being so generally and familiarly spoken. The habit of using certain words and phrases in the intercourse of common life, with the lowest domestics, on the most trivial occasions, attaches to them a sort of grovelling character, which in many instances does not really belong to them. It is not easy in such circumstances to separate the base from the pure metal, to distinguish what is precious in the currency from what is vile. It should also be considered, that where there is a great paucity of standard works on subjects peculiarly sacred, or rather no such work at all, many terms must be borrowed from sister dialects, many new words introduced, and phrases invented in describing things unknown, which must of necessity give an air of uncouthness to the style, with whatever care the labour be conducted." On the completion of the Pentateuch, the editors found it desirable to delay the publication of the succeeding books, in order that the MS. might first be subjected to a more thorough revision and collation with the original Hebrew. In the meantime, however, that the press might not remain unemployed, they passed on to the printing of another edition of the New Testament. The proofs of the Gospels were revised by the Rev. Principal Mill; but in 1824, when the work had advanced as far as the Acts of the Apostles, its superintendence appears to have devolved on other gentlemen, probably from the pressing nature of his college duties and avocations. The revision was carried on to the 2nd Corinthians by the lamented Mr. Thomason, and afterwards by Mr. Da Costa to the close, under the superintendence of the venerable Archdeacon Corrie. The edition, consisting of 2000 copies, left the press in 1830. The following year another edition of the New Testament, consisting of 2000 copies, was commenced at Serampore, under the superintendence of Archdeacon Corrie: it was completed in 1834.

During the publication of these two editions of the New Testament, the revision of the Old Testament version was gradually proceeding. It continued to advance in regular order from the Pentateuch to the end of the 2nd book of Kings, when it was brought to a stand, on account of the ill health of Mr. Thomason, and his consequent removal to Europe. His anxiety to complete a version which he considered of the first importance, and which he was most peculiarly qualified to execute, induced him to return to India, but his valuable life was shortly afterwards terminated. After the decease of Mr. Thomason, this version was carried forward by the missionaries at Benares; and the

Committee of the British and Foreign Bible Society made a grant of £1000 to the London Missionary Society, for time and services rendered by their missionaries in prosecuting the work. In 1844 the committee announced that the Old Testament was at length completed; and that editions, both in Arabic and Roman characters, were in course of distribution. It was brought to its conclusion and revised by Messrs. Shurman and Kennedy of Benares, assisted by the Rev. J. Wilson of Allahabad, and J. A. F. Hawkins, Esq.

In 1839 the Calcutta Committee published 2000 copies of the New Testament in Roman characters, and 1000 copies of Anglo-Hindustani, in the same characters; the English and Hindustani texts arranged in opposite columns on the same page. Several missionaries had expressed a desire for such a version, as one adapted to the wants of native Christians, drummers, etc. acquainted with the English letters.

In addition to their labours in the revision of the Old Testament, the missionaries at Benares were, in 1838, preparing for the Calcutta Committee a new or revised version of the Gospels and Acts, to be printed in Persian characters. In 1842 the Calcutta Committee announced the completion of a thorough revision of the entire New Testament, for which they acknowledged their obligation to the joint labours of the missionaries of the London and Church Missionary Societies, who had for five years devoted all their spare time to this important work. During the same year, the Committee of the British and Foreign Bible Society, on the application of the Directors of the London Missionary Society, paid the expenses of printing, in London, 5000 copies of the Hindustani New Testament, prepared by Mr. Buyers and other missionaries at Benares. This edition was printed in Roman characters. When the edition of the Old Testament in Roman characters was passing through the press, this version was selected by the Calcutta Committee to accompany it, as it was deemed desirable to have the Old and New Testaments in a uniform translation. An edition of 1500 copies of the New Testament was therefore determined upon; but the work was previously revised by the Rev. Mr. Shurman in communication with Mr. Hawkins; and in the course of the revision, Mr. Shurman saw reason to revert, in a great measure, to the translation of Henry Martyn, especially in the latter half of the version. The edition had left the press in 1844. Mr. Shurman was subsequently engaged, at Benares, in the revision of the Old Testament translation, when (in 1852) death interrupted his valuable labours.

It appears, therefore, that besides the version by the Rev. Henry Martyn, there are now three different versions of the Hindustani New Testament in existence; namely, the version of a committee at Benares, the version of Mr. Buyers above noticed, and a version prepared by the Baptist missionaries of Calcutta in 1841. Some little progress has recently been made in printing the latter in Roman characters; and it appears to have advanced as far as the Gospel of St. Luke. Among these new translations, the idiomatic and faithful version of Henry Martyn still maintains its ground, although from the lofty elegance of its style it is better understood by educated than by illiterate Mohammedans.

The Hindustani version of the Scriptures has undergone subsequent revision at the hands of a committee appointed for the purpose, and later editions, both of the Old and New Testament, have appeared. Some of these have been printed in the Arabic, and others in the Roman character. An edition of the New Testament in Urdu (Arabic character), after several years of anxious labour on the part of the reviser, Mr. Hoernle, was approaching towards completion, when the mutiny of 1857 interrupted the operations of the Bible Society, and involved in destruction the whole of their premises, with the stock of books, paper, presses, etc., at Secundra, near Agra, where the work was in progress. It was determined, in the place of that which had been thus destroyed, to print immediately a large edition in London, and this has happily been accomplished. From the British and Foreign Bible Society's Report for the present year (1860), we learn that 20,000 New Testaments, and 30,000 single Gospels and Acts, in Urdu, Arabic character, have just left the press. The greater portion have already been forwarded to Allahabad. Ten thousand copies of the Urdu New Testament, in Roman characters, and the same number with English in parallel columns, have also been carried through the press.



## IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

One of the earliest evidences that occurred in testimony that the blessing of God rested upon this version, is afforded in the case of Abdool Messee. This devoted native missionary was originally a bigoted Mohammedan. When Mr. Martyn's version of the New Testament was completed, some copies were given to Abdool to bind. He was led to look into the books, and found there, to his astonishment, a description of his own heart, and of his state as a sinner. Conviction was followed by conversion, he devoted himself to the service of God, and was made eminently useful as a preacher of the Gospel among his countrymen. The general effect produced on the Mussulmans of India by the distribution of their vernacular Scriptures is more favourable than could have been expected from the known bigotry of the sect. In 1844 the Rev. W. Robinson of Dacca thus describes their condition:—"It is a pleasing feature," says he, "in the present state of things, that the followers of Mohammed, so long remarkable for their determined opposition to the Gospel, do now, in great numbers, read the Word of God. Their prejudices are much diminished; they hear us almost in silence; and some are, we hope, searching the Scriptures in order to discover the truth. There is a very marked change in the Hindoos and the Mohammedans; the result, we believe, of a very liberal dispersion of the sacred Scriptures. We cannot speak of conversion; but we do hope that the public mind is preparing for a great revolution in favour of the Gospel."

## HINDUWEE.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

- १ २ आद्य में वाक्य था, वाक्य ईश्वर के संग था, यही वाक्य स्वयं ईश्वर। वह आद्य में ईश्वर के संग था। उसीसे संपूर्ण  
 ३ ४ सृष्टि उत्पन्न हुई, सकल सृष्टि जो उत्पन्न हुई उसके बिना एक वस्तु भी उत्पन्न नहीं हुई। उसमें जीवन है और  
 ५ वही जीवन मनुष्यों की ज्योति है। वही ज्योति अधिकार में प्रकाश हुई परंतु अधिकार ने उस को ग्रहण न किया।  
 ६ ७ ईश्वर की ओरसे योहान् नामक एक जन भेजा गया। और सब लोगों का विश्वास कराने के लिये वह ज्योति के  
 ८ विषय का प्रमाण देने को साक्षी रूप हो आया। वह आपही यही ज्योति है सो नहीं; परंतु इसी ज्योति की  
 ९ १० साक्षी देने आया। जो जन जगत में आ सब मनुष्यों को दीप्ति प्रकाश करता है, वह सत्य ज्योति है। उस ने  
 ११ संसार को आपही उत्पन्न किया और उसी में आपही था; परंतु संसार के मनुष्यों ने उसको नहीं चाँहा। अपने  
 १२ अधिकार में आया, किंतु प्रजाने उस को ग्रहण नहीं किया। तब भी जितनों ने उसे ग्रहण किया, अर्थात् उस के  
 १३ नाम पर विश्वास किया उन को ईश्वर के पुत्र होने का अधिकार दिया। और उन्हीं का जन्म रक्तसे वा शारीरिक  
 अभिलाषसे वा मनुष्य की इच्छासे नहीं हुआ, परंतु ईश्वर ही से हुआ।  
 १४ यहीं वाक्य मनुष्यका अवतार हो अनुग्रह और सत्यतासे पूर्ण हो हमारे संग रहा, और जैसे पिताके एकलौते पुत्रका  
 ऐश्वर्य चाहिये वैसा ही हम ने उसका ऐश्वर्य देखा।

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

HINDUWEE, with its various dialects, is spoken in all the upper provinces of India. The population of these provinces is little short of 25,000,000. In these provinces the Mohammedans, as before stated, speak Hindustani; but the Hindoos, properly so called, who profess Brahminism, speak Hinduwee, or



one of its numerous dialects. The knowledge of Hinduwee seems to extend beyond the provinces to which it is vernacular, and the Rev. Mr. Buyers of Benares mentions, as the result of his own experience and observation, that the Hinduwee, such as is used at Benares, is understood by the Rajpoots of Central India, and even by the Sikhs, the Nepalese, the Guzerattees, and the Mahrattas, who have distinct dialects of their own.

## II.—CHARACTERISTICS OF THE LANGUAGE.

Hinduwee was the language of the ancient and extensive empire of the Canyacubjas in Upper India, of which Canyacubja, or Canoj, was the capital. Its affinity to the Sanscrit is very remarkable, and about nine-tenths of its words may be traced to that language; but that Sanscrit is the root, says Col. Colebrooke, "from which the Hinduwee has sprung, not Hinduwee the dialect upon which Sanscrit has refined, may be proved from etymology, the analogy of which has been lost in Hinduwee but preserved in the Sanscrit." Many Hinduwee words are pure and unaltered Sanscrit, and others differ only from Sanscrit vocables by the regular permutation of certain letters. There is a small proportion of words in this language, however, of which the origin is not Sanscrit, and all attempts to trace these words to some other language have hitherto proved unsatisfactory. In idiom and construction Hinduwee resembles Hindustani, of which, as before mentioned, it in fact forms the groundwork; the chief difference between the two dialects consisting in the predominance of Persian and Arabic words and phrases in Hindustani, and the almost total exclusion of foreign admixture in Hinduwee. There is a difference, likewise, between the written characters belonging to these dialects; the Persian or Arabic characters appertain properly to the Hindustani, while the Devanagari are the proper characters of the Hinduwee. The Kyt'hee or writers' character, which is an imperfect imitation, and in some respects an alteration, of the Devanagari, is also used in writing and printing Hinduwee, particularly by the trading community; and it is said, that of the lower class of natives there are ten who read and write in the Kyt'hee for one who transacts business in the Devanagari.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

At the period when a translation of the Scriptures into this language was first attempted, some little confusion existed in respect to the right application of the terms Hinduwee and Hindustani. The Serampore missionaries, in their First Memoir, speak of a Hindustani which draws principally on the Persian and Arabic for its supplies; and of another which has recourse in the same manner to the Sanscrit: of the one, as quite unintelligible to Sanscrit pundits born and brought up in Hindustan; and of the other, as equally unintelligible to their Mussulman moonshees. By the latter of these dialects they evidently meant the Hinduwee: and to their translation of the Scriptures into this dialect they afterwards correctly applied the name Hindee. This version was commenced in 1802; and in 1807 the whole of the New, and portions of the Old, Testaments were completed and ready for revision. It is one of the versions which the Rev. Dr. Carey translated with his own hand, and of which the New Testament was rendered immediately from the Greek. The Gospels were printed in 1809, and in 1811 an edition of 1000 copies of the entire New Testament was published at Serampore. This edition was received with so much avidity by the people, that in 1812, almost every copy had been distributed, and it was found requisite to issue another edition, consisting of 4000 copies, which was completed at press in 1813. These copies were speedily exhausted, and on a third edition being urgently demanded, the Serampore missionaries determined to publish a version executed by the Rev. John Chamberlain, in preference to their own; assigning as a reason for this measure that a comparison of independent versions, made by persons long and intimately acquainted with the language, is the means most likely to tend to the ultimate formation of an idiomatic and standard version. The publication of Mr. Chamberlain's version was commenced with an edition of 4000 copies of the Gospels in 1819. This edition was printed in the Devanagari character; and in the following year another edition of the Gospels, consisting of 3000 copies, appeared in the Kyt'hee character. The further publication of this

version was interrupted by the lamented decease of Mr. Chamberlain. The Rev. J. T. Thompson, a Baptist missionary long resident at Delhi, then undertook the revision of the entire version of the New Testament and of the Psalms, and an edition of 3000 copies of the Gospels was printed in 1824 under his superintendence. Of the Old Testament, the only version printed at Serampore appears to have been that of Dr. Carey. It was published in successive portions; the Pentateuch appeared in 1813, and 1000 copies of the entire Old Testament were completed in 1818. More recently, another edition of the Hindee gospels in the Kyt'hee character has been carried through the press, by the joint labours of Mr. Leslie and Mr. Parsons of Monghir. A revision of the Gospels in the Devanagari character, by Mr. Parsons, has also been for some time past in progress, and editions of St. Matthew and St. Mark have issued from the press: the Gospel of St. Luke was reported, in 1858, as being completed in MS., and ready for the press.

Another version of the Hinduwee New Testament was published by the Calcutta Bible Society; the Gospel of St. Matthew in 1819, and the other books at successive intervals, until the completion of the entire Testament in 1826. This version is not a new or independent translation, but is throughout substantially the same as Martyn's Hindustani version, from which it differs chiefly in the substitution of Sanscrit for Persian and Arabic terms. Martyn's Testament was thus adapted to the use of persons speaking the Hinduwee dialect by the Rev. W. Bowley, agent of the Church Missionary Society at Chunar. Being unacquainted with the original languages of Scripture, he consulted the English authorised version in all passages where the Hinduwee idiom required him to alter Martyn's admirable renderings, referring at the same time to the best commentators on Scripture. Mr. Corrie revised the first edition of the work. New editions of the Gospels of St. Matthew and St. Mark were published in 1827; and in 1833 a third edition of these Gospels, to the extent of 4000 copies, was issued. Mr. Bowley also undertook the transference of the Hindustani version of the Old Testament into the Hinduwee dialect, and in 1827 the books of Psalms, Proverbs, and Isaiah had been published, and the whole work was announced as ready for the press as far as the 2nd Book of Kings, at which point the labours of Mr. Thomason in the parent version had been arrested. In 1828 or 29, 4000 copies of Genesis were printed, followed in 1831 by similar editions of Exodus and Leviticus, and a second edition of 2000 copies of Isaiah. In 1835 a revision of the New Testament was undertaken by Dr. Mill of Bishop's College; and in 1838 an edition of 1000 New Testaments, besides about 4000 extra copies of the Gospels and Acts, was published at the expense of the British and Foreign Bible Society, in Devanagari characters. Another edition of the Gospels and Acts, of similar extent, and printed in the Kyt'hec character, was published during the same year by the same society. In 1847 an edition consisting of 2500 copies of the New Testament, and of 1000 extra copies of the Gospels and Acts, was published in the Kyt'hee character at the American Mission press at Allahabad; and about the same period 2500 copies of the Psalms, printed in the Devanagari character, were issued from the Bible Society's press at Agra.

According to late accounts received from India, two separate revisions of the Hinduwee versions were then in progress: the one conducted by a sub-committee appointed for the purpose by the Auxiliary Bible Society at Agra; and the other by Mr. Leslie, a Baptist missionary at Calcutta. Subsequent editions of the Hindee New Testament—both in the Hindee-Kyt'hee, and Devanagari (or Deva-Nagri) characters—have since issued; the former from the press of the Bible Society's Auxiliary at Calcutta, and the latter from the Agra press. The destruction of the Depository at Agra, during the mutiny of 1857, involved the loss of the entire stock of Hindee and other Scriptures then on hand, as well as the demolition of the press actively at work there. It was felt necessary to make immediate provision for replacing the loss by a fresh edition of the New Testament in Hindee, which the Committee of the Parent Society accordingly undertook to print in London. Editions of 20,000 Hindee New Testaments, with 30,000 single Gospels and Acts, have been completed during the present year (1860), having been printed under the editorial care of the Rev. Mr. Ullmann. An edition of Genesis, with twenty chapters of Exodus, in Hindee-Kyt'hee, issued from the press in 1855.



## IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

The following instance, related by Mr. Thompson of Delhi, proves that Dr. Carey's Hindee version was really understood, studied, and valued by those among whom it was distributed. In 1816, Mr. Thompson visited an aged Gosae, residing at Patna, and found him well acquainted with the words of Christ and the great truths of revelation, which knowledge he had obtained by a simple perusal of the Hindee New Testament, without consulting a single Christian on the subject. As he was very grave and reserved, it was not, says Mr. Thompson, till the third or fourth visit that I obtained a sight of the book to which he owed all his light, and the separation from idolatry he was proud to confess: he related that, about four years previously, one of his disciples, having obtained a New Testament from the missionaries, brought it to him for approval. The old man had for thirty years entertained doubts relative to the Hindoo system; and this book came to his help, and he received it even as the gift of God, and read it through. Then, wishing to teach his disciples a more perfect way, he regularly read it to from ten to seventy of them. Some of them said after a time, "Babajee (*father*), you wish to wean our minds from our shasters: we cannot regard what you say, or we shall be turned out of our caste." Unhappily this hint had some effect on the old man's mind, for he was loath to forego the world's applause. We are not told any thing farther respecting him; but his case, while it illustrates the force of the divine word, "how can ye believe which receive honour one of another," proves likewise that this version of Scriptures is adapted to the comprehension and to the intellectual wants of the Hindoo. The following instance shows that Mr. Bowley's adaptation of Martyn's admirable version has been equally acceptable to the natives. About the year 1833 he left a case of books for distribution at Lucknow, and shortly afterwards received letters from several different individuals who had obtained copies, soliciting baptism. But the best testimony to the power of the Word of God was, that in these communications they distinctly acknowledged their hope of salvation in "the crucified Lord."

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## HINDUWEE DIALECTS.

THE Hinduwee comprehends many dialects, strictly local and provincial, which differ from each other chiefly in the different proportions of Sanscrit, Arabic, or Persian terms (either pure or slightly corrupted) which enter into their composition. In point of grammatical inflections, these dialects in some instances vary considerably from the Hinduwee; the Serampore missionaries, in their Sixth Memoir, remark, "we have ascertained that there are more than twenty languages composed of nearly the same words, and all equally related to the common parent the Sanscrit, but each possessing a distinct set of terminations." Translations of the Scriptures into several of these dialects have been executed at Serampore; and though it has of late years been found that the Hinduwee version is intelligible in districts where local or vulgar dialects are commonly spoken, and is therefore likely to supersede the Serampore versions, yet the zeal of the admirable men who devoted themselves to the multiplication of so many different versions of the Word of God is not the less to be commended.

## BRUJ, OR BRIJ-BHASA.

THE Bruj, or Brij-bhasa, is entitled to the first place in the enumeration of Hinduwee dialects, on account of its very close affinity to the Hinduwee. It has been called the purest of the Hinduwee dialects, because it contains the greatest number of Sanscrit words. It is spoken throughout a considerable portion of the province of Agra. In the year 1811 the Rev. John Chamberlain, then



stationed at Agra, commenced a version of the New Testament in this dialect, and in 1813 he had completed the translation of the Gospels. The prosecution of this work was suspended during some years, while Mr. Chamberlain was engaged in the preparation of the Hinduwee version. At length, however, in 1822, an edition of 3000 copies of the Gospels was published; and the whole of the New Testament had been completed at press prior to 1832, the date of the Tenth Memoir respecting their translations issued by the Serampore brethren. The character used in printing this and all the other Hinduwee dialects is the Devanagari, with a few diacritical points, to express the peculiar articulations of each dialect.

An instance of the usefulness of this version occurred even before its publication. Anand Masih, a native employed in translating the New Testament into this dialect from the Urdu, was a Brahmin, and gained much money by officiating as priest. He had inquired into the nature of Mohammedanism, but had felt dissatisfied with it. He had then undertaken several long pilgrimages, and had submitted to much bodily suffering, in the vain hope of finding rest to his soul. Subsequently, while engaged in this translation of the Bible, light flashed on his mind; he became a teacher of Christianity at Meerut, under the Rev. Mr. Fisher, and was baptised in 1816. He was ordained by the Bishop of Calcutta in 1836, and was, in fact, the first Brahmin who received ordination.

#### CANOJ, OR CANYACUBYA.

THE Canoj dialect is spoken in the Doab of the Ganges and Jumna, which latter river forms a line of demarcation between it and the Bruj dialect. Some accounts represent the Canoj as predominant throughout the Delhi districts of Cawnpore, Etawah, Furruckabad, Allyghur, Bareilly, and Moradabad. It is closely connected with the Bruj, or Brij-bhasa, and both dialects are thought to have been originally one and the same: the local causes which gave rise to the slight differences in structure now existing between them are not known. The notices of a version of the Scriptures in the Canoj dialect are few and brief. We are only informed that the Serampore translators commenced a version of the New Testament in 1815; that it was printed as far as the Gospel of St. John in 1820; and completed in 1822 in an edition of 1000 copies. In the impossibility of obtaining any better testimony, we are assured by four Canoj pundits, that "the language of this Testament is such as is spoken by the people of Canoj, and that such as have read the book, have identified the language to be that of their country."

#### KOUSULU OR KOSHALA.

THIS dialect is spoken in the west of Oude, or rather in what constituted, prior to the annexation of the entire province in 1856, the reserved territory of the King of Oude. In the specimen of the Lord's Prayer in this dialect, given by the Serampore missionaries, twenty-seven of the words belong to the Bengalee and Hinduwee languages, and nearly all the rest are pure Sanscrit. In the year 1820, the Gospel of St. Matthew had been translated into Kousulu, and was in the press. But at this point the translation seems to have been dropped, and we are told no more respecting it. The want of funds, the pressure of other engagements, or the discovery that the Hinduwee version is intelligible to those who speak this dialect, may have occasioned the discontinuance of the work.

#### BHOJEPOORA.

BHOJEPOORA is the dialect in use throughout the districts of Benares, Juanpore, Ghazipore, Azimghur, and Gorruckpore, which together comprise an area of 16,780 square miles. No translation of the Scriptures has been attempted into this dialect, nor is one requisite, for Mr. Bowley's Hinduwee version has been freely circulated among the natives of these districts.

## HURRIANA.

HURRIANA, in which this dialect is spoken, is a large division of the Delhi province, situated between 28° 35' and 29° 49' north latitude, and comprising, according to the latest parliamentary returns, an area of 3,300 square miles, with a population of 225,000. Its name is derived from "Hurya," signifying *green*; for although situated on the verge of the Great Desert, it is celebrated for its verdure, yet probably only as compared with the neighbouring region. From the country having been so long the seat of the Mogul empire, this dialect is much corrupted with Persic and Arabic words; it neither possesses nor requires a distinct translation of the Scriptures, the Hinduwee version being in use, as before stated, throughout Delhi.

## BUNDELCUNDEE.

BUNDELCUND forms a large division of the Allahabad province, south-east of Agra, and is included between 23° 52' and 26° 26' north latitude; and between 77° 53' and 81° 33' east longitude. It contains 23,817 square miles, and a population of 2,400,000. From the specimen of the Lord's Prayer in Bundelcundee, given by the Serampore missionaries, we may judge that this dialect approaches as near as possible to the Brij-bhasa. It possesses no translation of the Scriptures; and from the labours of Mr. Bowley at Chunar, and other coadjutors in the neighbourhood, we have no reason to suppose that any other version will be required in this country beyond the general Hinduwee translation.

## BUGHELCUNDEE, OR BAGHELCUNDEE.

BOGHELA, or BAGHELCUND, in which this dialect is vernacular, lies east, or rather south-east, of Bundelcund, and extends as far southward as the sources of the Nerbudda. No calculation has been furnished of its exact extent, but it is supposed to contain about 25,000 square miles: it is, however, very thinly populated. Bughelcundee is probably a corrupt dialect of the Hinduwee, but very little is known concerning it. A translation of the New Testament exists in this dialect, which was commenced in 1814, and of which an edition of 1000 copies was struck off by the Serampore missionaries in 1821. But it appears probable that this version will eventually be superseded by the Hinduwee, as has already been the case with other translations in the Hinduwee dialects. The devoted zeal and untiring industry exhibited by the Serampore missionaries, in striving to bestow on every tribe and province of India a version of the Word of God, must ever be regarded with admiration by all Christians; yet it is now but too evident that their talents and energies were most lamentably misapplied, for a more extended acquaintance with the country and its inhabitants has led to the conviction that fewer distinct versions of the Scriptures are required by the millions of India than were at first deemed necessary by the pioneers of Christianity in that extensive region.



## DIALECTS OF CENTRAL INDIA.

SPECIMEN OF THE HARROTEE VERSION, FROM ST. JOHN, CHAP. I. v. 1 to 14.

- १२ पैलि चींत छी ओर चींत ईश्वरकि गोडे छी ओर चींत ईश्वर छी। वा पैलिबोट ईश्वरकि गोडे छी। सगळा  
 ३४ उंसु पैदास होया ओर जेर पैदास होया उंक बी चालि कांड्वी उंपखुना पैदास न छा। उम जीउडो छो  
 ५ ओर उ जीउडो मनपडांको उजालो छो। ओर उजासने अंधारधोरम उजास पायो ओर अंधारधोरने उंड न लिने।  
 ६७ ईश्वरसु मोकल्योहोयो एक मनव छो कै जिको नाम योहन। उ साक्षी भरवाकुं आयो कै उजासकि बावतम  
 ८ साक्षी भरे कै सगळा उंसु एतवार करे। उ उजास उ न छो साबजिरे उ उजासकि बावतम साक्षी भरवा आयो।  
 ९१० उ सांचो उजास छो कै जो संसारम आवाहाळा सगळा मनपडाकुं उजास करेछे उ संसारम छो ओर संसार उंसु  
 ११ पैदास होयो ओर संसारने उंड न जान्यो। उ आपना राजकि गोडे आयो ओर आपना मनपडांने उंड न अंके  
 १२ क्यो। साबजिरे ज्यांने उंड अंके क्यो वांकुं उंने ईश्वरका नानक्या होबाकि मुंडी दिनि मुदा आपन नामम एतवार  
 १३ करवाहाळाकुं कै जो रगतसुं क डीलडाका सभावसुं क मनपडांका सभावसुंबी पैदास न छा साबजिरे ईश्वरसुं पैदास  
 १४ छा। ओरबी चीत डीलडो कोगयो ओर मेरवानगि ओर सच्चाइसुं भया पुयहार म्हाक बीचालिम डेरा क्यो ओर  
 दाजीका एक पैदासहोया नानक्याका तेजक सरखा म्हाने उंका तेज ताक्या।

IN addition to the Hinduwee dialects, strictly so called, there are several other Indian dialects supposed to be corruptions of the general Hinduwee stock. These dialects may be classed together under the appellation of "Dialects of Central India," in allusion to the region where they are spoken, which comprises Malwah and the Rajpoot states, and embraces an area of about 193,000 square miles, with a population of about 12,601,000. Comparatively little attention has hitherto been paid to these dialects by philologists, but it is evident, from such observations as have been made from time to time on their structure, that they are closely allied to the Hinduwee; and it is probable that with the multiplication of missionary schools, and the increase of education among the natives, the Hinduwee version of the Scriptures will eventually supersede all versions that have been made in these petty local dialects. It is, therefore, deeply to be regretted that the Serampore missionaries did not concentrate their attention on the improvement of those versions that are really essential to India, instead of fruitlessly expending their time and labour on the production of translations in mere provincial dialects. Still it may not be uninteresting to trace their general mode of procedure in forming these versions, an account of which we have, as follows, in their own words:—"On engaging a pundit in one of these cognate languages, after having examined and ascertained his qualifications, we gave him an approved version of the Scriptures in a language with which he is well acquainted; for most of the pundits we employ, while good Sungskrit scholars, are also acquainted with at least one or two of the cognate languages of India, besides their own vernacular tongue, and some of them with three or four. Then placing him among two or three other pundits who have been for years employed with us, we direct him to express the ideas he finds there in his own vernacular idiom, with the utmost care and exactness, and to ask questions wherever he finds it necessary. Meantime the grammatical terminations, and the peculiarities of the language, are acquired possibly by the time he has finished the first Gospel. The work of revision is then begun with the pundit. This, at first, proceeds very slowly, as nothing is suffered to go to press till fully understood and approved; and in some instances the



alterations made are so numerous, as to leave little of the first copy standing. This revision is, however, of the highest value, as the discussions which it originates both lay open the language to us, and the sense of the original to the pundit. As we advance, we proceed with increased ease and pleasure, and seldom go through the fourth Gospel without feeling ourselves on firm ground, relative to the faithfulness and accuracy of the version. Thus a first version of the New Testament is produced, not inferior in accuracy, and far superior in point of style and idiom, to the first version of the Bengalee New Testament, the product of seven years' severe labour and study."

### OOJEIN, OR OUJJUYUNEE.

OOJEIN is vernacular in Malwah, an extensive province of Central India, lying chiefly between 22 and 26 degrees north latitude, and 74 and 80 degrees of east longitude, and including an area of about 67,360 square miles. The Oojein, although the vernacular of more than six millions of people, has never been subjected to philological analysis; yet all the accounts we possess respecting it concur in representing it as a corrupt and mixed dialect of the Hinduwee. A version of the New Testament in Oojein had been half carried through the press at Serampore in 1820; and the edition, which consisted of 1000 copies, was completed in 1824.

### HARROTEE.

THE province of Harrotee lies on the north-east extremity of Malwah; it is generally reckoned among the Rajpoot states, and is governed by Rajpoot chiefs. Its area has been estimated at 9000 square miles, and its population at one million. The Harrotee is evidently a corrupt dialect of the Hinduwee, but possesses many Persic words. In the Lord's Prayer in Harrotee, twenty-two of the words are found radically the same as those of the Serampore specimens in Bengalee and Hinduwee, with others of direct Persic origin. The Serampore translators commenced a version of the New Testament in this dialect in 1815, and an edition of 1000 copies was printed in 1822. With respect to the purity of the translation, we are left to the single testimony of Bhowanee Ram, overseer to Rajah Goverdhun, of Harrotee, the best that could possibly be obtained at the time, who says, "The book shown to me in the Harrotee is correct Harrotee, and will be understood by all the people of that country."

### OODEYPOORA.

OODEYPOOR, or Mewar, a Rajpoot state of the first rank, is bounded on the north by the British district of Ajmere; on the east by the native states of Boondee, Gwalior, and Pertabghur; on the south by Banswarra and Dongurpoor; on the north-west by Sirhoi and the district of Ajmere. It includes an area of 11,614 square miles, with a population estimated at 1,161,400. The specimen of the Lord's Prayer in the dialect of Oodeypoor, furnished by the Serampore missionaries, contains twenty-eight of the roots found in Hinduwee, with some others apparently of Persic origin. A version of the Gospel of St. Matthew in Oodeypoor was printed at Serampore in 1815, but we are not told of how many copies the edition consisted, nor from what cause the further prosecution of the translation was relinquished.

### MARWAR.

JOUDPOOR, or Marwar, the region in which this dialect is spoken, is the most extensive of the Rajpoot states. It lies between 24° and 28° north latitude, and extends from Oodeypoor in the east to the province of Sind in the west; including an area of 35,672 square miles, with a population estimated at 1,783,600. That the Marwar dialect contains many words of Hinduwee origin is well known, but we possess few details concerning its idioms or structure. The New Testament has been translated into Marwar by the Serampore missionaries; they commenced the version in 1814, and published an edition of 1000 copies in 1821. The testimony of a native as to its correctness, procured

about the period of its publication, was to the following effect:—"The book shown me, translated into the Marwar dialect, is in very good Marwar, with here and there a phrase of the Doond'haree (Jeypoor) dialect; but this is the case with the language now spoken in Marwar, and the book will be understood by all."

#### JUYAPOORA.

JUYAPOORA is spoken in Joypoor or Jeypoor, a Rajpoot territory which lies east of Marwar and west of Agra, principally between 26 and 28 degrees of north latitude. It extends from north to south about 150 miles in its greatest length, and 140 miles from east to west, covering a surface of 15,251 square miles. The population is estimated to amount to about a million and a half. In the Lord's Prayer, as given by the Serampore translators in this dialect, twenty-nine words may be traced to their Hinduwee and Bengalee specimens. A version of St. Matthew in Juyapoor was printed at Serampore in 1815; but no information has been preserved relative to the number of copies, and the translation appears subsequently to have been dropped.

#### SHEKAWUTTY.

THE little province of Shekawutty lies south of Delhi, about the 28th degree of north latitude, and extends about 80 miles from north to south, and rather less from east to west. The Serampore translators have furnished neither specimen nor description of this dialect, and no attempt to translate any portion of the Scriptures appears to have been made.

#### BIKANEERA.

THE Rajpoot state of Bikaner lies north of Marwar, and is situated chiefly between the 27th and 30th degrees of north latitude; its area is stated at 17,676 square miles, and its population at 539,250. The Lord's Prayer, as given in the dialect of Bikaner, contains twenty-nine words which may be identified with those in the Hinduwee and Bengalee specimens, with some others more directly from the Sanscrit. A Bikanera version of the New Testament was commenced in 1813, and an edition of 1000 copies was printed at Serampore in 1823. Concerning the purity of this version, several satisfactory testimonies have been afforded by natives. Like other versions in Hinduwee dialects, it had been printed in Devanagari characters, and it was not discovered till too late that these characters are used only by the Jains in Bikaner: the majority of the people employ, it is supposed, some corrupted or cursive form of Devanagari.

#### BUTTANEER, OR VIRAT.

BUTTANEER, the country of the Bhatties, is situated in the north-eastern quarter of the Rajpootana or Ajmere territory, about the 30th degree of north latitude; and between the meridians of 73° and 76° east. Its outline, which is very irregular, encloses an area of 3,017 square miles. If Buttaneer is to be classed among the number of Hinduwee dialects, it is probably extremely corrupted with words from the Persian and Arabic, for Mohammedanism is the religion of the Bhatties. In 1821 a Buttaneer New Testament was commenced at Serampore, and an edition of 1000 copies was printed in 1824. We have the testimony of a native as to the intelligibility of this version, but no details relative to its circulation have been furnished.



## BENGALÉE.

FOR SPECIMEN OF THIS VERSION, *see* PLATE 5, PAGE 141.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

BENGAL, or *Bangala*, the richest and most important province of India, lies between 21 and 27 degrees north latitude, and is bounded north by Nepaul and Bootan, south by the Bay of Bengal, east by Assam and the Burmese territories, and west by Bahar and Orissa. It extends 350 miles in length, and its average breadth is 300 miles, enclosing an area of nearly 100,000 square miles; while the population in round numbers, may be conjectured to amount to nearly 30,000,000. The Persian and Hindustani are spoken to some extent in Bengal, but the predominant dialect is unquestionably the Bengalee.

## II.—CHARACTERISTICS OF THE LANGUAGE.

Among the Indian daughters of the Sanscrit, none, except the Pali, approach so nearly the parent stock as the Bengalee. Yet it is rather a singular circumstance that the derivative languages, which have arisen in India itself from the very tomb of the Sanscrit, exhibit in many respects less analogy to that ancient language than its sister languages in Europe. The Bengalee, for instance, in several of its grammatical inflections, has departed further from the original Sanscrit type than the Greek and some of the Germanic languages; and even in its lexicon we meet with the mutilated and corrupted fragments of Sanscrit words, of which the correlatives have been preserved in a far purer state in the languages of Europe. In attempting to account for this phenomenon, Bopp remarks that, in warm regions, when languages have once burst the old grammatical chain, they in general hasten to their downfall with a more rapid step than under our milder European clime. It must, however, be observed, that although Bengalee, in its simple and colloquial form, displays many deviations from the Sanscrit, yet that in proportion to the abstruseness of the subjects which it may be employed in discussing, it rises in approximation to its parent; and that in all dignified compositions it borrows freely from its grammatical forms, words, and idioms.

The system of inflection in Bengalee is inartificial, and easily acquired. Nouns have in this dialect seven cases, discriminated by differences of termination. The intricacies of gender which encumber the Hindustani are unknown in Bengalee; for in this latter dialect the threefold distinction of gender into masculine, feminine, and neuter, is used with respect to animate and inanimate objects in the same way as in our own language. The two numbers (singular and plural) apply in Bengalee only to masculine and feminine nouns. Neuter nouns cannot receive a plural termination; but a numeral, or some word expressive of quantity, is added to indicate plurality. Adjectives have no distinction of number or case, and the gender of feminine adjectives only can be denoted by the termination, masculine and neuter adjectives being entirely uninflected, as in English. Pronouns do not admit of the distinction of gender; and in translating from Bengalee into other languages, the context alone can determine whether the pronoun ought to be rendered *he*, *she*, *it*, or *that*. In Bengalee, as in other Indian dialects, there are two kinds of personal pronouns, the honorific and the familiar. The habit, says Mr. Haughton, of self-abasement before a superior, and the assumption of self-importance in speaking to an inferior, have established this use of two personal pronouns; and in accordance with this custom, there are likewise two sorts of terminations appended to verbs, the one conveying a respectful, and the other a contemptuous meaning. There is but one conjugation of verbs in Bengalee, and it is remarkably simple and regular. Many of the tenses are formed by the aid of auxiliaries, and there are in all but three irregular verbs. The Bengalee style of writing is merely a cursive method



of forming the Devanagari characters, adopted for the sake of ease and expedition. In style and grammar, the Bengalee may be said to bear to the Sanscrit the same relation as the Italian does to the Latin.

### III.—VERSIONS OF THE SCRIPTURES IN THIS DIALECT.

The commencement of the first Bengalee version of Scripture may be dated from the year 1793, when Dr. Carey and his coadjutors quitted England to enter upon their labours in India. During the voyage, Mr. Thomas, a surgeon of Bengal, who was returning thither in company with the missionaries, employed himself in translating part of the book of Genesis into Bengalee. The other portions of Scripture translated by Mr. Thomas were the Gospels of St. Matthew and St. Mark, part of St. Luke, and the Epistle of St. James; but these versions were executed very incorrectly; and when Dr. Carey, a twelvemonth after his arrival in India, had mastered the language, and addressed himself to the work of translation, he found the MSS. prepared by Mr. Thomas of little or no assistance. Dr. Carey executed his version of the New Testament immediately from the Greek text; he made great use of Doddridge's Family Expositor in the translation. After seven years' severe labour and study, he completed and published the New Testament at Serampore in 1801. The edition consisted of 2000 copies of the Testament, besides 500 copies of the Gospel of St. Matthew, which had been struck off the preceding year for immediate distribution. A testimony as to the estimation in which this version was held was speedily afforded by the appointment of Dr. Carey to the Professorship of the Bengalee, Sanscrit, and Mahratta languages in the College of Fort William, then recently established. This truly providential circumstance greatly augmented his means of usefulness as a translator of the Scriptures; for learned natives crowded from all parts of India to the College for literary employment, and through their instrumentality, Dr. Carey saw all the learning and almost all the languages of India placed within his reach.

An edition of the Bengalee Old Testament, consisting of 1000 copies, was carried through the press in successive portions, between the years 1802 and 1809. Mr. Fountain, one of the Serampore missionaries, assisted in the preparation of the books of Joshua, Judges, Ruth, 1st and 2nd of Kings, and the 2nd of Chronicles; the remaining books were translated by Dr. Carey, but whether he had recourse to the English version, or executed the work direct from the original, we are not informed. In 1806 a second edition of the New Testament, consisting of 1500 copies, was printed. The sheets were previously subjected to the most careful revision; every proof was critically examined and compared with the Greek by Dr. Carey and Dr. Marshman; and their increased familiarity with the language enabled them to make several important alterations in the idioms and phraseology. This edition was followed by large issues of various portions of the Scriptures, printed for separate distribution; and in 1811 a third edition of the New Testament was published in folio, which being designed for the purposes of public worship in native congregations, consisted only of 100 copies. The progress of the next edition was interrupted by the fire which occurred in the printing office at Serampore in 1812; but by the zeal of friends and the energy of the missionaries, new types and printing materials were quickly procured, and in the following year the second edition of the Pentateuch, to the extent of 1000 copies, was published. A fourth and revised edition of the New Testament, consisting of 5000 copies, appeared in 1816: the increased desire manifested by the natives for copies of the Scriptures in Bengalee, led to the publication of several large editions of the New Testament and of various portions of Scripture which appeared in successive years; and in 1832, the eighth edition of the New Testament, carefully revised and corrected, was committed to the press. It is rather remarkable that the labours of Dr. Carey as a translator commenced with the Bengalee New Testament, and closed, after the long interval of forty years, with its revision. He completed his last edition of this Testament but a very short period before his death; and in allusion to its completion, he remarked at the time to his friends, that "his work was done, and that he had nothing more to do than to wait the will of his Lord."

Another version of the Bengalee New Testament was undertaken by Mr. Ellerton of the Church Missionary Society, who had long been stationed at Malda, near the ruins of the ancient Gaur. His first production was a version of the Gospel of St. John, which was printed at the expense of the Countess of Loudon, principally for the use of a school which she had established at Barrackpore. This version obtained so many strong testimonials in its favour, that the Calcutta Bible Society caused an edition of 2000 copies of the Gospels to be printed in 1817; and in the following year, an edition of the entire Testament, translated by Mr. Ellerton, and consisting of 2000 copies, was issued by the same society, together with a large impression of the Gospels, which were distributed singly to the amount of seven or eight thousand copies. In 1818 the Baptist missionaries settled at Calcutta published for the same society an edition of 5000 copies of Mr. Ellerton's version of the Gospel of St. John, with the English on the opposite pages. In 1823 the Calcutta Committee printed another large edition of Mr. Ellerton's version of the Gospels and Acts, chiefly for the use of the schools established by the missionary societies throughout Bengal; and as this edition was speedily exhausted, another edition of the same extent of 4000 copies was put to press in 1829. While this edition was in the course of publication, the attention of the Calcutta Committee was drawn to the great improvements which had been made in the Serampore version of the Bengalee New Testament by the critical revisions to which each successive edition had been subjected; and on a careful examination of Mr. Ellerton's version, it was determined by the committee either to subject it to a very minute and accurate revision, or to substitute some other version in its place. This led to the important measure of endeavouring to obtain what might be accounted a standard version of the Scriptures in Bengalee. With this view, a sub-committee was formed in 1830, composed of the best scholars of the different denominations of Christians friendly to the Bible Society in Bengal. They were appointed to execute a version of the entire Scriptures, and agreed to submit their labours to the suggestions of other distinguished scholars. They began with the book of Genesis, and published it in 1833; the account which they gave as to their mode of procedure was as follows:—"We have," they said, "paid particular regard to the connective links of the history, and we have throughout consulted the Hebrew original, and the best authorities on Scripture criticism: as to the language employed, we have been careful in selecting pure Bengalee words only, such as derive their origin from the Sanscrit, avoiding all Hindustani vocables, and all low expressions." As farther supplies of the New Testament were imperatively requisite to meet the immediate wants of the people, another edition of 4000 copies of the Gospels and Acts of Mr. Ellerton's version was printed in 1831; and in 1835, as the revision of the New Testament by the sub-committee had not been accomplished, the Calcutta Society was authorised by the Parent Society to print an edition of 5000 copies of Mr. Ellerton's version as a temporary supply. Some amendments had been made in the version by the Rev. Mr. Reichardt, which were in part adopted by a sub-committee appointed to conduct this edition through the press.

A third version of the Bengalee Scriptures has been executed by Dr. Yates, a Baptist missionary, whom we have before mentioned as a translator of the Scriptures into Sanscrit. The first portion of Dr. Yates's Bengalee version that was committed to the press appears to have been the Psalter, published by the Calcutta Society in 1827. The part of the Bengalee Bible containing the Psalms had been out of print for more than eight years, although repeated applications had been made for it. On publishing this new translation of the Psalms, the Calcutta Committee presented every native Christian, in full communion with a church of any denomination, with a copy, not only because most of them were too poor to purchase, but principally as a token of brotherly affection, and of concern for their spiritual prosperity. It was hoped by the committee that this proceeding would "contribute in some measure to the promotion of that love and union between Christians of different nations and communions, which our common Lord and Saviour so earnestly implored in his mediatorial prayer (John xvii.); and which will, doubtless, be one of the principal means of convincing the world that the Father has sent the Son to be the Saviour of men."

The first edition of Dr. Yates's New Testament appears to have been published in 1833. In the



preparation of this version he derived much assistance from his friend and colleague, Mr. Pearce, who had a very accurate acquaintance with the Bengalee language, and also with the Greek original, from which the translation was made. Dr. Yates remarks concerning him, that "he had the eye of a Christian, a critic, and a printer." This version was pronounced by competent judges "an able and excellent translation;" and as the Baptist missionaries liberally permitted the Bible Society to use their versions with alterations for the word *baptism* (they being considered in no way parties to such alterations), the Calcutta Committee undertook in 1836 to publish an edition of 5000 copies of the entire Testament. This edition of Dr. Yates's version was completed at the expense of the Parent Society in 1837. Other editions of the same version appear to have been printed, from time to time, by the Baptist missionaries. In 1840 a fourth, and very beautiful, edition was issued by them, and in 1844 it underwent an entire and very severe revision; and references and marginal readings were added. An edition of the Bengalee New Testament in Roman letters was published in London by the British and Foreign Bible Society in 1839: the text adopted was that of Dr. Yates. In the translation of the Old Testament, Dr. Yates was aided by the British and Foreign Bible Society: the sum of £400 was voted in 1836 in aid of the version, and farther assistance was promised. The version was completed in 1844: the translation of the entire Bible had occupied Dr. Yates during the space of five years, and five more were employed in printing it.

With the exception of a version of the book of Proverbs by the Rev. W. Morton, of which an edition of 5000 copies was printed by the Calcutta Society in 1842, no other translation of any portion of the Scriptures into Bengalee seems to have been made in addition to the above mentioned versions until 1845, when a new version of the entire Bengalee New Testament, prepared by Dr. Hæberlin, was offered to the Calcutta Society: 250 copies of the Gospel according to St. Mark, and the same number of the Epistle to the Ephesians, have since been printed as specimens of Dr. Hæberlin's version, in order that its value may be tested.

In 1845 an inquiry was instituted by the Calcutta Society respecting the state of the Bengalee versions, and the practicability of obtaining a version which they might consider their own. A circular letter was addressed to the various missionaries in Bengal for their advice and help. From the answers received, it appeared that "none of the existing versions, in their present state, fully answered the actual wants of the country; and that either an entirely new version, or a revised and improved edition of some one or other of the existing versions, was absolutely required." As it had, however, been long acknowledged that the version by Dr. Yates possessed the principal characteristics deemed requisite in a standard version, the Calcutta Society determined to reprint his New Testament, and an edition of 2500 copies was published in 1847, under the care of the Rev. J. Paterson, of the London Missionary Society. During the same year the Society likewise printed 5000 copies of Genesis, with the first twenty chapters of Exodus, from Dr. Yates's version. About the same time 1000 copies of the Prophecies of Isaiah were printed by Mr. L. Mendes at his own expense, the Society supplying the paper: this work was carried through the press by the Rev. Dr. Duff, and the Rev. A. F. Lacroix.

Another edition of 4000 copies of Dr. Yates's version of the New Testament was published by the Baptist missionaries in 1846: there were also printed for separate distribution, 15,000 copies of each of the Four Gospels, besides other separate portions of Scripture. A revision of Dr. Yates's version of the New Testament has since been accomplished, for the Baptist Missionary Society, by the Rev. J. Wenger, assisted by Mr. Lewis; and editions of this revised version, in 8vo. and other forms, have been published. Several editions of the same revised version have also been printed, with the permission of the Baptist missionaries, at the expense of the British and Foreign Bible Society. A new edition of Dr. Yates's translation of the Old Testament, similarly revised by Mr. Wenger, has made considerable progress towards completion. Meanwhile, a further edition of 2500 New Testaments was completed in 1859, together with 10,000 copies of Genesis, and twenty chapters of Exodus.

As it was deemed desirable to prepare a special edition of portions of Scripture for the use of that large section of the Mussulman population of Bengal who, while they read the Bengalee



character, speak a dialect of the Bengalee language which is largely mingled with Persian and other foreign terms, the Gospels of St. Luke and St. John in Mussulman-Bengalee, together with Genesis, twenty chapters of Exodus, and Isaiah, have been issued from the Calcutta press at the expense of the British and Foreign Bible Society. The Gospel of St. Luke, the first issued of the Mussulman-Bengalee versions, was prepared under the care of the Rev. J. Paterson; the others have issued under the revision of the Rev. S. J. Hill, on the lamented decease of the former.

MUSSULMAN-BENGALÉE.—ST. JOHN, CHAP. I. v. 1 to 7.

১ এব্তেদাতে কাল্লাম ছিলেন, আর কাল্লাম খোদার মাথে ছিলেন। ২ আর মেই কাল্লাম খোদা। ৩ তিনি এব্তেদাতে খোদার মাথে ছিলেন। ম্ চিজ্ তাঁহাৰ মারুহতে পএদা হইল আর পএদা হইল যে ম্ চিজ্ তাহা মরোব দরমিয়ানে এক চিজ্ তি তাঁহাৰ ওমিলনা বেষএর পএদা হয় নাই। ৪ জেন্দেগি তাঁহাৰ দরমিয়ানে ছিল, আর মেই জেন্দেগি এনমানের নূ ছিল। ৫ এই নূ আক্কেরাতে জাহের হইল, লেকিন্ আক্কেৰ্ তাঁহাকে দরিয়ান্ করিল না। ৬ এহিয়া নামওয়ানা এক শক্শ খোদার তরুহইতে ভেজা গেল। ৭ মে গাওয়াহি দিবার ওয়াস্তে আর্মিল আর জএমা আহাৰ মারুহতে ম্ লোক ইমান তানে এই সববে এই রোয়মির বাবদে মে গাওয়াহি দিতে আর্মিল।

The propriety of rendering the Scriptures into a mixed dialect such as the Mussulman-Bengalee undoubtedly is, has been called in question, and it has been determined not to proceed with the work beyond the two remaining Gospels.

IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION OF THE SCRIPTURES.

Examples might easily be multiplied of the blessed effects which at various periods have resulted from the study of the Bengalee Scriptures; but let the following facts, related by Dr. Marshman in illustration of the subject, suffice. About the year 1818, a number of persons were found inhabiting certain villages near Dacca, who had forsaken idolatry, and who constantly refused to Brahmins the usual honours paid to them beyond the other classes of the community. They were also said to be remarkable for the correctness of their conduct, and particularly for their adherence to truth. They were occasionally visited by several Christian brethren, both native and European, and were said to be scattered through ten or twelve villages. They were, however, the followers of no particular leader, as is the case with many sects among the Hindoos; but from their professing to be in search of a true *gooroo*, or teacher, they were termed *sutya-gooroos*. Some native Christians being exceedingly desirous of knowing whence they have derived all their ideas, were at length told that they had imbibed them from a book which was carefully preserved in one of their villages. On arriving at this village, they were shown a book much worn, kept in a case; the book was stated to have been there many years, although none of those present could say from whence it came. On examination this book was found to be a copy of the first edition of the Bengalee New Testament, printed at Serampore in 1800. After this, numbers of these *sutya-gooroos* went to Dacca, and conversed with the native brethren there concerning many subjects mentioned in the New Testament. This ended in three of them being baptised on a profession of faith in Christ, and they afterwards returned to their own villages. Krishnoo, a native Christian (who had also been converted by means of the perusal of the Bengalee version, and who had been baptized in 1800) went among them shortly afterwards, and

found in their possession a copy of the second edition of the Bengalee New Testament, which they prized very highly, although they had not, as a body, made an open profession of Christianity. Other similar instances of the effects resulting under the blessing of God from the distribution of this version will be seen by reference to the Reports of the Church and London Missionary Societies; but the best evidence of the satisfactory result of this dissemination of the Bengalee Scriptures is exhibited in the numerous congregations and schools that have risen in every part of the Bengal presidency, and to the beneficial effects of which even so stupendous an event as the mutiny of 1857-8, has only constituted a temporary interruption.

## BENGALÉE DIALECTS.

### MAGADHA, OR MAGUDHA.

MAGADHA is spoken in the province of South Bahar, which comprises an area of 32,982 square miles, and a population of 4,758,150. South Bahar is now included in the presidency of Bengal, but it was anciently the seat of an independent sovereignty. Gaya, a town in this province, is said to have been the birthplace of Buddha, the great prophet and legislator of Eastern Asia. From this and other circumstances it was once currently believed, though without sufficient data, that the dialect now spoken in South Bahar is identical with Pali, the sacred language of Buddhism. But, whatever may be the diversity of opinion concerning the origin of the Magadha dialect, it is now generally admitted that, in its present state, it can only be regarded as a gross corruption of the Bengalee. According to Mr. Colebrooke's representation, it appears to be more corrupt than any of the other Indian dialects; but, perhaps, this may partly arise from the large proportion of Mohammedans found in this province, speaking another language, and using a different character, and who are said to form at least one third of the entire population. A version of the New Testament in Magadha was commenced at Serampore in 1814, and in 1824 an edition of 1000 copies left the press. More recently, some portions of the Gospels have been translated by the Rev. E. Start of Patna; but it appears that his version is still unfinished and in manuscript: he is of opinion that it is through the Magadha alone that "access can be had to one million of Hindoos who now live in the birthplace of Buddhism." Other missionaries, however, have stated that it is questionable whether any version of the Scriptures except the Bengalee is strictly requisite in South Bahar.

### TIRHITIYA, OR MITHILI.

THE Sircar of Tirhut, or Tirhoot, sometimes called Mithili, and sometimes North Bahar, is separated from South Bahar by the River Ganges, and lies between the 25th and 27th degrees of north latitude, and the meridians of 84° and 88° east. It includes an area of 7,402 square miles, and a population of 2,400,000. The Tirhitiya dialect never appears to have been at any period in extensive use, or to have been much employed in literary compositions. In its present form it greatly resembles the Bengalee, and its written characters differ but little from those used in writing Bengalee. In the Lord's Prayer, as given in this dialect by the Serampore missionaries, may be traced twenty words radically the same as those in the Bengalee and Hinduwee specimens; but some of the words are more purely Sanscrit. A version of the Scriptures in this dialect was projected at Serampore, but apparently never carried into execution. It is now conjectured that the Bengalee version is likely to answer all the purposes of a separate translation in Tirhitiya.



প্রধান গায়নলৈ । নিগিনোত বাজনাৰে গোআ গিত ।

১ ইন্দ্ৰৰে অনুগ্রহ কৰি আমাক আসিৰ্বাদ কৰোক,  
আৰু আমাৰ ওপৰত আপোনাৰ মুখৰ প্ৰকাশ কৰোক ।

২. তাতে প্রিথিবিৰ তোমাৰ পথ, আৰু সকলো দে  
সৰ মাজত তোমাৰ নিস্তাৰ জনা হব ।

৩ হে ইস্বৰ, লোকবিলাকে তোমাক প্ৰসংসা কৰোক;  
সকলো লোকে তোমাক প্ৰসংসা কৰোক।

၁ မိမိ၏ ဇာတိ, လူမှုဝတ်စုံပုံစံ၊  
မိမိ၏ နာမည်၊ နေထိုင်မှုပုံစံ၊

၂၄၆၅၁၀၈၃၇၁၉၀၁၁၂၁၃၁၄၁၅၁၆၁၇၁၈၁၉၂၀၂၁၂၂၂၃၂၄၂၅၂၆၂၇၂၈၂၉၃၀၃၁၃၂၃၃၃၄၃၅၃၆၃၇၃၈၃၉၄၀၄၁၄၂၄၃၄၄၄၅၄၆၄၇၄၈၄၉၅၀၅၁၅၂၅၃၅၄၅၅၅၆၅၇၅၈၅၉၆၀၆၁၆၂၆၃၆၄၆၅၆၆၆၇၆၈၆၉၇၀၇၁၇၂၇၃၇၄၇၅၇၆၇၇၇၈၇၉၈၀၈၁၈၂၈၃၈၄၈၅၈၆၈၇၈၈၈၉၉၀၉၁၉၂၉၃၉၄၉၅၉၆၉၇၉၈၉၉

[illegible]

၄ မော်တူမောဝ်ပံၤသ့ၣ်ဝံၤ၊ သ့ၣ်ဝံၤ၊ သ့ၣ်ပွဲၤကံၤ သးမောဝ်ဂံၢ်၊  
ဒၣ်ပံၤမောဝ်၊ ကမံၤစၢ်သ့ၣ်မောဝ်ပံၤ၊ မၤ၊  
မောဝ်သ့ၣ်မောဝ်ပံၤ၊ မၤသ့ၣ်သ့ၣ်၊ သ့ၣ်ဝံၤ၊ သ့ၣ်ဝံၤ၊

၅ ခေတ္တထိ၊ မင်္ဂလာဒုံဘက်သို့ အနောက်ဘက်သို့

၆ လှူဆံ့မိဖြေ၊ ဂွဉ်ဒုဇ္ဈ,  
ကျေး၊ ပရဒေ၊ မိဝဲလှူဂျီယာ

၁ ဗြူ ဇာတ်ဒဏ်ကျာ ပမာ၊  
၈၇ လူ့ဆိပ် ဒဏ်ဒဏ်ဒဏ်ဒဏ်

SPECIMEN OF THE SCAU KAREN VERSION  
(F. MARON)  
Consisting of PSALM LXVII.

P. 15.  
 SPECIMEN OF THE SHO OR PWO KAREN VERSION  
 { I. Mason }  
 Consisting of PSALM LXVII.

၁ မ်ဃု၊သးကဉ္စိ၊ဒီးဆိပ်ဂုံ၊ပျာတကဉ်  
 မ်အဒူးကဝါထိပ်ပျာလှအမတ်တကဉ်.

၂ ခံထီးပွားကသွန်ညှါနုကျွေးယဉ်နိန်ချါ၊  
နုထါအုန်ကူ၊ နိန်ကူ၊ လာပွား၊ ကိးကလု၊ ခံခံ၊ အကျါထီ၊

၃ ကစားရ၊ မပွဲကိ်များစားထိပ်ပတ်ပြားရေထဲကွဲ၊  
မပွဲကိ်များစားထိပ်ပတ်ပြားရေထဲကွဲ၊

[illegible]

၁ ကစာဒေး၊ မပျာဂီၤမုၢ်စးထီၣ်ပတြၢန့ၤထက့ၢ်၊  
မပျာဂီၤမုၢ်စးထီၣ်ပတြၢန့ၤခဲလၢၣ်ထက့ၢ်၊

ဒေယျာနာပုတ္တဝါဒီတို့အတော်၊  
ဒီးယျာနာပုတ္တဝါဒီတို့အတော်၊

၇ ဟွဲကဆိပ်ဂုံဗျ၊  
ဒီးဟိပ်ခိ်အကတၢ်ခဲဃၢ်ကပျံၤဒါလီၤ.

SPECIMEN OF THE JAVANESE VERSION  
Consisting of STJOHN, Chap. I, v. 1 to 5.

SPECIMEN OF THE LEPCHA VERSION  
Consisting of PSALM LXVII, v. 1 to 2.

ឆ្នាំទី១៧១២ ព្រះបាទសុរិយោវរ្ម័នទី១ បានប្រកាសឲ្យប្រើប្រាស់រូបថតជាប្រភេទថ្មី។

三

[illegible][illegible][illegible]

ក្នុងការប្រើប្រាស់ប្រព័ន្ធនេះ អ្នកប្រើប្រាស់ត្រូវតែអាននិងយល់ពីលក្ខខណ្ឌប្រើប្រាស់នេះ។

10. ॐ नमो भगवते वासुदेवाय ॥

○(五) 子(五)

[illegible]

ഭർത്തൃദൈവം





## ASSAMESE.

FOR SPECIMEN OF THE ASSAMESE VERSION, SEE PLATE 10, PAGE 115.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

ASSAM was one of the provinces ceded to the British in 1826 by the Burmese, and now forms part of the eastern frontier of our Indian possessions. It is included in the valley of the Brahmaputra, and extends from the north-east corner of the province of Bengal, about longitude 91 degrees east, in an easterly direction, to an extent not yet very clearly defined; but it is probable that from about the 96th degree of east longitude, the territory is inhabited by several independent tribes, who occupy the intervening space from thence to the province of Yun-nan in China, and who speak dialects belonging to the monosyllabic stock. According to the parliamentary returns of 1851, the population of Assam numbers 710,000. They are chiefly Hindoos, and Brahminism has been the general religion of the people since the seventeenth century, yet many among them profess Mohammedanism.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The original language of the Assamese nation was the Ahom, a branch of the Siamese family of languages. The Ahom appears to have been formerly vernacular on the borders of China, whence these people are said to have emigrated prior to their settlement in Assam. On their adoption of the religion of Bengal, in the middle of the seventeenth century, they also gradually habituated themselves to the use of its language, till at length the ancient Ahom tongue became extinct. The language now spoken in Assam has, during the lapse of years, contracted several peculiarities of its own, distinguishing it from the Bengalee. The Serampore missionaries diligently compared it with the Bengalee, and found that though the two dialects still correspond with each other exactly, so far as words are concerned, yet that the inflections of nouns and verbs differ so greatly, that the natives of the two countries are unintelligible to each other. The letters of the Assamese dialect have in general the same name and power as the Bengalee, but several of the characters vary a little in form; and though these variations are but trifling, yet in printing the Scriptures it was found impracticable to use the Bengalee types, and the missionaries were obliged to cast a new fount of types for the purpose.

## III.—VERSIONS OF THE SCRIPTURES IN THIS DIALECT.

A translation of the Scriptures into Assamese was commenced at Serampore in 1811, and completed in 1815, when the first two Gospels were printed. The whole New Testament was finished at press in 1819, the edition consisting of a thousand copies: the British and Foreign Bible Society aided the publication by the grant of £500. In 1822, one thousand copies of the Pentateuch left the press; and the printing of the entire Old Testament was subsequently completed. The American Baptist Missionary Society has three stations in this province, and Mr. Nathan Brown, one of their agents, has been for some years occupied in the task of preparing another translation of the New Testament into Assamese. We are not in possession of any recent information respecting the progress of this version.

## IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

Comparatively few details have been received in Europe concerning the progress of the Gospel in this province, or the results that may have followed the Christian efforts of the American Baptist Missionaries, the only labourers employed on this field. These missionaries, however, have stated "that the truth appears to be slowly and surely working its way in Assam; that the people are eager to receive books; and that a number of interesting young men do not hesitate to denounce Hindooism as false, and to acknowledge the Scriptures as true."

## URIYA, OR ORISSA.

FOR SPECIMEN OF THE URIYA, OR ORISSA VERSION, SEE PLATE 3, PAGE 91.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

URIYA is the vernacular dialect of Orissa, a narrow strip of country stretching along the shores of the Bay of Bengal, from the provinces of Bengal and Bahar on the north to the Carnatic on the south; it has an average breadth of about seventy miles inland, where it borders upon Gundwana, and comprises (according to the parliamentary returns) an area of 52,995 square miles. The population (which comprehends, besides Uriyas, people of three other races, the supposed aborigines of the province) is estimated at 4,534,800. It is stated that from three to four millions of people are conversant with the Uriya dialect. Orissa has been under foreign sway since the year 1558, when it was conquered by the Affghans. In 1578 it was annexed to the Mogul empire; in 1756 it was transferred to the Mahrattas; and since 1803–4 it has formed a part of the Bengal presidency. The national religion of Orissa is Brahminism, and the celebrated temple and town of Juggernaut are situated in this province.

### II.—CHARACTERISTICS OF THIS DIALECT.

Uriya is a tolerably pure dialect of the Sanscrit, but possesses some Persian and Arabic terms, borrowed through the medium of the Hindustani, with others of doubtful origin. It is closely connected with Bengalee, nine tenths of the same words being in use in both dialects: the pronunciation, however, differs greatly; for an effeminate style of articulation is prevalent in Bengal, while the inhabitants of Orissa have a broad and almost a rustic accent. The Uriya has a written character peculiar to itself, but evidently derived from the Devanagari; and the Brahmins of this province use the Uriya character in writing Sanscrit. The deviations of this character from the Devanagari have been ascribed to the practice of writing on palm leaves with an iron style, or on paper with a pen cut from a porcupine's quill.

### III.—VERSIONS OF THE SCRIPTURES IN THIS DIALECT.

The first version of the Scriptures in this dialect was commenced by the Serampore missionaries in 1803. The native pundit employed in preparing the rough draft of the translation was almost as well acquainted with the Bengalee as with his own dialect, and therefore translated from the Bengalee version; his work, according to the method pursued in other versions, was afterwards compared verse by verse with the original text, and corrected by the missionaries. An edition consisting of 1000 copies of the New Testament was printed in 1811. The first edition of the Old Testament, which also consisted of 1000 copies, was finished at press in 1819. So great was the demand for this version that, in 1820, the first edition of the New Testament was exhausted, and an edition consisting of 4000 copies, was put to press, and completed in 1822. The publication of this large edition was simultaneous with the establishment of a mission by the General Baptist Society at Cuttack, the capital of Orissa. In 1832 a second edition of the Old Testament was passing through the press; and likewise a large separate edition of the Psalms. In 1838, in consequence of inquiries that had been instituted relative to the particular versions of Scripture chiefly required in India, the Rev. Messrs. Sutton and Noyes were requested by the sub-committee of translations at Calcutta to prepare a new version of the Scriptures in Uriya. Dr. Sutton commenced with the Book of Genesis, and when the translation was completed, he carried on both the printing and binding at Cuttack, where he was stationed. An edition of the Old Testament was accomplished by him for the Bible Society in 1844; the edition consisted of 2000 copies of the New Testament, and 3000 separate copies of the books of Genesis, Psalms, and Proverbs. An edition of 2000 copies of the Gospel of St. Luke, from Dr. Sutton's version, has subsequently (in 1854) issued from the Cuttack press, at the instance of the Bible Society.



## CUTCHEE, OR CATCHEE.

FOR SPECIMEN OF THE CUTCHEE, OR CATCHEE, SEE PLATE 4, PAGE 133.

CUTCH, a small state of North-western Hindoostan, lies between latitude  $22^{\circ} 45'$  and  $23^{\circ} 45'$  north. The Runn, a salt morass of immense extent, divides it from Sinde, Rajpootana, and Gujerat. The greatest extent of Cutch from east to west is 165 miles, and its average breadth is 45 miles. The land is in general poor and indifferently cultivated, and the number of inhabitants scarcely exceeds half a million. Brahminism and Mohammedanism prevail in about equal proportions. Cutch is subsidiary to the British; the government is in the hands of the Jarejahs, a race of Sindian origin. Very little is known respecting the Cutchee dialect, but it is supposed to be intimately connected with the Sindhee.

A translation of the Gospel of St. Matthew into Cutchee was executed by the late Rev. James Gray, one of the chaplains at Bombay; and in 1835 a small edition, consisting of 500 copies, was printed. This edition was, however, found to be of little or no service, from the circumstance of its being issued in the Balboreh character, with which the people of Cutch are unacquainted. In 1843, the attention of the Bombay Auxiliary Bible Society was directed to the duty of disseminating the Scriptures in the countries on each side of the Indus, which had, through recent political events, become accessible to missionary efforts. It was determined by the Society to print an edition of Mr. Gray's version of St. Matthew in Gujerattee characters, which are commonly employed in Cutch. It was anticipated that this edition would be useful in Sinde, particularly in the parts of Sinde bordering upon Cutch, as well as in Cutch itself. Arrangements have subsequently been made for executing a version of the entire New Testament: this work is in progress, and some portions of it have been already printed.

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## SINDHEE.

SINDE is an extensive country of Western India, and apparently derives its name from the river Sindu, or Indus, by which it is traversed. It lies between 23 and 29 degrees of north latitude, and 67 and 71 degrees of east longitude. It was governed by military chieftains called *Ameers*; but since the year 1839, has been classed among the states subject to Britain, and is now attached to the Bombay presidency. The inhabitants are a mixed race, chiefly Hindoos, Juts, and Beloochees, and numbered 1,087,700 at the date of the last census. Mohammedanism is perhaps the predominant religion, though many of the people are followers of Brahminism.

The Sindhee dialect has a written character peculiar to itself; otherwise it merely differs in spelling and inflection from the pure Hinduwee of Upper India; and indeed it is by some regarded as the elder dialect of the two, because it is more elaborate and regular in the inflection of nouns and verbs.

The Serampore missionaries had commenced a translation of the Scriptures into this dialect as early as 1815; but various circumstances impeded the progress of the work, and it was not till 1825 that the first part of the version, consisting of the Gospel of St. Matthew, was committed to the press. We are not informed of how many copies this edition consisted, and it does not appear that any other portion of this version was afterwards published. A translation of the same Gospel into Sindhee has been recently made by Captain G. Stack, and an edition of 500 copies printed by the Bombay Auxiliary of the British and Foreign Bible Society. An edition of 580 copies of St. John's Gospel, issued from the same source in 1859, having been executed under the care of the Rev. A. Burn, of Kurrachee: 280 copies of this edition were printed in the Arabic character, and 300 copies in the Gurmukhi.

## MOULTAN, OR WUCH.

FOR SPECIMEN OF THE MOULTAN OR WUCH VERSION, SEE PLATE 11, PAGE 337.

THE district of Moulton, in which this dialect is vernacular, is enclosed by the rivers Indus, Chenab, and Gharra; it has the Punjab on the north, Sinde on the west and south, and the Sandy Desert on the east. Although Moulton was formerly an extensive territory, yet owing to political changes it does not now exceed 110 miles in length, by 70 in breadth. The amount of population is uncertain, but does not probably exceed three or four hundred thousand. Brahminism and Mohammedanism are the two predominant religions.

The dialect is called Wuch, or Ooch, from a town of that name in the southern extremity of Moulton. It differs little from the Sindhee, and the character in which it is written is nearly the same as that used in writing Sindhee. A translation of the Scriptures into this dialect was commenced at Serampore in 1812, and 1000 copies of the New Testament were printed in 1819. But as no missionary station had been established at Moulton before the year 1856, it is not probable that this edition has obtained much circulation. The Serampore missionaries afterwards saw their error in providing translations of the Scriptures for countries where there were no missionaries to undertake the distribution, and they accordingly gave up their former intention of procuring a version of the Old Testament for Moulton, and dismissed the pundit whom they had employed in the translation of the New Testament.

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## PUNJABEE, OR SIKH.

THE Punjab is an extensive country of North-west Hindoostan, situated chiefly between the 29th and 34th degrees of north latitude, and the 70th and 77th degrees of east longitude. Before 1849, it constituted an independent state, but was in that year brought under British rule. The Punjab derives its name from two Persian words signifying *five waters*, in allusion to the five great streams, arms of the Indus, by which it is intersected. It was the scene of the last campaign of Alexander the Great. According to Thornton, the total area of the Punjab is 78,447 square English miles, and its population scarcely falls short of 7,000,000. Jats, Rajpoots, Hindoos of low caste, various hill tribes, and Mussulmans, constitute part of this population; but the Sikhs, or *disciples* (as the name signifies in Sanscrit), are the dominant race. Burnes conjectured the Sikhs to number but 500,000 individuals: this, however, is a subject involved in much uncertainty. The Sikhs were originally Hindoos, and their incorporation as a sect, with the assumption of a distinctive appellation, dates from the close of the fifteenth, or beginning of the sixteenth, century. Their founder, Nanac, a native of the Punjab, was born in 1469: he professed a desire to reform, not to destroy, the Hindoo religion, and sought to reconcile the jarring faiths of Brahma and Mohammed, so as to unite the followers of each system into one body. The creed which he inculcated was one of pure deism, founded on the most sublime general truths, and breathing a spirit of peace and toleration; yet his followers speedily lost sight of the purity of his doctrines, retaining only the remembrance of the Hindoo and Mohammedan fables which had found a place in his system. Guru Govind, the tenth *guru* or teacher in succession from Nanac, impressed a new character on the religion of his followers, by recognising the equality of all men,



thus finally abolishing the distinction of caste, and enforcing the bearing of arms as a religious duty incumbent on all. He was the founder of the temporal power of the Sikhs: he was killed A.D. 1708.

#### I.—CHARACTERISTICS OF THE DIALECT.

The Sareswati, one of the dialects altered from the Sanscrit for colloquial purposes, and hence called Pracrit, or *derived*, appears to have been anciently the vernacular of the Punjab; but it underwent many alterations, owing to the invasions of the Mohammedans, and numerous foreign words were by degrees engrafted on it. The Punjabee or modern dialect of the Sikhs possesses many Persian and Arabic terms, yet it still retains clear traces of its Sanscrit origin, and exhibits a close resemblance to the Hinduwee. In the specimen of the Lord's Prayer in Punjabee, given by the Serampore missionaries, no less than thirty words were found nearly identical with the corresponding terms in the Hinduwee and Bengalee specimens. The Punjabee characters, though peculiar to that dialect, present comparatively few points of difference from the Devanagari, being the same in number, order, and power, though slightly varying in form.

#### II.—VERSIONS OF THE SCRIPTURES IN THIS DIALECT.

A version of the New Testament in Punjabee was commenced at Serampore in 1807, but the fount of types which had been prepared for printing it was one of those which were so unfortunately destroyed by fire. The loss, however, was speedily replaced, and in 1813 the Gospels and Acts were announced as finished. The entire New Testament, in an edition of 1000 copies, was completed in 1815. In 1832 a second edition was undertaken. The translation of the Old Testament into Punjabee has only been partially accomplished. In 1820 an edition of the Pentateuch and Historical Books was issued, followed during the ensuing year by an edition of the Hagiographa; and a small portion of the Prophetical Books was afterwards printed. But the pundit who assisted Dr. Carey in the preparation of this version was seized with a complaint which terminated in death; and as no pundit could be met with capable of supplying his place, the work was entirely suspended. The translation had been conducted as far as the close of Ezekiel's Prophecy, at which point it still remains. Efforts are now being made to furnish the Sikhs with a new version of the Scriptures. The missionaries in the neighbourhood of the Punjab are at present employed in translating the New Testament, and it is the intention of the Agra Bible Society to appoint a regular sub-committee to superintend this important undertaking. Arrangements have lately been made by that society with the missionaries at Loodiana for the printing of 5000 copies of the Gospel of St. John in Punjabee. An edition of 5000 copies of Genesis, and 20 chapters of Exodus, has also been completed, and is ready for circulation; and an edition of the Psalms in this language was (according to recent intelligence) about to be immediately put to press. But the progress of the Punjabee versions has been slow, owing to the difficulty of obtaining men qualified to conduct the work, and at the same time able to devote sufficient time to its accomplishment. An edition of 5000 copies of the Gospel of St. Luke has subsequently been completed (1857); and it is stated that the Gospel of St. Matthew was then about to be commenced. We are unaware to what extent the farther progress of this work may have suffered from the disasters which attended the mutiny of 1857.

#### III.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

In the year 1820, five years after the completion of the Punjabee New Testament, the following account was given of the Sikhs and of the readiness they had manifested to receive the Scriptures:—"So strong has been the desire of this nation for the New Testament, that the whole edition is nearly distributed, and a second edition will probably be called for before the Old Testament is wholly published. Besides the Mughls, on the borders of Arracan, no one of the nations of India has discovered a stronger desire for the Scriptures than this hardy race; and the distribution of almost every copy has been accompanied with the pleasing hope of its being read and valued." About two years sub-



sequently, the following statement was made by one of the missionaries to the translators:—"Of the faithfulness and utility of the Punjabee Scriptures, you have had abundant proof in the warm reception given to them, and in the spirit of inquiry raised in the minds of multitudes of the free and independent people using the Punjabee language. At Umritsar, at Lahore, at the fountain-head of the Sikh religion, the book of Jesus is spoken of, is read, and has caused a considerable stir in the minds of the people."

## DOGURA, OR JUMBOO.

(MOUNTAIN PUNJABEE.)

THE Dogura, or Jumboo, dialect is spoken in the hilly country on the north of the Punjab, and east of the river Chenab and of Cashmere. Much confusion prevails in the accounts of the Serampore missionaries respecting the extent of territory in which this dialect is predominant; and the number of inhabitants to whom it is vernacular has never yet been ascertained.

The Dogura dialect deviates in many respects from the Punjabee, and approximates pretty closely to the Cashmerian dialect. It has several permutations of letters and inflections peculiar to itself, but preserves indubitable indications of its Sanscrit origin. In the specimen of the Lord's Prayer in Dogura, given by the Serampore missionaries, twenty-five words were similar to those in the Hinduwee and Bengalee specimens, while the remaining words were found to be more immediately connected with the Sanscrit.

A version of the New Testament in Dogura was undertaken at Serampore in 1814; in 1820 the first three Gospels left the press, and in 1826 an edition of the entire New Testament, consisting of 1000 copies, was completed. Opportunities for the circulation of the version seem to have been wholly wanting. In 1832 it was stated that a few copies had been given to some natives who had visited Calcutta, but no farther accounts have since been furnished relative to the distribution of this edition.

## CASHMERIAN.

FOR SPECIMEN OF THE CASHMERIAN VERSION, SEE PLATE 4, PAGE 133.

CASHMERE Proper is an elevated and fertile tract, consisting of an extensive valley enclosed between very lofty mountains, situated in the extreme north-west of India. It is about 120 miles long by 70 broad. In superficial extent it comprises 4500 square miles, being little less than four-fifths of the size of Yorkshire. The total amount of population does not now (1859) exceed 200,000, to which number it has, within a period of thirty years, been reduced from four times that amount, by the combined effects of earthquake, pestilence, and famine: the majority of the inhabitants are Mohammedans. After having been successively subject to the Mogul empire and to the Affghans, Cashmere fell in 1819 under the dominion of the Sikhs, by whom it continued to be governed until the year 1846, when the successful campaigns of the British in the neighbouring province of the Punjab brought

it under British control. It was erected, with some adjacent territory, into a separate state, nominally independent, but subject to the supervision of the Anglo-Indian government. The whole area of the state thus formed is estimated at 25,000 square miles, and the population at 750,000.

The Cashmerian dialect is derived from the Sanscrit, and the written character resembles the Devanagari. The business of the government is transacted in Persian, and a number of Persian words have hence become engrafted on the Cashmerian dialect. The pronunciation of the Cashmerians is said to be remarkably broad, coarse, and uncouth.

An edition of 1000 copies of the New Testament was printed at Serampore in 1820, after having been ten years in course of preparation. An edition of the Pentateuch was commenced in 1822; but as the types used in printing it were afterwards exchanged for smaller ones, the completion of the edition was retarded, and in 1832 the Old Testament had only been printed as far as the Second Book of Kings. It does not appear that any farther efforts have since been made to continue the work. Probably the version was eventually discovered to be comparatively useless, on account of there being no missionaries in Cashmere to undertake the distribution.

## NEPALESE, OR KHASPOORA.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

- १२ प्रथम कुरा थीया उ कुरा ईश्वरसत थीया उ कुरा ईश्वर थीया सो अघी ईश्वरका नेरा थी सब उस्देखि पैदा  
३४ भया। अवर जोर पैदा भया उसमध्ये केहीपनी उस्विना पैदा थीया नन्। उसमा जीउ थीयो अवर सो जीउ  
५ मानि सौंकि उजालि थी। अवर उजालाले अंधारामा जाहर पायो उ अंधाराले उस्लाई ग्रहन गरे न।  
६७ ईश्वरदेखि पठायाको एक जनु थीयो कि जस्को नाम योहन्। सो साक्षि जन्कन् आयो कि उजालाका हकमा  
८ साक्षि देवस् कि सब उस्देखि विश्वास गरुन्। सो उजालो सो थीया न तर उसउजालाका इकमा साक्षि दिनकन आयो।  
९१० सो सांचे उजालो थीयो कि जो दुनियामा आउनेवाला सब मानिस्लाई उजालो गर्दछ। सो दुनियामा थीयो  
११ अवर दुनिया उस्देखि पैदा भया उ दुनियाले उस् लाई जाने नन्। सो आफ्ना अधिकारका नेरा आयो उ  
१२ आफ्ना लोगैले उस्लाई ग्रहन् गरे नन्। तर जस्ले उस्लाई ग्रहन गया उनैलाई उसले ईश्वरका छोरा जना  
१३ को पैरप् दियो अर्थ आफ्ना नाममा विश्वास गर्नेवालै लाई कि जो रक्तदेखि वा सरीरका इच्छाले वा मानिसै  
१४ का इच्छालेपनी पैदा थीय न तर ईश्वरदेखि पैदा थीया। अवरपनी कुरा तन गरीई गया अवर दया उ सचाइले  
भरीपूर भेकन हाम्रा माझमा पाल गया अवर बाबुका एक पैदाभयाका छोराका माफिक ऐश्वर्यमै हामिले उसका  
ऐश्वर्य देखीउ।

NEPAUL, one of the largest independent sovereignties of India, comprises a great portion of the southern declivity of the Himalaya chain, and lies between the 27th and 31st degrees of north latitude, and the 80th and 88th degrees of east longitude. It is bounded on three sides by the British territories, and on the north the lofty ridges of the Himalayas divide it from the table land of Tibet. Its superficial extent is 54,500 square miles, and its amount of population 2,000,000. Nepaul was formerly divided among numerous petty independent princes, but since the middle of the last century

it has been united into one kingdom, under the sway of the Rajah of Goorkha, a small state situated north of Nepaul Proper. The aborigines of the country apparently belong to the Mongolian race, but great numbers of the present inhabitants are of Hindoo descent. Brahminism is the predominant religion, though Buddhism has still many votaries in Nepaul.

Various dialects prevail in different parts of this extensive territory, but the principal of these is unquestionably the Nepalese or Khaspoora, which is exclusively used by the reigning family and by the higher castes. It is now continually becoming more and more prevalent throughout the whole country, and is rapidly superseding the dialects of the aboriginal tribes; but originally it was merely the vernacular of a Hindoo tribe, whom tradition represents as having sought refuge among the mountains of Nepaul during an invasion of the Mohammedans, about the fourteenth century of our era. These Hindoos are still distinguished by the name of Parabatiya, or Parabutties; and hence their dialect is frequently designated the Parbutti, or mountain Hinduwee. It has a very close affinity with the pure Hinduwee of Upper India, yet at the same time has so much in common with the Tibetan, that some writers have not hesitated to suggest the probability of its having been originally an inferior dialect of the latter language, compelled by the poverty of its structure to borrow largely from the Sanscrit. Several different alphabets are in use in Nepaul, all apparently based on the Devanagari.

The only version of the Scriptures that had, until very recently, been attempted in this dialect, was commenced at Serampore in 1812; and an edition, consisting of 1000 copies of the New Testament, was issued in 1821. A few copies were placed, soon after publication, in the hands of the Goorkhas, but as there are no missionaries stationed in Nepaul, opportunities for general distribution of this Testament in that country were not at that time found. Lately, however, a new translation of portions of the New Testament into the Nepalese dialect has been made by the Rev. W. Start, and an edition of 1000 copies of the Gospel of St. Luke, from this version, was printed by the Calcutta Auxiliary of the British and Foreign Bible Society in 1850. An edition of 1500 copies of the Acts, also from Mr. Start's version, has since issued from the press. Many circumstances combine to render it highly probable that opportunities for the distribution of these versions may rapidly increase.

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## P A L P A.

PALPA is a division of Northern Hindustan, subject to the Nepalese. It is situated below the Himalayas, north of Oude and east of Kumaon. No accurate estimate appears to have been made of the amount of population to whom the Palpa dialect is vernacular, and little is known even respecting the distinctive peculiarities of the dialect itself; for although the Serampore missionaries have furnished a version of the New Testament in Palpa, they have given us no details illustrative of the structure of this dialect, or of its points of divergence from the other members of the Sanscrit stem.

The Serampore version was commenced in 1817, and part of the Gospel of St. Matthew was printed in 1822; an edition of 1000 copies of the New Testament was completed before 1832. This work has hitherto been comparatively useless, for although a few copies have been presented to natives who have occasionally visited Calcutta, no opportunities for general distribution of the Scriptures in Palpa have yet occurred.



## K U M A O N.

KUMAON, a province now subject to Britain, comprises the whole tract of country between the Ganges and the Kalee, and includes a large portion of the principality of Gurwhal. On the north, its frontier line along the Himalayas extends from longitude  $79^{\circ} 15'$ , latitude  $31^{\circ} 4'$ , to longitude  $80^{\circ} 45'$ , latitude  $30^{\circ} 10'$ , giving a line of about a hundred English miles. The entire area of the province (inclusive of the British portion of Gurwhal) is perhaps not less than 10,000 square miles; but Kumaon, properly so called, lies between the Kalee, or Gogra, and the Ramgunga rivers, and does not exceed 7000 square miles in area. Like other parts of Northern Hindustan, this territory is thinly populated; it is calculated, however, that about 6000 Brahmin families are settled in different parts of this province.

The Kumaon dialect is closely allied to the Hinduwee. A version of the New Testament was commenced at Serampore in 1815, but appears to have been printed only as far as the Epistle to the Colossians. The death of the Kumaon pundit employed in the translation, about the year 1826, put a stop to its farther progress through the press. As there are no missionaries in Kumaon, and consequently no means of distributing the word of God in that province, the suspension of the undertaking is the less to be regretted.

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## G U R W H A L, O R S H R E E N A G U R.

GURWHAL is situated chiefly between 30 and 31 degrees of north latitude, and between the meridians of  $78^{\circ}$  and  $79^{\circ} 20'$ . On the west it is limited by the upper course of the river Jumna, and on the north it reaches to the snowy summits of the Himalaya. The eastern portion of Gurwhal is now included within the British province of Kumaon: the western forms a native state under British protection. The latter has an area of 4500 square miles, and a population which is supposed not to exceed 100,000.

The Gurwhal dialect has been little studied, but it is supposed to bear a considerable resemblance to the Hinduwee: it is sometimes called (from the name of the capital of Gurwhal) the Shreenagur dialect. A translation of the New Testament was undertaken at Serampore in 1816; the Gospel of St. Matthew was printed in 1820, and the entire New Testament at some period prior to 1832; but means for the circulation of this edition have hitherto been utterly wanting.

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## G U J E R A T T E E.

FOR SPECIMEN OF THE GUJERATTEE VERSION, SEE PLATE 4, PAGE 133.

### I.—GEOGRAPHICAL EXTENT, AND STATISTICS.

THE Gujerattee dialect takes its name from Gujerat, the principal province in which it is spoken, and which lies on the western side of Hindustan, between 21 and 24 degrees of north latitude. Gujerattee is the prevailing dialect at Surat, and along the whole coast from Cambay to Damaun. It is said by the Serampore missionaries to be the vernacular of a territory equal in point of extent to England.

It has been calculated that in this territory there are more than five millions of inhabitants; but of these the Mohammedans form one-tenth part, and the number of Jains is not inconsiderable. Gujaratee, as a language of trade and commerce, is extensively spoken beyond the limits above described; and it has been appropriately designated, on account of its wide diffusion, "the grand mercantile language of foreign Indian marts."

## II.—CHARACTERISTICS OF THIS DIALECT.

Gujarattee is very closely allied to the Hinduwee, and its alphabet, though peculiar to itself, is evidently derived from the Devanagari. The grammatical principles offer few points of variation from those of the other Sanserit dialects. The verbs may be reduced to one conjugation, and strictly speaking there are no irregular verbs. The simple tenses are formed by means of terminations affixed to the root, which is always the second person singular of the imperative; and the other tenses are conjugated by the aid of auxiliaries.

## III.—VERSION OF THE SCRIPTURES IN THIS DIALECT.

The Serampore missionaries were the first to undertake a Gujaratee version of the Scriptures. When commencing the study of this dialect, they remarked that the Gujaratee words which had become familiar to them through the medium of the Sanscrit, the Bengalee, and the Hinduwee, were in the proportion of about six in seven. In 1807 they commenced printing the Gospel of St. Matthew in the Devanagari character, but owing to pecuniary and other circumstances the work was afterwards given up. It was, however, resumed in 1813, and the printing of the work was commenced anew, Gujaratee characters being substituted for the Sanscrit, as more intelligible to the mass of the people. An edition of 1000 copies of the New Testament was completed in 1820. The prosecution of this version was, however, resigned about this period by the Serampore missionaries to the agents of the London Missionary Society stationed at Surat, and, from the proximity of this district to Bombay, it was deemed advisable that future editions should be published under the care of the Bombay Bible Society. Some steps had been taken by this Society towards the preparation of a Gujaratee version of the New Testament, several years before the publication of the Serampore version. Dr. John Taylor, who had originally been sent to Surat as agent of the London Missionary Society, and who afterwards accepted a medical appointment under the Bombay Government, offered his services in 1816 to the Bombay Bible Society, to superintend the translation of any portion of the Scriptures into the Gujaratee and Mahratta dialects. His proposal was accepted by the society, and he was requested to commence with the Gospel of St. Matthew. He completed the translation of this Gospel in 1816, but he died soon afterwards; and although a sum of money was voted by the Calcutta Auxiliary Society in aid of the publication of this version, it does not appear that an edition of this Gospel was ever issued. The translation of the New Testament was then carried on by the Rev. Messrs Skinner and Fyvie, of the London Missionary Society. They were stationed at Surat in 1815, and such was their diligence in the study of the Gujaratee dialect, that in 1817 they had finished a translation both of the New Testament and of the Pentateuch, and had in part prepared it for the press. In 1821, assisted by the supply of Gujaratee types and by other grants from the Parent and Auxiliary Bible Societies, they printed an edition of 1000 copies of the New Testament. In this version they appear to have incorporated Dr. Taylor's translation of St. Matthew. Mr. Skinner died shortly after the publication of the New Testament, but the translation of the Old Testament was prosecuted by Mr. Fyvie, and in 1823 an edition was carried through the press, printed with a view to wider distribution in separate portions, of which the average number of copies was 600. In 1825 a second and carefully revised edition of the Gospels was published by Mr. Fyvie, under the patronage of the Bombay Society, and by the aid of the British and Foreign Bible Society. Of this edition 1000 copies were given away in Surat, and 3000 in the interior of the country, in the space of little more than twelve months. An edition of the entire Scriptures was then commenced in larger types, and the New Testament was



finished at press in 1827. The second edition of the Old Testament was completed the following year: it consisted of 1000 copies of Genesis and the Psalter, and of 500 copies of the other books, and it is gratifying to know that half of this edition was circulated within a fortnight after its publication. The demand increased so rapidly that it was found requisite to print forthwith another edition of the New Testament, to consist of 3000 copies. From the spring of 1830, the period at which this edition was commenced, to the day on which the printing of it was finished, Mr. Fyvie devoted his time to the revision and correction of the work. He compared every passage with the Greek, and consulted the best critical works on the original text, while at the same time he endeavoured to render the style more conformable to the Gujaratee idiom. This edition left the press in 1832. In 1842 another edition of the New Testament was undertaken, to consist of 6000 copies of the Gospels and Acts, and 3000 copies of the remaining portions: paper and other materials were transmitted by the Parent Society for the purpose. About the same period an edition was issued of 1000 copies of the Acts, printed in English and Gujaratee in alternate verses.

Another version of the New Testament in Gujaratee has been executed by the Rev. Messrs. Clarkson and Flower, and an edition of 2000 copies has issued from the press. A separate edition of the New Testament in the Balborah, or Devanagari character, for the benefit of the better educated among the natives of Gujerat, and also for the people in the north of the province, had been in contemplation as long back as the year 1828, and according to late accounts it appears likely that this design will now be soon carried into execution.

It was subsequently resolved, by the Bombay Auxiliary of the British and Foreign Bible Society, to proceed immediately with an edition of the New Testament according to the old translation of the Surat edition, subject to such slight and necessary changes as the Reverends Hormusjee Pestonjee and Dunjeebhoy Nowrojee (at the time in Bombay, and who had undertaken to correct the press), in union with the Rev. Dr. Wilson, should approve of. This edition, consisting of 2000 copies, in 12mo., was completed at the Bombay press in 1853; and a subsequent edition of 6000 Gujaratee New Testaments, commemorative of the Bible Society's jubilee year, was issued three years later. Meanwhile, preparations for a revised edition of the entire Gujaratee Scriptures have been in active progress under the care of the Bombay Auxiliary Society, and an edition of the New Testament, according to this improved version, was completed at the mission-press in Surat in 1856. The revision and printing of the Old Testament have since been advancing, under the care of a committee appointed for the purpose. The work of translation is now (1860) nearly completed, and the printing has advanced as far as the book of Job. Farther assistance towards supplying copies of the revised version of the Gujaratee New Testament, the necessity of which is urgently felt by the missionaries stationed in the province, has been liberally granted by the Parent Society.

A polyglot edition of 500 copies of the Gospel of St. Matthew, in English, Sanscrit, Marathi, Gujaratee, and Hindustani, was completed at the Bombay press in 1852.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

The readiness with which the natives of Gujerat have received the Scriptures may be inferred from the repeated editions through which this version has passed. Mr. Fyvie, one of the translators, estimated the number of copies (in whole or in part) that had been distributed by the agency of the mission to which he is attached, during the first eight years after the publication of the New Testament, at upwards of 50,000. The happy results of this distribution are thus described by the same gentleman:—"Much real good is doing among the people by the circulation of the Scriptures. Many begin to see the folly of idolatry, and are earnestly desirous of receiving Christian instruction. Some have openly renounced Hindooism, have professed attachment to the God of Israel, and have put on Christ by Christian baptism. The attention which these manifest to the Scriptures is truly delightful; and the readiness with which they can refer to circumstances and passages in the Bible is very interesting."



# MAHRATTA, OR MARATHI.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

पर्व १॥ १ प्रारंभीं तो शब्द होता। आणि तो शब्द देवाजवळ होता। आणि तो शब्द देव होता॥ २ तोच प्रारंभीं देवाजवळ होता॥ ३ त्याकडून सगळीं जालीं। झणजे जें जालें, तें कांहींच त्यावांचून जालें नाहीं॥ ४ त्यामध्ये जिवन होतें आणि तें जिवन माणसांचा उजेड होता॥ ५ आणि तो उजेड अंधारांत प्रकाशितो। परंतु अंधाराने त्याला धरिलें नाहीं \* ६ देवाजवळून पाठविलेला माणुस होता। त्या चें नांव योहान्न॥ ७ तोच। आपणाकडून सर्वांनी विश्वास धरवा। झणोन त्या उजेडाविषयीं साक्ष द्यावयास साक्षीसाठीं आला॥ ८ तोच तो उजेड नव्हता। परंतु त्या उजेडाविषयीं साक्ष द्यावयास [आला॥] ९ जो प्रत्येक माणुस जगांत येतो। त्याला जो प्रकाशितो। तोच खरा उजेड होता॥ १० तो जगांत होता। आणि जग त्याकडून जालें। तथापि उगाने त्याला जाणलें नाहीं॥ ११ तो आपलीं जीं झांजवळ आला। आणि आपले जे ह्यानी त्याला अंगिकारिलें नाहीं॥ १२ परंतु जितक्यानी त्याला घेतलें। झणजे त्याचा नांवावर विश्वास ठेविला। त्यांस त्याने देवाचीं लेंकरें होण्याचा अधिकार दिव्हा॥ १३ ते रक्तांपासून। किंवा मासाच्या इछेपासून। किंवा माणसाच्या इछेपासून नव्हेत परंतु देवापासून जन्मले \* १४ आणि तो शब्द अवतरला। तेव्हां त्याने आझामध्ये वस्ती केली। आणि तो कृपेने व खरेपणाने पूर्ण [असतां।] त्याचें गौरव। बापाजवळील येकुलत्याच्या गौरवासारखें। आढी पाहिलें॥

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE extensive country in which the Mahratta language is vernacular is situated between the 16th and 22nd degrees of north latitude, and the 73rd and 79th degrees of east longitude, and is calculated to enclose a space of 102,000 square miles. It comprehends the whole of Candeish and Aurungabad, and part of the provinces of Berar, Beeder, and Bejapoor: the Concan, in which the Mahratta language is continually becoming more and more prevalent, is also included in this territory. In consequence of the Mahratta conquests, the language is rather widely diffused in other parts of India; it is the court language of Tanjore, and of several places in the Carnatic. The Mahratta population is supposed to amount to about eight, or even ten, millions: a correct census appears to have been taken only of the portions of this country subject to the Bombay presidency; and the total population of the Mahratta districts under British government amounts to upwards of three and a half millions.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The Mahratta may be regarded as a kind of link between the Sanscrit dialects of Northern India and the languages of the Deccan. Some of its words and idioms are obviously of cognate origin with the Bengalee, while in others a notable approximation may be detected to the Tamil, Telinga, and other languages of the south. About 50,000 words in a Mahratta dictionary have been examined as to their origin and etymology by Dr. Stevenson, and the result of his analysis is as follows:—Of the 50,000 words he found that 10,000 only were primitives, the rest being merely derivative terms. One half of these primitives he proved to be pure Sanscrit words; and of the remaining 5000 primitives he showed that 2000 were likewise of Sanscrit origin, but considerably modified or corrupted in form; 1000 were ascertained to have been introduced from the Persian and Arabic; and the remaining 2000, equal to one fifth of the whole, were found to exhibit more or less resemblance to correlative words in the Tamil, Telinga, and Canaresc languages, and in the un-Sanscrit portion of the Hinduwee and Gujerattee dialects. In point of grammatical construction the Mahratta in general corresponds pretty

nearly with Bengalee and Hinduwee; and, like the former, it is softer in its articulation than many other Indian dialects. The nouns are possessed of two numbers, three genders, and seven cases. There is but one form of conjugation for all regular verbs, and auxiliaries are employed in the formation of some of the tenses. Most of the past tenses have separate forms for the different genders. The gender of these tenses in intransitive verbs is regulated by that of the nominative case, but in transitive verbs the past tenses agree in gender with the objective case, and the agent is thrown into the instrumental case. In the arrangement of words in a sentence, the construction generally observed is to commence with the agent, and to end with the verb. Two different characters are used in writing Mahratta, the Modi or Modhe, a kind of running hand, which is derived from, and still retains a strong resemblance to, the Devanagari; and the Balboodh or Balborah, which appears to be almost, if not quite, the same as the Devanagari itself. The former, vulgarly termed Morhee, is most generally understood, being employed in all transactions of business; but the latter is preferred for printing, because it possesses several letters in which the Modi is deficient: it is besides, uniform and regular in appearance, while the Modi varies as much in style as the handwriting of different individuals in Europe.

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

A version of the Scriptures in Mahratta was commenced at Serampore in 1804, and in 1807 considerable progress had been made in the translation, both of the Old and of the New Testament, and part of the Gospel of St. Matthew had been committed to the press. The first few copies of this Gospel were printed in the Devanagari character, but on its being ascertained that the Modi was more generally intelligible to the natives, this latter character was employed in all the subsequent Serampore editions. In 1811 an edition consisting of 1000 copies of the New Testament was completed, and in 1820 a similar edition of the Old Testament left the press. A second and revised edition, consisting of 3000 copies of the New Testament, appeared about the year 1825. This version gave rise, for a time, to considerable controversy, numerous objections being raised against it; which were, however, successfully repelled by the late lamented Mr. William Greenfield. Yet no farther editions of this version were issued at Serampore, probably because the two chief dialects of the Bombay presidency, Mahratta and Gujerattee, appeared to be more particularly within the reach of the Bombay Bible Society, instituted at Bombay in 1813. Application was made, as before stated, to this society by Dr. John Taylor, for their sanction in preparing a new version of any portion of the Scriptures in Mahratta and Gujerattee. Dr. Taylor only lived to complete the Gospel of St. Matthew, which was printed in 1819.

Another version of the Mahratta Scriptures was commenced in the year 1817 by the American missionaries, and various parts of the New Testament were successively issued from the press; till, in the year 1826, an edition of the entire New Testament was printed by them, with the aid of the Bombay Auxiliary, and of the Parent Society in London. This edition consisted of a larger number of some books than of others, the whole edition being about equal to 5000 copies. An improved and carefully revised edition of this Testament, also consisting of 5000 copies, was printed in 1830 by the American missionaries. In 1834 the Bombay Bible Society undertook another revision of the Mahratta New Testament, and determined upon issuing an edition of 8000 copies, to be printed in the Balboodh character. The printing of this edition was commenced in 1835; and during the same year, the society found it necessary to resolve on a separate edition of the Gospels in the Modi, or current character, for the use of the lower class of natives.

While these editions of the New Testament were in course of preparation, the translation of the Old Testament into Mahratta was zealously prosecuted by the American missionaries, and by the Rev. J. Dixon, of the Church Mission at Nassuck. An edition of Mr. Dixon's version of the Psalms, consisting of 1000 copies, was printed for the use of the Bombay Bible Society in 1835: other portions of the Old Testament were issued at successive intervals, and in 1839, the printing of the Prophetical Books, translated by Mr. Dixon, was completed. During the same year another edition of 2000



copies of the Psalms, revised by Messrs. Dixon and Graves, passed through the press. In 1841 a thousand copies of the First and Second Books of Kings, translated by the Rev. A. Graves, had been printed; and an edition of 1000 copies of Mr. Dixon's version of the Pentateuch was in the press, besides extra copies of some detached portions. About the same period another version of the Psalms, executed by the Rev. C. P. Farrer, was published, and appears to have been received with peculiar avidity by the Jews of Bombay.

The whole Bible is now accessible to the Mahratta population, an edition of the Old Testament having been completed at the American Mission press, on account of the Bible Society, in 1855. Mr. Dixon, by whom the greater part of this important version was executed, did not live to witness the completion of this edition at press: he was one of the first Mahratta scholars in India; and it is stated in a recent report of the Bible Society, that "wide testimony has been afforded of the value of his translation, which has been characterised by able judges as containing the groundwork and foundation of a standard version." Still more recently we learn that a revision of the entire Bible has been completed at Bombay, under the care of a committee appointed for the purpose, and an edition (yet unfinished) of 5000 copies has since been committed to the press. The polyglot edition of the Gospel of St. Matthew, referred to in a previous page, has been issued, and copies of it forwarded to the various societies in India, to the Parent Society, and to learned societies in various countries of Europe. The edition consists of 250 copies in English and Mahratta in separate columns on the left hand, and in Gujerattee and Sanscrit on the right hand page; and of 250 copies in English, Mahratta, Gujerattee and Hindustani, printed as above mentioned, with the Sanscrit at the close of the volume.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

Among the numerous proofs given by missionaries of the beneficial effects resulting from the extensive distribution of the Mahratta Scriptures, no instances are perhaps so deeply interesting as those which have reference to the Jews. Some of these singular people are said to have been established in the west of India from time immemorial. They have almost lost the knowledge of their original language, although they repeat their prayers in Hebrew, and their vernacular dialect is now the Mahratta. When they first attracted the notice of Europeans, it was found that they possessed none of the Prophetical Books of the Old Testament, and that they were ignorant of the history of their people subsequent to the first captivity; they did not keep the feast of Purim, and had never even heard of the destruction of Jerusalem. They call themselves "Beni-Israel," and are known under that appellation to their Mahratta neighbours: they dislike being called "Yahoodi" (Jews), the common name of the Hebrew race in the East; and they disclaim all connection, except that of community of faith, both with the black Jews of Malabar, and their fair brethren of Arabia and Persia. They are described as retaining the marked features of their race, and as being distinguished from the Hindoo and Mohammedan natives by superior intelligence and an integrity of character, recommending them, not unfrequently, to offices of trust and responsibility, particularly in the army. The desire of these descendants of Israel to obtain the Scriptures in their vernacular dialect has been frequently referred to by missionaries, as the following extracts will show:—Mr. Layson writes, "Every Saturday my house is frequented by Beni-Israel, anxious to obtain the Scriptures. The desire of the word of life is very great among them; and they consider that in possessing the sacred volume they have an inestimable treasure. How much do I wish," he continues, "that it were in my power to describe the anxiety of these poor people to possess the Scriptures, especially in the Marathí language. The last supply which I received, 150 copies of the First and Second Books of Kings, are almost all distributed; and another supply of the same number will not be sufficient to meet the incessant demand." The statements of other missionaries are much to the same effect. "During the past year," writes Mr. Mitchell, "the applications for copies of the Scriptures made to me by the Beni-Israel have been numerous. We may say that every Israelite of this class desires to have a copy of the Old Testament, both in Hebrew, and his vernacular language, Marathí. Their anxiety to possess the



latter is cheering, as it proves that they seek to understand the meaning of the word of God, and do not rest satisfied with a mere utterance of the sound of the venerable Hebrew Scripture. A knowledge of the Old Testament, gained through the Marathí Scriptures, is rapidly spreading among the Beni-Israel; and to this they themselves attribute the discontinuance of many semi-idolatrous practices that had crept in among them in former days of ignorance. Some of them read the New Testament in Marathí. On the whole," continues this missionary, "my experience during the last twelve months has impressed me with a higher idea than ever of the importance of the field opened up in this part of India to the Bible Society, of the good its labours have already done, and the still greater good they may yet accomplish." The testimony of missionaries as to the influence of the Mahratta version on converts of the Mahratta race, is equally favourable. The Rev. O. French of Seroor, in a late report received from India, expresses himself to the following effect:—"In my labours among the Hindoos of this vicinity, I find that the sacred Scriptures are in demand just in proportion to the degree of gospel light enjoyed; a fact shewing that the labours of the Bible Society are designed to become more and more important as the truth advances. The people often ask for portions of the Bible in preference to other books, and on their reception a peculiar satisfaction is generally manifested."

## K U N K U N A.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

- १ २ पिर्तम उत्तर आसिलें आनि उत्तर देवा लागि आसिलें आनि उत्तर देउ आसिलो। तें पिर्तम देवालागिं आसिलें।  
 ३ ४ सगळें ताजां उवजलें आनि कोणर उवजलें ताजे भितरि कांयि ताजे नंतां उवजले नासिलें। तांतु जीउ आसिलो  
 ५ आनि तो जीउ मनुष्यांलो हुजवाडु आसिलो। आनि हुजवादान काळकांतु प्रकाशु पाव्लो आनि काळकान ताका घेतलो ना।  
 ६ ७ देवांथाकुनु धाळोलेो येकलो आसिलो कि कोणा नांव येाहनु। तो साक्षि जाव्चाक आय्ला कि हुजवाडाले  
 ८ विषयांतु साक्षि दिवो कि सगळें ताजेन विश्वासु करोति। तो हुजवाडु तो ना आसिलो तरि तो हुजवाडा विषयांतु साक्षि जाव्चाक आयलो।  
 ९ १० तो वद् हुजवाडु आसिलो कि कोण जगतांतु येसलेो सगळे मनुष्याक हुजवाडु कर्तो। तो जगतांतु आसिलो आनि  
 ११ जगत ताजेन उवजलें आनि जगतान ताका जाण्ळो ना। ता आय्ला अधिकारा लांगि आयलो आनि आय्ला  
 १२ लोकांनि ताका घेतलो ना। तरि कोण्ते लोकानि ताका घेतलो तांकां ताणे देवालो मृतु जाव्चो पराक्रनु दिलो  
 १३ अर्थात आपण नांवांतु विश्वासु कर्तल्यांक। कि कोण रत्नां थाकुनु जावो शरीराले इच्छयाकुनु जावो मनुष्यांले इच्छें  
 १४ थाकुनुयि उवजले नांति तरि देवांथाकुनु उवजले। आनि कै उत्तर शरीर कोर्नु गेलें आनि दया आनि वह्पणांथाकुनु भव्हां जाउनु आमगेले भितरि गुडारकेलें आनि आंनालो येकु उवजले पूताले श्रेष्ठ्याले मण्के आमि तागेलें श्रेष्ठ्य देकलें।

KUNKUNA is the proper language of the Concan, a long narrow tract of land, the continuation of Malabar and Canara, extending north and south of Bombay. The area of this maritime district has been estimated at 12,270 square miles, and its population at 1,044,120.

Kunkuna is intimately connected with the other Sanscrit dialects. In the Lord's Prayer, which, when translated into Kunkuna, consists of thirty-two words, twenty-five words have been proved to be radically the same as the corresponding words in the Bengalee and Hinduwce versions of the Prayer; and, of the remaining six words, several have been found to be almost pure Sanscrit.

A version of the New Testament exists in Kunkuna, which was executed at Serampore between the years 1808 and 1819: the edition consisted of 1000 copies, and was printed in the Devanagari character. An edition of the Pentateuch, consisting of an equal number of copies, left the press in 1821. The translation was afterwards relinquished to the Bombay Bible Society, but no farther steps have since been taken towards its completion, probably because the rapidly increasing use of the Mahratta dialect among the natives of the Concan appears to render a Kunkuna version unnecessary.

## ROMMANY, OR SPANISH-GIPSY.

SPECIMEN, FROM ST. LUKE, CHAP. VI. v. 27 to 38.

<sup>27</sup> Tami penelo á sangre sos lo junelais: Camelad á jires daschmanuces, querelad mistos á junos sos camelan sangre choro. <sup>28</sup> ¡Majarad á junos sos zermánelan á sangre, y manguelad á Debél por junos sos araquerelan sangre choro! <sup>29</sup> Y á ó sos curáre tucue andré yeque mejilla, dinle tambien a aver. Y á ó sos nicobeláre tucue o uchardo, na ó impidas lliguerar tambien a furi. <sup>30</sup> Din á os sares ma tucue manguelaren: y á ó sos ustiláre ma sinela de tucue, na se lo pida. <sup>31</sup> Y ma camelais que querelen á sangre os manuces, ocolo matejo querelad sangre á junos. <sup>32</sup> Y si camelais á junos sos camelan á sangre, ¿ qué merito terelareis? Presas os chores tambien camelan á junos sos os camelan. <sup>33</sup> Y si querelais mistos á junos sos querelan mistos á sangre, ¿ qué merito terelareis? Presas os chores tambien querelan ocono. <sup>34</sup> Y si prestisareis á ocolas, de coines ujarais ustilar, ¿ qué merito terelareis? Presas tambien os chores prestisaran yeques á averes, somia ustilar aver tanto. <sup>35</sup> Camelad pues á jirés daschmanuces; querelad mistos, y diñad prestado, bi ujarar por ocono chichí; y jire manchin sinará baro, y sinareis chabores e Udscho, presas ó sinela gacho aun para os sungalés y chores. <sup>36</sup> Sinelad pues canreosos, sasta tambien jiré Dada sinela canreoso. <sup>37</sup> Na juzgueis, y na sinareis juzgados; na sapleis, y na sinareis saplados. Ertinad y sinareis ertinados. <sup>38</sup> Diñad, y á sangre se diñará: melalo lacho, perelalo, y baro, y costunado diñaren andré jiré chepo: presas sat o matejo melalo con que melalareis, á sangre se volverá á melalar.

### I.—DIFFUSION AND STATISTICS.

THE vagrant tribes known in England by the name of Gipsies wander in hordes or companies about the plains of Asia, and in certain parts of Africa, as well as in most of the countries of Europe. Without historical records, without traditions, without even a religion of their own, they are bound together by national habits and customs, by the love of an unsettled life, and by a peculiar language; and, like the Jews, they exist from generation to generation as a separate people in the midst of many nations. In Germany they are called Zigeuner, as if from the *Sigyni* mentioned by Herodotus as living on the banks of the Danube; in Russia, Zigáni; in Turkey and Persia, Zingarri, probably a



corruption of *Tchingani* or *Zingani*, the name of a predatory race inhabiting the tract of land near the mouth of the Indus; and these various appellations, all apparently springing from the same etymon, may, it has been conjectured, be radically the same as the term *Zincali*, by which they sometimes designate themselves; a term compounded of two words, and supposed to signify the *black* men of *Zend*, or *Ind*. The English name *Gipsy* (from E-gypt-ian) and the Spanish *Gitano*, arose from a notion once currently entertained respecting the Egyptian origin of this singular people, from whence perhaps they derive their name *Roma*, from *Romi*, in Coptic "a man." In France they are still called *Bohémiens* (Bohemians), either because they first entered that country from Bohemia, or else from the old French word *böem*, a *sorcerer*, in allusion to the arts they have so long exercised in practising upon the credulity of the vulgar. They have been known in Europe only since the beginning of the fifteenth century. The most severe legislative enactments have at various times been framed against them, on account of their inveterate habits of petty depredation; yet no degree of persecution has ever succeeded in effectually diminishing their numbers, or in driving them from countries into which they have once introduced themselves. Grellman computed that in his time the number of Gipsies throughout Europe amounted to between 700,000 and 800,000, of whom, he said, 40,000 were located in Spain, chiefly in the southern provinces. Mr. Borrow likewise is of opinion that there are at the present moment about 40,000 Gipsies in Spain, but he considers that they were formerly considerably more numerous in that country. There are also great numbers of Gipsies in Hungary and Transylvania, where they are extensively employed in washing gold from the sands of the rivers, and occasionally in other avocations. The Gipsies at present dispersed through England are supposed to number about 20,000.

## II.—CHARACTERISTICS OF THE DIALECT.

In default of all historical evidence concerning the proper country of the Gipsies, their dialect indicates with tolerable distinctness that their origin is to be traced to India. Their physical conformation, their complexion, and their peculiar mode of life, furnish additional proofs of their Indian descent; for Captain Richardson has shown that in these points they bear a very strong resemblance to a sort of people in India called *Bazeegurs*; and many writers have attested that in these and other respects they may well be compared to the lowest caste of *Hindoos*, particularly to certain thievish castes, who to this day are to be found in various parts of India. To account for their sudden appearance in Europe, *Adelung* conjectured that they fled thither to escape the cruel war of devastation carried on by *Tamerlane*, in 1408–9; but this hypothesis rests on very insufficient data; and it is equally reasonable to suppose that they may have left their country either to evade the laws they had outraged, or in pursuit of farther plunder.

The language still spoken by the Gipsies in all the countries through which they are dispersed is a dialect of the Sanscrit: it is called *Rommany*, from *rom*, a husband, or a man; and so close is its affinity with other Indian dialects, that it is by many considered as little else than a corrupt form of *Hinduwee*. It is related of Lord *Teignmouth*, the first president of the British and Foreign Bible Society, that one day chancing to meet with a Gipsy woman, he was struck with her resemblance in form and feature to the natives he had been accustomed to see in India. He addressed her in *Hindustani*, with which language he was familiarly acquainted, and found to his surprise that she could perfectly understand him. He then invited her and several of the members of her tribe to his house, and induced them to pronounce a number of words in *Rommany*, which he carefully noted down: many of these words he discovered to be purely *Hindustani*, while others were obviously derived from Sanscrit roots. But although the idioms, and almost all the words of the *Rommany*, are unquestionably of Indian extraction, it has also adopted terms belonging to other families of languages. Several *Sclavonic* words, for instance, are to be detected in *Rommany*; and this circumstance seems to have arisen from the Gipsies, in their migration from the East, having passed through the steppes of Russia, where many of the tribe are still to be met with. Modern Greek words, probably learnt during their



passage through Bulgaria, are also occasionally to be heard in their language; and still more abundant is the intermixture of Persian words. The languages of the other countries in which the Gipsies have established themselves have had more or less influence in the modification of Rommany. In Spain, its grammatical peculiarities have entirely disappeared; its syntax, its declension of nouns, its conjugation of verbs, being all subjected to the rules of Spanish grammar. In Hungary and Transylvania it is spoken with tolerable purity; and in England the idiom has suffered far less modification than in Spain, for the English dialect of Rommany still retains its original syntax to a certain extent, and its peculiar methods of conjugation and of declension.

### III.—VERSIONS OF THE SCRIPTURES IN THIS DIALECT.

The whole of the New Testament has been translated into the Spanish dialect of Rommany by Mr. Borrow, who during a long course of years had opportunities of familiar intercourse with the Gipsies, never obtained before or since by any individual unconnected with the race. Determined that this neglected people should understand the Gospel, Mr. Borrow proposed that they should themselves translate it. With this view he assembled some of the Spanish Gipsies together, and commenced with the Gospel of St. Luke, they rendering into Rommany the sentences which he delivered to them in Spanish. They proceeded in this way as far as the middle of the eighth chapter, when Mr. Borrow found it necessary to complete the translation himself, supplying deficiencies from a version which he had commenced at Badajoz in 1836. He printed 500 copies of this Gospel at Madrid in 1838; it was the first book that had ever appeared in Rommany. Copies of the work were so eagerly sought by the Gitanos of Madrid, that Mr. Borrow remarks he could readily have disposed of the whole edition in a fortnight, had it not been for the opposition to its circulation excited by the clergy immediately on its publication. "Sorcery!" exclaimed one bishop. "There is more in this than we can dive into," said a second. "He will convert all Spain by means of the Gipsy language," said a third. In compliance with their entreaties, the Corregidor, or Gefe politico, of Madrid gave orders for the seizure of all copies of the Gipsy Gospel exposed for sale, and the soldiers obtained about thirty copies, which they sold at a high price for their own benefit. The translator was shortly afterwards consigned for three weeks to imprisonment, under the suspicion that he was attempting to revolutionise the country, and annihilate the power of Rome by means of his Rommany version of the Gospel.

### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

The Rommany Gospel of St. Luke, the only portion of Mr. Borrow's version that has yet been printed, was found to be perfectly intelligible to the Spanish Gipsies: many of the men were able to read it, and appeared to set a high value on it; yet it soon became evident that it was the language, and not the heavenly doctrine, which they prized. Even the women, who in general are unable to read, were anxious to possess themselves of copies to use as charms or amulets in preserving them from danger, especially in their thieving expeditions. The result of Mr. Borrow's zealous endeavours to disseminate a knowledge of the Scriptures among this singular people, may be briefly summed up in his own words:—"They listened," he tells us, "with admiration, but alas! not of the truth, the eternal truths I was proclaiming, but to find that their broken jargon could be written and read. The only words of assent which I ever obtained, and that rather of a negative kind, were the following from the mouth of a woman:—'Brother, you tell us strange things, though perhaps you do not lie; a month since I would sooner have believed these tales, than that this day I should see one who could write Rommany.'" Of late years efforts have been made in England by Mr. Crabb and others in behalf of English Gipsies; and a school, in which Gipsy children are instructed in the knowledge of Scripture, where they are at the same time trained for service, and taught various trades, has been established at Farnham, near Blandford, Dorset.

૧ આરંભમાં શબ્દ હતો ને શબ્દ પરમેશ્વર  
 ૨ શાથે હતો ને શબ્દ પરમેશ્વર હતો\* તેન  
 ૩ આરંભમાં પરમેશ્વર શાથે હતો\* તેથી શંધાં  
 હિતપન થયાં એટલે ને થઈ\* તે કંઈન તે  
 ૪ વગર હિતપન થઈ\* નહીં\* તેમાં જીવન હતું ને તે  
 ૫ જીવન માંજીશનું અજવાલું હતું\* ને તે અજ  
 વાલાએ અંધારામાં પરકાશ કરી\* પણ અંધા  
 રાએ તેને જીંધું નહીં\*

## SPECIMEN OF THE TAMIL VERSION.

P. 123. Consisting of ST. JOHN, Chap. I. v. 1 to 12.

જીતિપીલેવાઈ ત્તેત્તેયીત્તુત્તુ. એવવા  
 નીં ત્તેત્તેયીત્તુત્તુ. એવવા  
 ૧. એવવા ત્તેત્તેયીત્તુત્તુ. એવવા  
 ૨. એવવા ત્તેત્તેયીત્તુત્તુ. એવવા  
 ૩. એવવા ત્તેત્તેયીત્તુત્તુ. એવવા  
 ૪. એવવા ત્તેત્તેયીત્તુત્તુ. એવવા  
 ૫. એવવા ત્તેત્તેયીત્તુત્તુ. એવવા  
 ૬. એવવા ત્તેત્તેયીત્તુત્તુ. એવવા  
 ૭. એવવા ત્તેત્તેયીત્તુત્તુ. એવવા  
 ૮. એવવા ત્તેત્તેયીત્તુત્તુ. એવવા  
 ૯. એવવા ત્તેત્તેયીત્તુત્તુ. એવવા  
 ૧૦. એવવા ત્તેત્તેયીત્તુત્તુ. એવવા  
 ૧૧. એવવા ત્તેત્તેયીત્તુત્તુ. એવવા  
 ૧૨. એવવા ત્તેત્તેયીત્તુત્તુ. એવવા

૧ જુઠ્ઠુ સુઠ્ઠુ કષા વા કષા સુઠ્ઠુ સુઠ્ઠુ મંચાં નિમિવા કષ  
 ૨ યા સુઠ્ઠુ મંચાં : મયિ સુઠ્ઠુ મંચાં મંચાં મંચાં : મયિ  
 ૩ મંચાં ઉમિમે ઠિય યિ ૩ મંચાં ઉમિમે ઠિય : મયિ  
 ૪ મંચાં ઉમિમે ઠિય યિ ૩ મંચાં ઉમિમે ઠિય : મયિ  
 ૫ મંચાં ઉમિમે ઠિય યિ ૩ મંચાં ઉમિમે ઠિય : મયિ  
 ૬ મંચાં ઉમિમે ઠિય યિ ૩ મંચાં ઉમિમે ઠિય : મયિ  
 ૭ મંચાં ઉમિમે ઠિય યિ ૩ મંચાં ઉમિમે ઠિય : મયિ  
 ૮ મંચાં ઉમિમે ઠિય યિ ૩ મંચાં ઉમિમે ઠિય : મયિ  
 ૯ મંચાં ઉમિમે ઠિય યિ ૩ મંચાં ઉમિમે ઠિય : મયિ  
 ૧૦ મંચાં ઉમિમે ઠિય યિ ૩ મંચાં ઉમિમે ઠિય : મયિ  
 ૧૧ મંચાં ઉમિમે ઠિય યિ ૩ મંચાં ઉમિમે ઠિય : મયિ  
 ૧૨ મંચાં ઉમિમે ઠિય યિ ૩ મંચાં ઉમિમે ઠિય : મયિ

## SPECIMEN OF THE CUTCHEE OR KATCHI VERSION.

P. 117. Consisting of ST. MATTHEW, Chap. 5. v. 1 to 5.

૧ ં  
 ૨ ં  
 ૩ ં  
 ૪ ં  
 ૫ ં  
 ૬ ં  
 ૭ ં  
 ૮ ં  
 ૯ ં  
 ૧૦ ં  
 ૧૧ ં  
 ૧૨ ં





## TAMUL, OR TAMIL.

FOR SPECIMEN OF THIS VERSION IN THE NATIVE CHARACTER, SEE PLATE 4, PAGE 133.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 12.

<sup>1</sup> Athiyilē vārttei yirundathu. Avvārttei Parābaraniḍattil irundathu. Allāmalum avvārtteiyē Parābaran. <sup>2</sup> Athu āthiyilē Parābaraniḍattil irundathu. <sup>3</sup> Sagalamum athinalē yuṇḍayittu. Athu villāmal oru siruṭṭium uṇḍagavillei. Athilē sīvan uṇḍayirundathu. <sup>4</sup> Anda chīvan manithanuḍeiya oḷiyāyirundathu. <sup>5</sup> Anda oḷi yirulilē pirugāsamayittu. Irulānathu athei pattikkoḷḷavillei. <sup>6</sup> Yōvān ennum oru manithan Pārabaranāl anuppappattu. <sup>7</sup> Tannālē yellārum visuvāsikkum paḍikku anda oḷiyeik-kurittu chāṭchi koḍukka vandān. <sup>8</sup> Avan anda oḷi yalla anda oḷiyeik-kurittu chāṭchik-koḍukkavē vandān. <sup>9</sup> Meyyāna oḷiyānavar ulagattilē varugira manithar yāvareiyum piragāsippikkirār. <sup>10</sup> Avar ulagattil irundār Allāmalum ulagam avarālē yuṇḍāyittu. ulagam avarei ariavillei. <sup>11</sup> Avar tamathu sondattit chērndār. Avarukku chondamānavargal avarei yēttukkoḷḷavillei. <sup>12</sup> Avaruḍeiya nāmattin mēl visuvāsamay avarei yēttukkoṇḍavergal ettanei pērgalō attanei pērgalukku Parābaranuḍeiya piḷḷeigaḷ ayirukkum paḍi athigāran koḍuttirukkirār.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

TAMUL, the language of the ancient kingdom of Dravira, is spoken in the extensive country now called the Carnatic, and is the vernacular language from the town of Pulicat in the north to Cape Comorin in the south, and from the shores of the Indian Ocean on the east to the Ghauts on the west. This important territory, which since 1801 has been entirely under British government, includes Madras, Tanjore, Trichinopoly, Madura, Tinnevely, and Coimbatore. The inhabitants have been estimated at upwards of six millions and a half; they are chiefly Hindoos of the Brahminical sect, and there are comparatively few Mohammedans among them. The Tamul language also obtains along the whole northern coast of Ceylon, including the populous district of Jaffna, where it is spoken by a race of people sometimes called the Malabars. Tamul is likewise the vernacular language of the Moormen of Ceylon; they are dispersed in great numbers through every part of the island, especially at Colombo, and are supposed to be the descendants of Arabs, who, in the eleventh and twelfth centuries, conquered several of the seaport towns of India and Ceylon.

## II.—CHARACTERISTICS OF THE LANGUAGE.

It is a question of the highest historical interest whether Tamul and the other languages of the Decan are to be considered as the daughters of the Sanscrit, or whether their origin is to be traced to some other source. Drs. Carey and Wilkins considered them to be undoubtedly derived from the Sanscrit, and Colebrooke was inclined to adopt the same opinion. Mr. Ellis, in the Preface to Campbell's Telooogo Grammar, was the first to doubt their supposed relationship to Sanscrit; and Babington, in his Introductory Remarks to the Gooroo Paramartan, has maintained the same view of the case. The various researches which have been made into the subject have at length led to the conclusion that these southern languages are the remnants of some ancient tongue, which at a very remote period of antiquity probably pervaded the whole of India, as some slight traces of it are yet to be met with even in the Sanscrit dialects of the north. But whether this hypothesis be correct or not, it has been satisfactorily proved that Tamul and its cognate languages derive their source from no language at present in existence; and if in most systems of classification they have obtained a place

among the Sanscrit family of languages, they owe their position not to their origin, but to the modification of their elementary structure induced by the superposition of Sanscrit forms; a process which has been carried on for centuries, dating from the period when the natives of the south received the religion of the north, and bowed to the domination of the Brahminical sect. Tamul, however, possesses fewer Sanscrit terms than the other languages of the Deccan. They exist in Tamul, in the same manner and proportion as Greek and Latin terms are mixed up with the Anglo-Saxon element in English. It has two distinct dialects, the Kodun, or common dialect, which contains the greatest admixture of Sanscrit words; and the Shen, or polished dialect, which, from its long disuse as a colloquial medium, has been preserved in a state of greater purity. A knowledge of the former alone is quite sufficient for all ordinary intercourse with the natives, but acquaintance with the high, or Shen, dialect is necessary for those who wish to study Tamul literature and science.

The chief peculiarities of the Tamul language as briefly summed up by Anderson, consist in the absence of a relative pronoun, in the small proportion of adjectives and particles properly so called, in the power of employing adjectives in an adverbial capacity, in the exact correspondence in termination between the demonstrative pronouns and the third person of verbs, in the existence of a negative verb, and, above all, in the conjugation of derivative nouns. Some of those characteristics are to be met with in the Telinga, Canarese, and Malayalim languages; but in the possession of a conjugate derivative, Tamul appears to stand quite alone. This singular grammatical form seems to have arisen from a remarkable interchange of the properties peculiar to different parts of speech, for as in other languages, as well as in Tamul, verbal nouns are liable to be inflected as substantives, so the derivatives of nouns are liable in Tamul to be conjugated as verbs. Tamul nouns have eight cases, three of which are ablative, and are distinguished as local, causal, and social ablatives. Words performing the office of prepositions in this language always stand after the nouns or pronouns which they govern. The verbs possess properly but three moods, the indicative, imperative, and infinitive; and the third person of each tense denotes the changes of gender by corresponding changes of termination. The negative verb, which in Tamul and its cognate languages conveys a negative signification without the aid of particles, is formed by the mere *removal* (except in the third person neuter and its derivatives) of the usual characteristic augment of the affirmative.

A Tamul alphabet, which, like the Greek, consisted of sixteen letters, is said to have been in use among the natives of the country before the introduction of the Sanscrit language. The characters now employed in writing Tamul are thirty in number, and are evidently, so far at least as form is concerned, for the most part derived from the Devanagari. The order in which they are arranged is similar to that of the Sanscrit alphabet, and even letters representing sounds which do not occur in Sanscrit, are formed by the combination of Devanagari characters. All aspirates are rejected from the Tamul alphabet, and the language is, for that reason, soft and well sounding; though not so much so as the Telogoo.

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The honour of executing the first Tamul version of the Scriptures belongs to the Danish missionaries. Ziegenbalg, the first missionary sent by the Danish Government to their settlement at Tranquebar, commenced the translation of the New Testament in 1708, and completed it in 1711. The printing of this version was delayed in order that it might receive the benefit of a thorough revisal, and this important task was committed to the missionary John Ernest Grundler, who had arrived in India soon after the commencement of the translation. Under his care the work was printed at Tranquebar in 1714, at the press and on paper provided by the Society for Promoting Christian Knowledge. His Majesty George I. of England took an especial interest in the progress of this version, and addressed a letter to Ziegenbalg. The translation of the Old Testament was commenced by this devoted missionary in 1717, and in 1719, he had carried it as far as the Book of Ruth, when he sank beneath the weight of his manifold labours, at the age of thirty-six. It is not certain whether his



translations were executed immediately from the sacred originals, or from the German version of Luther. After his decease, and that of his fellow-labourer Grundler, which occurred during the following year, the revision of his manuscripts and the prosecution of the version of the Old Testament devolved on Benjamin Schultze, a missionary who had arrived from Halle a short time previously, under the patronage of the Society for Promoting Christian Knowledge. Schultze published the portion of the Old Testament translated by Ziegenbalg in 1723, and completed the version in 1727. He was well acquainted with Hebrew, and is said to have consulted most of the European versions in the course of his translation. Such was his indefatigable zeal, that in the midst of important missionary duties, and in the relaxing climate of Southern India, he regularly devoted six hours daily to the prosecution of his work. He likewise addressed himself to a diligent revision of the New Testament, a second edition of which he put to press in 1722, and completed in 1724, at Tranquebar. In 1758 a third edition of the New Testament was printed at the same place; it had previously been subjected to another revision, in which several missionaries took a part. The second Tranquebar edition was reprinted at Colombo in 1741-3, after having undergone some alterations adapting it to the Tamul spoken in Ceylon: this edition was designed for the native Tamulian Christians in that island, and was published under the auspices of Von Imhoff, the governor.

In 1777 an important version of the New Testament was published by the Rev. J. P. Fabricius, one of Schultze's successors in the Danish mission at Madras. This version is far more elegant and classical in diction than that of the Tranquebar translators. Fabricius likewise undertook the revision of Schultze's version of the Old Testament, preparatory to a second edition; but the work as revised by him has every claim to be considered a new and independent version. He sent the translation, sheet by sheet, for examination and correction to the missionaries at Cuddalore; from them it passed to the Danish missionaries, and from them to the native translator to the Danish Government. The notes and corrections thus obtained were carefully collated by Fabricius, and the whole translation was again subjected by him to a searching revision. It was printed at the mission press at Tranquebar between the years 1777 and 1782, under the especial care of two missionaries, one of whom was Dr. Rottler. Fabricius was esteemed an "unparalleled Tamul scholar," and his translation long held the rank of the standard Tamul version of the Scriptures.

The editions of the two versions of the New Testament above mentioned, printed by the Danish missionaries prior to the commencement of the present century, amount in all to fourteen, besides two versions of the Old Testament. They were assisted by grants of paper and other supplies from the Royal College of Copenhagen, the Orphan House at Halle, and the Society for Promoting Christian Knowledge. Still the number of copies issued was very far from being adequate to the wants of the native Christians; and the deplorable scarcity of the Scriptures in the Tamul country was first pressed upon the notice of the British and Foreign Bible Society in a letter from the Rev. Dr. Buchanan, dated Madura, 1806. Dr. Buchanan stated that of the ten or twelve thousand Protestant Christians then belonging to the Tanjore and Tinnevely districts, not one perhaps in a hundred had a New Testament; and he described the people in general as "clamorous for Bibles, supplicating for teachers, and saying, 'we do not want bread or money from you, but we want the word of God.'" In consequence of these and other similar representations, the Corresponding Committee at Calcutta raised a subscription for the purchase of all the copies of the Tamul Scriptures which could be then obtained, and which bore a price placing them beyond the reach of the poorer Christians. These copies reached Tanjore in 1810, where they were received with the most lively gratitude; and the supply was acknowledged "not only as a seasonable and acceptable present, but as the cause of abundant thanksgiving to God through Jesus Christ our Saviour, from many who were desirous to know the saving truths which the Bible contains, and to use it for the benefit of their souls." Arrangements were then made by the British and Foreign Bible Society for the publication of another edition, and after due inquiries had been instituted, it was deemed advisable to print it at the Serampore press, from the admired text of Fabricius. Notwithstanding the disastrous fire in which the Tamul fount of types



and a large supply of paper were destroyed, the edition, consisting of 5000 copies, was completed by the Serampore missionaries in 1813.

As a great demand for the Scriptures still continued throughout the Tamul country even after the circulation of this large edition, it seemed necessary to take immediate measures for issuing farther supplies. The want of copies of the Scriptures appeared to be particularly felt at Ceylon, where the number of native Christians speaking the Tamul language was estimated at 45,000. Besides the edition of the New Testament published at Colombo in 1743, as above mentioned, a version of the Pentateuch, translated by Mr. de Milho, had also been printed in Ceylon, under the patronage of the Dutch Government, in 1790. These editions, however, had been long exhausted, and the people in general were almost destitute of the Scriptures. It was, therefore, deemed advisable not only to issue another edition, but also to obtain such a revision of the existing version as might render it intelligible to the Tamul population of Ceylon and of the adjacent continent. This important revision was committed to the Rev. C. T. E. Rhenius of the Church Mission, subject to the superintendence of the Rev. Dr. Rottler (who had formerly assisted in carrying the version of Fabricius through the press), and the inspection of the missionaries at Trichinopoly, Tanjore, and Tranquebar. To secure the greater accuracy of the work, a committee of translation was appointed at Madras in 1821, and great hopes were entertained of the success of a version carried forward under such efficient management, and in the midst of the Tamul country. In order, however, to meet the actual demand for the Scriptures, it was found requisite, while the revision was in progress, to issue another edition from the text of Fabricius. This edition appears to have consisted of 1000 copies of the Old Testament, 2500 of the New Testament, and 2500 extra copies of the Gospels and Acts: the Old Testament was printed at the Vepery press of the Society for Promoting Christian Knowledge, and the New Testament at the Church Missionary Society's press at Madras; the edition was completed about the year 1824. In 1825 the revision of the Gospel of St. Matthew was finished, and an edition of 10,000 copies was published by the Madras Committee. The following year another edition of the Old Testament from the text of the Tranquebar translators was commenced: it consisted of 5000 copies of the Pentateuch, and 2500 of the other books of the Old Testament, and appears to have been completed about the year 1832. In the meantime the revision of the old version under the care of Mr. Rhenius was rapidly proceeding, and in 1827 an edition of 5000 copies of the New Testament was put to press. In 1828 the Four Gospels were completed, and so rapid was the circulation, that another edition of 5000 copies was immediately ordered, and the part of the New Testament containing the Epistles was extended to 7500 copies.

Yet, notwithstanding these large issues, the desire of the native population to receive the Tamul Scriptures more than kept pace with the ability of the committee to supply them; and it was found that before the last books of an edition could be got from the press, nearly all the first books had been distributed, so that it appeared almost impossible to issue one complete and uniform copy of the Tamul Old and New Testaments. The Madras Committee, therefore, determined in 1831 to print 12,000 copies of the Tamul New Testament in small type. This edition was afterwards extended to 15,000, and the revised version was selected as the text on account of the numerous testimonies that had been laid before the committee in proof of its superiority over the version of Fabricius. To expedite the revision and publication of the entire Tamul Scriptures, two additional sub-committees of revision were formed about this period, (the one at Tanjore, and the other at Nagercoil and Palamcottah,) consisting of Churchmen, Wesleyans, Lutherans, and Dissenters of various denominations, who all agreed to set aside party distinctions, in order to promote the publication of the word of truth. In 1844 an edition of 6000 copies of the entire Tamul Bible was completed. The Old Testament was the version of Fabricius, corrected as to grammar and orthography; and the New, that of Rhenius: it contained the headings of chapters and the chronology from the English. In printing this edition the Madras Society was assisted by funds from the American Bible Society, and by supplies of paper from the British and Foreign Bible Society. During the same year (1844) 10,000 copies of each of

the Four Gospels in 18mo., Fabricius's version, were ordered to be printed at the press of the Christian Knowledge Society, Vepery; and the same number and size of the revised version at the American Mission press, for the use of schools. Other portions of Scripture were printed at about the same period at the Neypoor press, for the use of schools in Tinnevely and Travancore, and for the purposes of public worship.

A second edition of the uniform Tamul Bible, with headings and chronology from the English, and references from the German version, was completed in 1848. The edition consisted of 6000 copies, and the demand for it was at once considerable. Among other portions of Scripture recently printed under the auspices of the British and Foreign Bible Society, it may be noticed that an edition of 3000 copies of the New Testament in 12mo. has been published, according to rules proposed by a Tamul sub-committee of revision, for separating the words in printing, and in many cases omitting the usual changes, reduplication, and elision of letters required by the law of Sandhi in the high dialect. Another edition of the New Testament, printed from the version of Rhenius at Neypoor, has since been issued, for the use of the large and increasing native church in that section of the Tamul country; together with several large editions of portions of the New Testament, from the same version.

It remains to notice another version of the Tamul Scriptures which has more recently been completed in Ceylon, and which is known as the "Union Version." The chief agent in its production was the Rev. P. Percival, who was engaged for a period of fourteen years in that arduous task, devoting six hours daily to it: valuable help was furnished by the Reverends Messrs. Spalding, Winslow, and Brotherton. Great, however, as had been the care bestowed upon its execution, it was determined that the first edition of the "Union Version" should be regarded only as a trial, with a view to obtain the opinions of Tamul scholars as to its merits, and the number of copies was accordingly limited to 3500. High praise has been bestowed upon this version with regard to its idiom, correctness, neatness of style, and its general fidelity to the original; it has, nevertheless, been generally regarded as deficient (in common with prior versions) in some of the qualities necessary to a standard version of the Tamul Scriptures. The complete revision of the Tamul Bible, with a view to the preparation (from the two translations of the Old Testament, and the three versions of the New, that are already in existence) of an edition which may be finally regarded as a standard authority, has occupied during several years the anxious care of the Madras Auxiliary Society; and a recent engagement has been made between the Parent Committee of the Bible Society, and the Society for the Propagation of the Gospel in Foreign Parts, by which this desirable object seems likely to be accomplished. The Rev. H. Bower has undertaken to conduct the task of revision; the work being in the first instance limited to the New Testament only, with a view to obtain a general opinion of the merits of the revised version thus formed, before incurring the large outlay which the like revision of the Old Testament will involve. The work, on this plan, is now (1860) in progress.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

As the Tamul was the first language of India in which the Gospel was proclaimed by Protestant missionaries to the natives, and the first into which the Scriptures were translated for their benefit, so it has been observed that, "for spiritual privileges, for missionary zeal and enterprise, for the light and liberty which prevail, the Tamul country may well be called the Goshen of India." The rapid circulation of so many large editions of the Scriptures, as above described, is in itself a proof of the alacrity with which the natives have received the word of God; and individual instances, in proof that the precious seed thus gladly welcomed was owned and blessed of God, are to be found in great numbers in missionary records, and in the reports of the Bible Society. Let one example here suffice. Shunkuru-Lingum was born at Quilon, about 1787, of heathen parents, of the Vellaula or Cultivator caste. After several changes in his temporal circumstances and position, he entered the service of a gentleman holding a civil appointment under the Ceylon government. An apparently trivial circumstance was the turning-point of his life. Under a tree of the forest he found a copy of the Gospels in Tamul,



probably left there by a follower of the British camp, for it was the time of the Kandyan war, and strangers from Tranquebar had come over to Ceylon with the army. He read the book with eager delight; it opened up to him a new region of thought and inquiry, and ultimately was blessed to his conversion. Deeply affected by a sense of the spiritual degradation of his countrymen, and impelled by love to his Saviour, he sought to make known the truth to others, and became a minister of the Gospel; and he afterwards underwent much persecution as a setter-forth of strange gods, because he preached Jesus and the resurrection.

The general aspect of the present state of affairs in the Tamul country, brought about by the extensive distribution of the Scriptures, may be gathered from the following passage in a recent letter of the Rev. J. H. Gray, one of the secretaries of the Madras Bible Society:—"I think I can say, 'that the word of the Lord is running,' and our Lord Jesus Christ is being glorified in Southern India. If it be a proof of this, that we find 'the strong man armed' no longer enjoying a peaceful possession of his goods, or that we see bitterness and persecution rise among the heathen towards Christians, we are beginning to have these things abound at our doors; and the so called gentle and passive Hindoo is now seen in the streets of Madras, armed with a hatchet to cut down the gate of a missionary's house, and rescue his relative, who had fled thither as to a city of refuge from heathen superstition and uncleanness; or he is seen casting his son's or his brother's Bible into the fire, lest it should convert him; and thousands upon thousands can meet together, to cry for their gods, as lustily as ever they did at Ephesus in behalf of Diana."

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## TELINGA, OR TELOOGOO.

FOR SPECIMEN OF THE TELINGA, OR TELOOGOO VERSION, SEE PLATE 3, PAGE 91.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Telinga language is spoken within 23 miles of Madras, and prevails for about 500 miles along the coast, from the vicinity of Pulicat to the borders of Orissa. In the interior it extends as far west as Beedr, through nearly the whole of Hyderabad, a part of Berar, and the eastern provinces of Mysore. The portion of the Telinga country subject to the Madras presidency includes the five Circars—Vizagapatam, Rajahmundry, Masulipatam, Guntoor, and the Cuddapah and Nellore districts of the Carnatic. The superficial extent of the entire region in which this language is predominant has been estimated at 118,610 square miles. The natives are Hindoos, and number about 10,000,000. The Telinga language is also diffused to a greater or less extent through various countries of Southern India, in which the Tamul and Canarese are the proper vernacular languages. This diffusion in part arises from the early conquests, dating from the fourteenth century, achieved by the people of Telinga in the south. Like the Romans, they endeavoured to secure their conquests, and to keep the natives in subjection by the establishment of military colonies; and the Telinga language is still spoken by the descendants of the Telinga families, who were deputed by the kings of Vidyanagara to found these colonies. The roaming tendencies of the Telinga people also serve to account in part for the diffusion of the language. On this subject the missionaries have remarked that "in intelligence, migratory habits, secular prosperity, and unfrequency of return to their native land, this people are, in relation to other parts of India, what the Scotch are in relation to England and the world."

### II.—CHARACTERISTICS OF THE LANGUAGE.

Telinga is the softest and the most polished of the languages of Southern India, and contains the



greatest proportion of Sanscrit words. In point of fulness, it may be styled the "Spanish" of the Indian peninsula. Yet the Sanscrit terms with which it unquestionably abounds form no part whatever of the basis of the language, but appear to have been engrafted on the elements of the original Telinga at some period far too remote for inquiry. The grammatical construction of Telinga is alone sufficient to prove that it has no claims to be regarded as a mere Sanscrit dialect. In the declension of its nouns effected by means of subjoined particles, in the mode of conjugating the affirmative, and in the possession of a negative verb, in the use of a plural pronoun applicable to the first and second persons conjointly, and in the peculiarities of its syntax, it offers obvious points of deviation from the forms of Sanscrit grammar, while at the same time it exhibits decided affinity in these respects with its cognate languages of the Deccan. The Telinga language possesses no word exactly corresponding with our article; the indefinite article is sometimes expressed by means of the numeral *one*, but in general the article is considered as inherent in the noun. Like the Tamul and Canarese, the Telinga possesses that singular part of speech called the relative participle, which displays the combined force of the definite article, the relative pronoun, and the verb. It also resembles these languages in the possession of two dialects, the common or popular medium, used for all purposes of business and conversation, and the high or refined dialect, in which the literature of the nation, consisting chiefly of poetry, is written. The dissimilarity between these dialects is so great, that commentaries are requisite in the perusal of native works, even in the case of individuals who have acquired the most complete familiarity with the colloquial dialect.

The Telinga possesses great facility in the naturalization of foreign terms; yet, with the exception of a few words obtained from the neighbouring provinces of Orissa, Mahratta, and Gujerat, it does not appear to borrow many words from foreign sources. Several technical revenue and official terms derived from the Hindustani were at one time in common use, but they now begin to be superseded by the corresponding English words. The Telinga, like other Indian alphabets, is distinguished by the perplexing multiplicity of its symbols, of which there are no less than eighty-one: some of these, however, are merely abbreviated forms of the regular initial letters; others are only used as marks for certain consonants when doubled; and some are peculiar to words of Sanscrit origin. "Hence," says Mr. Campbell, "all native grammarians concur in reducing the characters to thirty-seven, by excluding forty-four, which they acknowledge belong to the language, but which they will not admit into the alphabet." In point of form these letters are round and flowing, and form a striking contrast to the square characters of the Devanagari, although arranged upon the same principle of classification.

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

Schultze, the laborious Danish missionary, was the first who engaged in a Telinga version of the Scriptures. He commenced his translation in 1726, immediately after his completion of the Tamul version above mentioned. He translated immediately from the Greek and Hebrew texts, and finished the Telinga version of the New Testament in 1727, and of the Old Testament in 1732. From some cause or other hitherto unexplained, this work was never printed, although Schultze seems to have taken some steps towards obtaining the assistance of a learned Brahmin, and a fount of types for the purpose. He died in 1760 at Halle, and it has been thought that his Telinga MSS. may still be preserved in that city. The Serampore missionaries commenced another version of the Scriptures in this language in 1805, and in 1809 they had translated the whole of the New and part of the Old Testament. Soon afterwards they succeeded in casting a fount of Telinga types, but owing to various causes of delay, the New Testament was not printed till 1818, when an edition of 1000 copies was issued, aided by a grant from the British and Foreign Bible Society; and in 1820, the same number of copies of the Pentateuch were published.

But while this Serampore version was in progress, another Telinga version of the New Testament was commenced and carried on to the close of the First Epistle to the Corinthians by the Rev. Augustus Desgranges, of the London Missionary Society. He had been stationed at Vizagapatam since

1805, and therefore enjoyed great local facilities for the prosecution of his undertaking: he found, indeed, but few difficulties in the Telinga language to impede his efforts, and he remarked that "this language richly furnishes the translator with words, phrases, and sentences for his purpose;" and that in addition to its acknowledged softness, elegance and refinement, it is "regular in construction, replete with sentences clear and strong, and abounding with the most beautiful figures of speech." Mr. Desgranges was assisted by the Rev. George Cran, who was also stationed at Vizagapatam, and by Anunderayer, a Telinga Brahmin of high caste, who had sincerely embraced the Christian religion. What our Lord Jesus requires from his followers, Anunderayer had really done, for he had left his wife, mother, brother, sister, his estate and property, and had suffered reproach and persecution patiently for the sake of the Gospel. Having acquired an intimate knowledge of the Tamul language, he translated the Scriptures direct from the Tamul version into his own language, and his work was submitted, verse by verse, to Mr. Desgranges, who made such alterations as his critical knowledge of the original text suggested. Mr. Cran died in 1808, and Mr. Desgranges two years subsequently; and it was found on examination that the first three Gospels were the only portions of the translation that were in a state of readiness for the press. Of these three Gospels, 1000 copies were printed at Serampore in 1812, under the care of Anunderayer. No alterations whatever were admitted, for it was considered that to give the Gospels as the able translator had left them would be a tribute of respect to his memory.

In the meantime another version of the Telinga New Testament had been commenced. The Rev. Messrs. Pritchett and Lee, agents of the London Missionary Society, arrived at Vizagapatam a short time prior to the decease of the lamented Mr. Desgranges. Mr. Lee undertook soon afterwards a translation of the Book of Genesis, but the preparation of the version afterwards devolved almost exclusively on Mr. Pritchett, who addressed himself in the first place to the translation of the New Testament. In the first three Gospels he is said to have availed himself of the labours of Mr. Desgranges, introducing such alterations as his own judgment suggested. When the version of the New Testament was completed, he sent it to Madras for examination, and it was so highly approved by the distinguished Telinga scholars to whom it was submitted, that the Madras Bible Society readily closed with Mr. Pritchett's proposal to print it for the benefit of the Telinga nation. An edition of 2000 copies was therefore issued in 1819, the expenses of which were defrayed by the Calcutta Bible Society. Mr. Pritchett was proceeding with the translation of the Old Testament, when, in 1820, he was stopped in the midst of his work by death.

In 1823 another version of the Scriptures was offered to the Calcutta Bible Society by the Rev. J. Gordon, also of the London Missionary Society, who had during many years been stationed at Vizagapatam. Great difficulty was experienced in deciding upon the relative merits of Mr. Pritchett's and Mr. Gordon's translations, and all printing operations were suspended until it could be ascertained which was best calculated for general usefulness. At length their respective translations of Genesis and of the history of Joseph were circulated for comparison, and when the opinions of competent judges had been collected, it was found that the result of the investigation was in favour of Mr. Gordon's production, which was unanimously declared to be "clear, intelligible, and the more literal translation of the two." At the same time Mr. Pritchett's was pronounced a good translation, and more grammatical than Mr. Gordon's, but deficient in idiom. The Committee of the Madras Society, therefore, resolved upon adopting Mr. Gordon's version, but they requested him before he sent it to the press, to compare it carefully with Mr. Pritchett's translation, and "to select therefrom whatever he might think a desirable acquisition to his own." Mr. Gordon's important labours were closed by death in 1827. After his decease it was found that Mr. Pritchett's version was, after all, more correct than had been expected; certain corrections were accordingly introduced, and an edition of 3000 copies of the New Testament was printed in 1828, accompanied by 2000 copies of Mr. Gordon's version of St. Luke. Vigorous efforts were subsequently made to revise the versions prepared by Messrs. Pritchett and Gordon, and further portions were printed, which, notwithstanding their admitted defects, obtained such extensive



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 8 ආදේයය එහි ඒ වටිනාය වූයේය ඒ  
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 11 දුර ඒ ක නොපිළිගත්තේය  
 12 දෙවියන්වහන්සේ කෙරෙන් එව  
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 17 යේය එහෙත් ඒ පලියට සාක්ෂිදෙවි  
 18 පිනිස පටිනාදේය

SPECIMEN OF  
 THE DACO-ROMANA OR WALLACHIAN VERSION.

from the Bible printed at St. Petersburg in 1839.

2 **Α** τὸ πνεῦμα ἐν ἡμῖν, καὶ ἡ  
 3 ἡμῖν ἐν ἡμῖν, καὶ ἡμῖν ἐν ἡμῖν.  
 4 ἡμῖν ἐν ἡμῖν, καὶ ἡμῖν ἐν ἡμῖν.  
 5 ἡμῖν ἐν ἡμῖν, καὶ ἡμῖν ἐν ἡμῖν.  
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 9 ἡμῖν ἐν ἡμῖν, καὶ ἡμῖν ἐν ἡμῖν.  
 10 ἡμῖν ἐν ἡμῖν, καὶ ἡμῖν ἐν ἡμῖν.  
 11 ἡμῖν ἐν ἡμῖν, καὶ ἡμῖν ἐν ἡμῖν.  
 12 ἡμῖν ἐν ἡμῖν, καὶ ἡμῖν ἐν ἡμῖν.  
 13 ἡμῖν ἐν ἡμῖν, καὶ ἡμῖν ἐν ἡμῖν.

1 **Α** ἀπὸ τῆς πόλεως ἦλθεν, καὶ  
 2 ἦλθεν ἐκ τῆς πόλεως. ἦλθεν ἐκ  
 3 τῆς πόλεως. ἦλθεν ἐκ τῆς πόλεως.  
 4 ἦλθεν ἐκ τῆς πόλεως. ἦλθεν ἐκ  
 5 τῆς πόλεως. ἦλθεν ἐκ τῆς πόλεως.  
 6 ἦλθεν ἐκ τῆς πόλεως. ἦλθεν ἐκ  
 7 τῆς πόλεως. ἦλθεν ἐκ τῆς πόλεως.  
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 9 τῆς πόλεως. ἦλθεν ἐκ τῆς πόλεως.

SPECIMEN OF THE CANARESE VERSION.

Consisting of ST. JOHN. Chap. I. v. 1 to 8.

0 **Α** ἀπὸ τῆς πόλεως ἦλθεν, καὶ  
 1 ἦλθεν ἐκ τῆς πόλεως. ἦλθεν ἐκ  
 2 τῆς πόλεως. ἦλθεν ἐκ τῆς πόλεως.  
 3 ἦλθεν ἐκ τῆς πόλεως. ἦλθεν ἐκ  
 4 τῆς πόλεως. ἦλθεν ἐκ τῆς πόλεως.  
 5 ἦλθεν ἐκ τῆς πόλεως. ἦλθεν ἐκ  
 6 τῆς πόλεως. ἦλθεν ἐκ τῆς πόλεως.  
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 8 τῆς πόλεως. ἦλθεν ἐκ τῆς πόλεως.





circulation as to warrant the hope that they were perused with profit. An edition of 3000 copies of the Old Testament, based upon the version of Pritchett and Gordon, issued from the Madras press in 1855, together with large editions of particular portions of the Teloogoo Scriptures, both of the Old and of the New Testaments.

Up to the present time the Madras Committee have been still persevering in their endeavours to procure an acceptable and faithful version of the Teloogoo Scriptures. The work, however, has advanced but slowly. Portions of the New Testament had been completed under the joint care of the Reverends Messrs. Wardlaw and Hay, but the printing of them was deferred, owing to a difference of opinion that rose among the members of the committee respecting some of the rules laid down for the guidance of the translators. From recent Reports of the Bible Society, we learn that the Teloogoo Revision Committee appointed in 1856 have completed a new translation of St. Paul's Epistles to the Romans, Colossians, and Philemon, and of the general Epistles of St. James, St. John, and St. Jude; together with the Four Gospels and Acts; all of which are ready for the press. Among other revised editions of portions of the New Testament issued by the Madras Committee from time to time, may be mentioned an edition of 1000 copies of the Gospel of St. Luke, translated by one of the first of Teloogoo scholars, C. P. Brown, Esq., son of the late Rev. David Brown, and printed about the year 1839. Mr. Brown has subsequently completed a translation of the entire Bible into Teloogoo, and has deposited this version with the Madras Auxiliary; extracts from different portions of the work are being printed, with a view to their circulation for the opinions and criticisms of Teloogoo scholars.

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## KARNATA, OR CANARESE.

FOR SPECIMEN OF THE KARNATA, OR CANARESE VERSION, SEE PLATE 5, PAGE 141.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE names by which this language is distinguished are by no means calculated to convey a just notion of its geographical extension. The term Karnata would naturally lead to the inference that this language is predominant in the Carnatic, which is by no means the case, Tamul, as we have already shown, being the vernacular language of that country. The other appellation, Canarese, as applied to this language, is almost equally erroneous, for Tuluva is the proper and original dialect of Canara, although it has of late years become restricted to the lower classes of that province. This confusion of terms seems to have arisen from the fact of the Mussulman conquerors of the country having erroneously extended the distinctive appellation of the ancient province of Carnatica to the adjacent districts, namely, to the Carnatic on the one side, and to Canara on the other. The name thus ignorantly extended to these countries has been retained; while Carnatica itself, which had alone been previously distinguished by this appellation, no longer exists as a separate province, the territories which it comprised being now chiefly known as the Mysore and the Balaghaut, or province of the Upper Ghauts. The limits of the Karnata (formerly the vernacular language of Carnatica), may be described as co-extensive with those of that ancient province: it may be said to extend from between the 12th to above the 18th degree of north latitude, with an average breadth of 180 miles; and it may also be considered to include Canara, where it is rapidly superseding the Tuluva. The amount of population to whom the Karnata language is vernacular has been estimated at upwards of 7,000,000. These people are Hindoos, and are subject to the Madras presidency.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The idioms of the Karnata or Canarese are very similar to those of the Tamul and Teloo-goo, with which languages it is radically connected. Its alphabet, consisting of fifty-six letters, is evidently borrowed from the Teloo-goo, with the alteration of a few letters; and so far at least as classification and order are concerned, like the Teloo-goo, it is derived from the Devanagari. A valuable Canarese Grammar by M'Kerrell, and a Canarese and English Lexicon in two large quarto volumes, compiled by Mr. Reeve, one of the translators of the Bible, have been published by the Madras Government. And since that time a number of Canarese publications, with Grammars and Dictionaries, have been issued from the Wesleyan missionary station on the Neilgherries.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The first attempt to produce a Karnata translation of the Scriptures was commenced at Serampore in 1808: the work, however, from various causes, appears to have been laid aside from time to time; and it was not till 1822 that an edition of 1000 copies of the New Testament was completed at press. A version of the Old Testament was also undertaken, and partly executed, by the Serampore missionaries; but they afterwards relinquished the work on finding that similar efforts were being made by other labourers, who, from being stationed in the country where the language is vernacular, enjoyed greater facilities for the successful prosecution of the translation. The Karnata or Canarese version, was, in fact, one of the first contemplated by the Calcutta Bible Society. In 1813 they made an application to the Archbishop of Goa concerning the necessity of supplying the native Christians of Goa and its neighbourhood with the Canarese Scriptures. These Christians were Roman Catholics, and numbered about 200,000. The archbishop, in the true spirit of his church, discouraged the undertaking. One of the objections which he urged was, however, afterwards found to be correct; for he alleged, and with truth, that the Canarese Christians of Goa spoke a mixture of different languages, and that their dialect varied greatly in many districts.

No farther steps were taken by the committee till, in 1817, a letter was addressed to them by Mr. Hands, of Bellary, an agent of the London Missionary Society, stating that he had translated the whole of the New Testament into Canarese. As this translation was found on examination by competent judges to be adapted for general usefulness, an edition of 2000 copies of the Gospels and Acts was printed at Madras, with the sanction and at the expense of the society, under the immediate eye of the translator. In order that Mr. Hands might not be longer detained from his station, the types and material for printing were afterwards forwarded to Bellary, and the entire New Testament was completed in 1821. At this period, Mr. Hands had likewise completed the translation of the Old Testament; and his friend and coadjutor, the Rev. Wm. Reeve, had engaged in a separate translation of the Pentateuch, with the view of comparing it with that of Mr. Hands, and of securing by this means a more correct and idiomatic version. In 1822, while these two translators were labouring conjointly in their important undertaking, they were invited by the Madras Bible Committee, upon whom the superintendence of this translation had devolved, to associate themselves with Mr. A. D. Campbell and Mr. R. C. Gosling, so as to form a sub-committee of translation, calling in the farther aid of such learned men as they should find expedient. Under the care of this sub-committee, therefore, the revision of the Old Testament was continued; and every separate portion was again subjected to the careful inspection of the committee at Madras previously to its publication. The printing of the Old Testament was commenced in 1827, and in the following year, Mr. Hands made the following statement concerning his own share in the translation:—"The work was commenced sixteen years ago, and scarcely a day has passed in which I have not laboured therein: it has engaged the best part of my time and strength: many of the books have been revised and re-copied seven or eight times." The printing of the New Testament, which had been commenced at Madras in 1820, was completed at Bellary in 1831, by the publication of the Epistles and the Book of Revelation, under the care of the sub-committee. In 1832, the Old Testament likewise left the press, and a sub-committee was



formed for the express purpose of revising the New Testament, prior to a second edition. This edition was intended to consist of 5000 copies of the Gospels and Acts, 1000 extra copies of St. Luke and Acts, and 3000 copies of the Epistles: it does not appear, however, that the edition was eventually issued.

It has, however, been subsequently found desirable to submit the entire Canarese Scriptures to a farther and more elaborate revision, under the immediate care of the Rev. G. H. Weigle, who was engaged by the British and Foreign Bible Society, at the instance of the Madras Committee of Revision, to devote his entire time to the task. Under this arrangement, a thoroughly revised translation of the Canarese New Testament was completed in 1853, and two large editions have been published (the one at Bellary, and the other at Bangalore) since that date. A like revision of the Old Testament has subsequently been accomplished. The whole has been printed, and is now (1860) in the hands of the Canarese missionaries and their people.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

In proof of the acceptableness of this version may be cited the observations of the Rev. Mr. Taylor, made during a tour in 1831:—"While travelling about the country," he writes, "in my journey from Belgaum, I have had opportunities of putting in circulation the sacred volume in whole and parts. Very few instances of unwillingness to receive the Scriptures have come under my observation, but innumerable evidences of great earnestness and solicitude to obtain them. I have had opportunities of ascertaining that the word has been read, and its contents tolerably understood; and the knowledge I found some possessed of concerning Christ, and of what he did and suffered to save sinners, has afforded me both delight and encouragement." Omitting other testimonies respecting the influence of the Scriptures on Canarese communities, it may not be uninteresting to quote the following individual instance of the blessing of God attending the perusal of the Canarese Bible:—

"When travelling last year," says the Rev. Mr. Wurth, of Hoobly, "in the southern parts of the Dharwar Collectorate, I met with a man who told me that there was a Lingaite Swamee in a village called Maraulee, who advised the people to throw away the Linga they wear on their breast, and put no confidence in idols, but to believe in Christ. The Swamee, at my request, came to meet me, followed by many of his disciples (Lingaite priests) who carried with them a great number of books. Among these were the New Testament, Genesis, the Psalms, and the Prophets, all in Canarese. After some preliminary conversation the Swamee said openly, 'I believe that Jesus Christ is the Son of God, and that the Holy Trinity, God the Father, God the Son, and God the Holy Ghost, is the only true God; and though the people call me a madman, I shall not give up this my conviction.' He has formed a circle of disciples around him, who are to believe that of which their master is convinced. I was quite astonished to hear such sentiments from a Swamee of the Lingaites, who was never in close connection with a missionary. He had drawn his knowledge partly from tracts, but more especially from the Bible, which in its sublime simplicity is the best teacher. He did not, it seems, till now, seek the remission of his sins in Christ, although he admired the sublime truths of the Christian religion. But I entertain a good hope, that the word of God, which has led him on so far, and which is quick and powerful, and sharper than any two-edged sword, will, under the influence of the Holy Spirit, become to him, in this respect also, a lamp unto his feet, and a light unto his path."

## TULU, OR TULUVU.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

TULUVU is the ancient and proper dialect of the long narrow tract of land now called Canara, situated westward of the Mysore, between the range of the western Ghats and the ocean. Canara extends about 180 miles along the coast, and comprehends 7,720 square miles. Its inhabitants, in point of number, amount to 1,056,000, of whom about one-fifth are Brahmins, and the proportion of Jains and of Mussulmans is also rather considerable. Owing to the long subjection of Canara to Karnata princes, the Karnata, or Canarese, language is now chiefly spoken by the higher orders of the population in that province; Tulu, however, still continues the vernacular of the common people, especially in South Canara. The number of individuals who employ the Tulu language has been estimated at 150,000.

### II.—CHARACTERISTICS OF THE LANGUAGE.

The Tulu in idiom and structure closely resembles the Malayalam language, and is written in the same character. It contains, however, a great many Mahratta, Gujeratee, Telinga, Canarese, and Tamul words.

### III.—VERSION OF THE SCRIPTURES IN THIS LANGUAGE.

In 1834, a missionary station was established at Mangalore, the capital of Canara, by the German Missionary Society; and some progress was shortly afterwards made under the patronage of that society, in the translation of the New Testament into the vernacular dialect of the province. In 1844 the Gospel and Epistles of St. John, and the Acts, translated by Mr. Ammann, and the Epistle of St. James, translated by Mr. Griener of Mangalore, were lithographed at the mission-press of that station. The editions consisted of from 350 to 400 copies of each book. The entire New Testament has since been translated and printed in Tulu, under the direction of the missionaries of the Basle Society, who have made this province one of their special fields of labour. We do not possess any direct information respecting the results that have ensued.

# M A L A Y A L I M.

FOR SPECIMEN OF THE MALAYALIM VERSION, SEE PLATE 11, PAGE 337.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Malayalim language is spoken along the western coast of Peninsular India, from Cape Comorin to the borders of Canara, and from the sea to the western Ghauts. This region, sometimes distinguished by the general name of Malayala, includes an area of 14,190 square miles, and a population of 2,880,000: it comprises the British district of Malabar under the Madras presidency, and the territories of the several rajahs of Travancore, Cochin, and Coorg. The natives in general are Hindoos. The Syrian Christians, who form an important section of the population, have already been mentioned.

## II.—CHARACTERISTICS OF THE LANGUAGE.

Malayalim is a dialect of the Shen Tamul. It has been observed by Mr. Ellis, that the peculiar characteristic which distinguishes it from all other Tamul dialects is, that though it is derived from a language superfluously abounding in verbal forms, its verbs are entirely devoid of personal terminations, the person being indicated simply by the pronoun. The alphabet, as in the other languages of the Deccan, is arranged in the order of the Devanagari, but the form of the characters is peculiar. It is a more masculine language than the Tamul.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

Dr. Buchanan, who visited the Syrian Christians of Malayala in the beginning of the present century, found that several attempts had been made by them at different times, though without success, to effect a translation of the Scriptures into Malayalim, their vernacular language. At the suggestion of Dr. Buchanan the design was at length carried into execution, and the venerable bishop Mar Dionysius engaged to superintend the translation. On his second visit to Travancore in 1807, Dr. Buchanan had the gratification to find that the version of the Four Gospels had been completed by Timapah Pillay, and Rembar, a catanar or priest of the Syrian church, under the direction of the archbishop. The translation had been made from the excellent Tamul version of Fabricius, and an edition of 5000 copies of these Gospels was printed soon afterwards at Bombay, at the expense of the British and Foreign Bible Society. Timapah Pillay was subsequently placed under the superintendence of the Rev. Mr. Thompson at Madras, in order to complete the translation of the New Testament from the version of Fabricius, and he accomplished the work in 1813.

Inquiries, however, instituted by Mr. Thompson among persons versed in the language, soon convinced him that this version, originally intended for the Syrian Church, was not calculated for general circulation. It was found to abound with words familiar to the Syrian Christians, but almost unintelligible to other classes of the Malayalim population. An entirely new translation was accordingly projected without delay, and Timapah Pillay was sent to the coast of Malabar for the immediate commencement of it, under the superintendence of a gentleman well qualified for the undertaking. The progress of the work was retarded by the opposition of the Catholic archbishop of Cranganore, and by various other obstacles, and when at length completed it was still found open to the same objections that had been brought against the original translation. It appeared in fact, on farther investigation, that the language of Malabar varies so much from the purer dialect spoken in Travancore, as to render two separate versions desirable, if not indispensable, for the respective parts of the country. Mr. Spring, chaplain at Tellicherry, therefore proposed to enter upon a complete revision of Timapah Pillay's version, so as to render it acceptable to the natives of Malabar; while Mr. Bailey, who was



stationed at Cottayam, engaged to execute a new translation for the benefit of the inhabitants of Travancore. Mr. Spring was assisted by two learned natives who translated from Dr. Carey's Sanscrit New Testament: their work was afterwards submitted to a committee of natives all versed in Sanscrit, and one of them acquainted both with English and Tamul, while Mr. Spring had before him the Greek text and various critical works. Mr. Bailey was assisted in his translation by the catanars and nairs of the Syrian Church: it was executed partly in the peculiar idiom of the Syrian Christians, and partly in a medium style adapted for general usefulness. It was finished in 1819, and on being submitted to the Madras Translation Committee was preferred to the purer Malayalim version executed by Mr. Spring.

In consequence of the great anxiety manifested by the Syrian metropolitan, his clergy, and people, to obtain some portion of the Scriptures in their vernacular language, an edition of Mr. Bailey's version, to consist of 5000 copies, was commenced at Cottayam, at the expense of the Madras Bible Society. The Gospel of St. Luke, the first portion printed, was completed at press in 1827; other portions followed, and in the year 1830 the whole of the New Testament had been printed. This edition was printed with types cast for the purpose by Mr. Bailey: he had never even seen a type foundry or its apparatus, but derived all his information from books, and had no assistants but a common carpenter and two silversmiths, yet his success was complete. The translation of the Old Testament was likewise completed by Mr. Bailey in 1830, and this work was submitted to a sub-committee, formed in 1832 in connection with the Madras Bible Society, for the publication of a Malayalim version of the Old Testament. About the same period an edition of 3000 copies of the Psalms was begun at press: the translation had been made by the Rev. T. Norton, and revised by the Rev. H. Baker. In 1834 an edition of 5000 copies of the Gospels and Acts, with 2000 separate copies of St. Luke and the Acts, was printed in London with types belonging to the Church Missionary Society, and at the expense of the British and Foreign Bible Society. The edition was carried through the press by Mr. Bailey, the translator, who had been compelled to visit England on account of his health. On returning to Cottayam, he took with him the entire edition for distribution, together with a supply of paper for printing the remainder of the New Testament at the mission-press.

Complete editions of both the Old and New Testaments in Malayalim have since issued from the Cottayam press, besides large numbers of particular portions of the Scriptures. The version previously in current use was, however, admitted to stand in need of farther revision, and a publishing committee was appointed, a few years since, for the purpose. The duty undertaken by this committee has since made steady advance, and it is stated in the Bible Society's Report for 1860, that the task is completed. The entire Malayalim Scriptures, in this revised form, are now ready for the press.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

The following affecting account of the influence of the Scriptures over the heart and life of a Syrian of Malayala, is related by the Rev. Mr. Harley of the Church Mission, in his journal for 1840. "Some years ago, a Syrian, of the name of Curiatha, was reclaimed from a most sinful course of life by the study of the Gospels, a copy of which he had received from the Rev. S. Ridsdale. In studying this holy book he became quite another man; he abandoned his covetous, worldly, and self-seeking views, and began to preach the Gospel of our Lord Jesus Christ, with a self-denial, zeal, and boldness seldom to be witnessed in a native Christian. He travelled through a great part of South India, preaching the Gospel among the heathen. He was quite careless of worldly emolument, and many times refused pecuniary assistance, travelling penniless, and contented to live on casual alms. How much he suffered for Christ cannot be known, for Curiatha never revealed such matters. As in life, so in death, he upheld the honour of the Gospel. He was preaching in the Kunnamkoollam Bazaar, when an opposer of the truth, a Syrian, incensed at his zeal, went home for a knife, and returning stabbed Curiatha to the heart. Curiatha put up a prayer to God not to lay this sin to the charge of

the murderer, and immediately fell lifeless. Such was the end of Curiatha. He was faithful unto death." Concerning the effects of the dissemination of the vernacular Scriptures manifested throughout Malayala, we have the following interesting account from the Rev. J. Hawksworth, in a late report received from that country:—"Although I cannot enumerate many instances of evident spiritual benefit and conversion by distribution of portions of Malayalim Scriptures, I am persuaded that great good is being quietly and extensively effected. Besides which, I believe the careful distribution of the Scriptures here at the present time is the course to be taken to prevent the fallen Syriac Church becoming a prey to her old and designing foe—the apostate Church of Rome. I may mention, that about ten days ago, I baptised a family of five converts from heathenism, making now altogether a party of about thirty souls that have embraced Christianity in one village during the last eighteen months. The conversion of the whole of these is traceable to the giving of a Malayalim Testament as the means."

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## C I N G A L E S E.

FOR SPECIMEN OF THE CINGALESE VERSION, SEE PLATE 5, PAGE 141.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Island of Ceylon lies at the entrance of the Bay of Bengal, between the 6th and 10th degrees of north latitude, and the 80th and 82nd degrees of east longitude. Its area has been estimated at 25,000 square miles, and the population, according to recent returns, amounts to a million and a half. The Cingalese language is only predominant in the interior of the island, and on the southern coast, from Batticaloa on the east to the river Chilaw on the west. Tamul, as before mentioned, prevails on the northern coast, and Indo-Portuguese is spoken by the descendants of European settlers in many of the seaport towns. Pali, as we have already had occasion to state, is the learned and religious language of the Buddhists of Ceylon.

### II.—CHARACTERISTICS OF THE LANGUAGE.

The remarks already made on the peculiarities of the Tamul language are almost equally applicable to the Cingalese, which closely resembles the Tamul in construction and idiom. In Cingalese, as in the languages of the Deccan, and indeed, more or less in all the living languages of India, there are two distinct dialects; namely, the dialect employed in books, properly called Elu, but more commonly high Cingalese, and which offers very few points of approximation to the Sanscrit, and the vulgar or colloquial dialect, in which nine out of every ten words are derived either from Sanscrit or Pali. It is a soft language, in which vowels predominate. It partakes of the rich soil and beautiful climate of that favoured island in which it is vernacular. The Elu, it is generally supposed, was the language of the aborigines of the island, and the colloquial dialect is thought to be a modification of the Elu, altered by the intermixture of Pali words, and by other causes. The Cingalese alphabet, which is peculiar, contains fifty letters, arranged very much upon the Devanagari system; but upon examination of their powers, the number of articulate sounds may be reduced to seven vowels and twenty-three consonants.

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The first Cingalese version of the Scriptures was made when Ceylon was in the possession of the Dutch. The Dutch Governor Von Imhoff established a printing press at Colombo in 1737, with the



view of disseminating the knowledge of the Gospel among the natives. In 1739 an edition of the Four Gospels in Cingalese was completed at this press, under the care of the Rev. J. P. Wetzel, a minister of the Dutch church at Colombo. The translation had been executed from the original Greek by the Rev. W. Konym, a minister of the same church. It was reprinted at Colombo in 1780, after having been revised and corrected by the Rev. Messrs. Fybrands and Philipsz. These two ministers likewise superintended an edition of the Acts, printed at Colombo 1771: two learned Cingalese natives had executed this translation, under the direction of the Rev. S. Cat. The Epistles to the Galatians and Corinthians were translated by Mr. Philipsz, and printed in 1773; he then completed the translation of the remaining books of the New Testament, and committed them to the press in 1776. Of the Old Testament, a metrical version of the Psalter was printed at Colombo in 1775, and republished in 1778. The books of Genesis, Exodus, and Leviticus were published in 1783. Mr. Philipsz appears to have continued the version as far as the Book of Job; and after his death the MS. was deposited among the archives of the Dutch church at Colombo.

The Colombo Auxiliary Bible Society was formed in 1812, and one of the first measures adopted by the society was the examination of the state of the Cingalese version of the New Testament. It was found so replete with errors, that a thorough revision, or a new translation, was deemed indispensable, and the execution of this important work was intrusted to a committee of Cingalese interpreters, under the superintendence of Mr. Armour, an English schoolmaster, well versed in the language, and W. Tolfrey, Esq., a civil officer under government and eminent Cingalese scholar. As it had been, however, previously ascertained that a most deplorable scarcity of the vernacular New Testament existed in Ceylon, a reprint of the former text was made by the Calcutta Auxiliary Society: this edition, consisting of 1000 copies, was printed at Serampore in 1813, and was presented to the Colombo Society for the purpose of meeting the urgent wants of the people, while the revised edition was in course of preparation. As many alterations were requisite in the printed text, the work of revision progressed but slowly; constant reference was made to the Sanscrit and Bengalee versions, whence many appropriate words and phrases were obtained. The Tamul version was also of much assistance, for, owing to the affinity between the two languages, the form of expression in Tamul was often found to run easily into Cingalese. The Pali was likewise consulted in order to give clearness and precision to the translation; and Mr. Tolfrey declared that it was expedient to render every chapter into Pali, before it could be revised with effect in Cingalese. The whole revision was conducted with continual reference to the Greek text and the English version. In 1815, 200 copies of the Gospels of St. Matthew and St. Mark were struck off for circulation among Cingalese scholars, and the criticisms and opinions thus elicited were decidedly in favour of the work, which was declared to be free from the low and familiar words which disfigured the former text, and which, though of constant occurrence in the colloquial dialect, are deemed peculiarly reprehensible in the Cingalese written composition.

The lamented death of Mr. Tolfrey occurred just as the revision had reached the Second Epistle to Timothy. The prosecution of the work then devolved upon the Rev. Messrs. Chater and Clough, in conjunction with Mr. Armour, and by their united exertions a complete edition of 5000 copies of the New Testament left the Colombo press in 1817. They then applied themselves to the preparation of a version of the Old Testament Scriptures, which they conducted on the same plan as that on which the revision of the New Testament had been executed. By the aid of grants received from the Parent and Calcutta Bible Societies, and from the American Board of Missions, 1000 copies of the Book of Genesis were printed at Colombo in 1818; and in the following year, a second edition of 3500 copies of the revised New Testament was published. This was soon followed by 2000 copies of the Psalter, and by 1000 copies of each of the other books of the Old Testament, and the entire version was completed at press in 1823. Some assistance to this work was granted by the British Government. As the supply of the Scriptures was still found inadequate to meet the urgent demands of the people, another revised and cheaper edition was undertaken with the aid of the British and Foreign Bible



Society; it consisted of 2500 copies of the Old Testament and of 6000 of the New. The Pentateuch and Gospels left the press in 1828, and the entire edition was completed in 1830. Farther editions, consisting of 5000 copies of the Gospels and Acts, and 3000 copies of the entire New Testament, have subsequently been printed at the expense of the British and Foreign Bible Society. The demand, however, continues to be so rapid and constant that these issues are already in a great measure exhausted.

Another translation of the Cingalese Scriptures was undertaken by the Rev. Mr. Lambrick, of the Church Mission, at Cotta, a village near Colombo. The first portion of this version that passed through the press was the Gospel of St. Matthew, 100 copies of which were printed for the use of the schools at Cotta. Other portions of the Scriptures were successively issued, and in 1833 the New Testament was completed at press, followed in 1834 by an edition of the Old Testament, printed at the expense of the Church Missionary Society. An edition of 3000 copies of the New Testament has since been printed at the expense of the same society. This translation, which is generally distinguished as the "Cotta version," differs from the version set forth by the Colombo Bible Society in the following particulars:—"1. All the honorific terminations, that is, peculiar terminations of the verbs, nouns, and pronouns, indicative of respect, used in books in the high Cingalese dialect, are omitted in the Cotta version. 2. Those terminations of nouns, etc. in common use in the colloquial dialect are adopted. 3. One pronoun for the second person singular (there are twelve others in use in Cingalese books) is uniformly used throughout the Cotta version, whoever may be the person spoken to, human or divine. 4. Words in common use are invariably substituted for learned ones."

The aid of the British and Foreign Bible Society has been extended to both these versions; and in 1838, 2000 copies of the Cotta version were ordered to be printed at their expense. The total number of both versions printed by the Colombo Auxiliary, from its commencement down to the present time, is stated to be not less than 40,000. Although considerable difference of opinion for a time existed among the missionaries respecting the use of honorific terminations, yet it was felt to be extremely desirable, on all sides, that there should be but one standard version of the Cingalese Scriptures; and the missionaries of various persuasions engaged in Ceylon having happily agreed upon the adoption of a common system, a revision committee was appointed in 1853, and has since been steadily engaged in the prosecution of its labours. The new translation in course of preparation under this committee had in 1857 advanced as far as the completion of the entire New Testament, an edition of which was at once put to press, and that of the Old Testament has made very considerable progress. There is every reason to believe therefore that no long time will now elapse ere the devoted agents of missionary labours in Ceylon will be in possession of a standard version of the Cingalese Bible. Meanwhile, it has been found necessary to print more than one edition of the Old Testament according to the previously existing versions.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

Ceylon is the venerated seat of Buddhism, and one of the chief depositaries of Buddhistic learning; yet in no country of the East has the distribution of the Scriptures been attended with more abundant manifestations of the Divine blessing. Many individual instances of conversion resulting from the perusal of the word of God in this language are dispersed throughout the records of the Bible, Church Missionary, and Wesleyan Societies. The following statement by Mr. Clough, one of the translators, shows the rapid progress of truth through the length and breadth of the island:—"The Bible in Ceylon is working a great change in the views and feelings of the heathen. Formerly the priests and others felt but little at its circulation; but since the people have got a more extensive supply, and the effect of their reading is become apparent, the priests have taken the alarm, and have endeavoured to thwart the circulation. But the matter has gone too far, and this they now see; for in our schools in the southern part of Ceylon we have, by the blessing of God, raised up in the midst of the population not less than 30,000 native Christian readers, who do read, and will read, in spite of the opposition of the

heathen." And in late reports received from Ceylon, the Rev. Mr. Gogerly writes:—"The number of Cingalese readers is increasing daily; there is much more of a spirit of inquiry than was formerly apparent, and a greater willingness to read the word of God. In some instances, especially about Marotto, even Roman Catholics apply for the New Testament. Vital Christianity has not spread among the people so much as we desire; yet, in the Wesleyan body alone, nearly 1000 sincere Christian men and women, without enumerating their children and family connections, besides the members of other sections of the church, daily receive instruction in the Holy Scriptures."

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## MALDIVIAN.

THE Maldives are a chain of islands, supposed to be about 1200 in number, in the Indian Ocean, extending between the first degree of south, and the 7th of north, latitude, and between the 72nd and 73rd degrees of east longitude. They are of coralline formation, and many of them are little else than reefs. The amount of their population is not known with any accuracy, but it has been estimated at between 150,000 and 200,000. The natives are generally described as a timid and inoffensive race, of dark colour, and rather short in person. They are expert sailors, and carry on considerable commercial intercourse with various places on the coasts of Ceylon, Malabar, and other parts of India; besides visiting, for like purposes, more distant localities, from the shores of the Red Sea in one direction to those of Sumatra in the other. They are under the rule of a native Sultan, who pays an annual tribute to the British government in Ceylon, and are stated to be followers of the Mohammedan religion.

The Maldivian language is a very mixed one, and contains a far greater number of Cingalese, Hindustani, Sanscrit, and Arabic words, than of Malay, among the dialects of which some have wished to class it. Dr. Leyden considered that it bears a distant relation to Cingalese. The Maldivians have two alphabets of their own, one very peculiar in form, and another which to a certain degree resembles the Persian alphabet in name and form.

The Four Gospels were translated into Maldivian by Dr. Leyden, who presented the MS. to the Calcutta Bible Society. The death of that eminent scholar arrested the farther progress of the version, but the native whom he had employed in making the translation was retained at Serampore. A fount of types was cast for the purpose of printing the Gospels, but through some cause now unknown, no portion of the version appears at any time to have passed through the press.



# CLASS III.—INDO-EUROPEAN LANGUAGES.

## C. CELTIC FAMILY.

### W E L S H.

SPECIMENS, FROM ST. JOHN, CHAP. I. v. 1 to 12.

#### SALESBURY'S VERSION.

London, Folio, 1567.

YN y dechrae ydd oedd y Gair, a'r Gair oedd y gyd a Duw, a'r Gair hwnw oedd Duw. 2 Hwn oedd yn y dechrae gyd a Duw. 3 Oll a wnaethpwyd trwy'r Gair hwnw, ac eiddaw ng wnaethpwyd dim a'r a wnaethpwyd. 4 Ynddaw ydd oedd bywyd, a'r bywyd oedd 'oleuni dgnion. 5 A'r goleuni a dywyn yn y tywyllwch, a'r tywyllwch nid oedd yn ei amgylfred. 6 Ydd oedd gwir a ddanonesit y gan Dduw, a' ei enw oedd Ioan. 7 Hwn a ddaeth yn testiolaeth, y destiolaethu o'r goleuni, yn y chredent oll trwyddaw. 8 Nid efe oedd y goleuni hwnw, eithr e ddanonesit y destiolaethu o'r goleuni. 9 Hwnbw oedd y gwir 'oleuni y sygn goleuo pap dgn 'syn yn dyuot i'r byd. 10 Yn y byd ydd oedd ef, a'r byd a wnaethpwyd trwyddaw ef: a'r byd ngyd adnabu ddim o hanaw. 11 At yr ei-ddaw y hun y daeth, a'r ei-ddaw yhun ng's dderbnyasant ef. 12 A' chynniuer aei derbnyasant ef, rhoes y-ddwyni braint y bot yn feibion i Dduw, 'sef i'r sawl a credant yn y Enw ef,

#### DR. W. MORGAN'S VERSION.

London, Folio, 1588.

YN y dechreuad yr oedd y gair, a'r gair oedd gyd a Duw, a Duw oedd y gair. 2 Hwn oedd yn y dechreuad gyd â Duw. 3 Trwyddo ef y gwnaethpwyd pob peth, ac hebdo ef ni wnaed dim a'r a wnaethpwyd. 4 Ynddo ef yr oedd bywyd, a'r bywyd oedd oleuni dgnion. 5 A'r goleuni a lletwgrchodd yn y tywyllwch, a'r tywyllwch nid oedd yn ei amgylfred. 6 Yr ydoedd gwir wedi ei anfon oddi wrth Dduw, a'i enw Ioan. 7 Hwn a ddaeth yn destiolaeth, fel y testiolaeth efe am y goleuni, fel y crede pawb trwyddo ef. 8 Nid efe oedd y goleuni hwnnw, eithr i destiolaethu am y goleuni. 9 [Hwnnw] oedd y gwir oleuni, yr hwn sydd yn goleuo pob dgn a'r, y sydd yn dyfod i'r byd. 10 Yn y byd yr oedd efe, a'r byd a wnaethpwyd trwyddo ef: a'r byd nid adnabu ef. 11 At ei eiddo ei hun y daeth efe, a'i eiddo ei hun ni's derbnyasant ef. 12 Ond cynniuer a'r a'i derbnyasant ef, efe a rodde iddynt allu i fod yn feibion i Dduw, [sef] i'r sawl a gredent yn ei enw ef,

#### BISHOP PARRY'S VERSION.

London, Folio, 1620.

YN y dechreuad yr oedd y Gair, a'r Gair oedd gyd â Duw, a Duw oedd y Gair. 2 Hwn oedd yn y dechreuad gyd â Duw. 3 Trwyddo ef y gwnaethpwyd pob peth; ac hebdo ef, ni wnaethpwyd dim a'r a wnaethpwyd. 4 Ynddo ef yr oedd bywyd, a'r bywyd oedd oleuni dgnion: 5 A'r goleuni sydd yn lletwgrchu yn y tywyllwch, a'r tywyllwch nid oedd yn ei amgylfred. 6 Yr ydoedd gwir wedi ei anfon oddi wrth Dduw, a'i enw Ioan: 7 Hwn a ddaeth yn dystiolaeth, fel y tystiolaeth ei am y goleuni, fel y credai pawb trwyddo ef. 8 Nid efe oedd y goleuni, eithr [efe a anfonasid] fel y tystiolaethai am y goleuni. 9 Hwn ydoedd y gwiroleuni, yr hwn sydd yn goleuo pob dgn a'r y sydd yn dyfod i'r byd. 10 Yn y byd yr oedd efe, a'r byd a wnaethpwyd trwyddo ef; a'r byd nid adnabu ef. 11 At ei eiddo ei hun y daeth, a'r eiddo ei hun ni dderbnyasant ef. 12 Ond cynniuer ag a'i derbnyasant ef, efe a rodde iddynt allu i fod yn feibion i Dduw, [sef] i'r sawl a gredant yn ei enw ef.

#### BRITISH & F. BIBLE SOCIETY,

London, 16mo., 1859.

YN y dechreuad yr oedd y Gair, a'r Gair oedd gyd â Duw, a Duw oedd y Gair. 2 Hwn oedd yn y dechreuad gyd â Duw. 3 Trwyddo ef y gwnaethpwyd pob peth; ac hebdo ef ni wnaethpwyd dim a'r a wnaethpwyd. 4 Ynddo ef yr oedd bywyd; a'r bywyd oedd oleuni dgnion. 5 A'r goleuni sydd yn llewyrchu yn y tywyllwch; a'r tywyllwch nid oedd yn ei amgylfred. 6 Yr ydoedd gwir wedi ei anfon oddi wrth Dduw, a'i enw Ioan. 7 Hwn a ddaeth yn dystiolaeth, fel y tystiolaethai am y Goleuni, fel y credai pawb trwyddo ef. 8 Nid efe oedd y Goleuni, eithr efe a anfonasid fel y tystiolaethai am y Goleuni. 9 Hwn ydoedd y gwir Oleuni, yr hwn sydd yn goleuo pob dyn a'r y sydd yn dyfod i'r byd. 10 Yn y byd yr oedd efe, a'r byd a wnaethpwyd trwyddo ef; a'r byd nid adnabu ef. 11 At ei eiddo ei hun y daeth, a'r eiddo ei hun nis derbnyasant ef. 12 Ond cynniuer ag a'i derbnyasant ef, efe a rodde iddynt allu i fod yn feibion i Dduw, *sef* i'r sawl a gredant yn ei enw ef:

#### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Celts, or *Κελτοί* or *Κελταί*, were a people of the origin of which nothing *positive* is known. They occupied a great part of Western Europe, perhaps in times antecedent to the invasion of Indo-Germanic nations.



The very name *Celt* is of uncertain etymology. Ammian derives it from the king, *Kelta* or *Celta*; Leibnitz from the German *gelt* or *geld*, money; Mezerai, from the British *gall* or *gault*, a forest; Pelloutier from the Tudesk *wallen*, to wander; Latour-d'Auvergne, from *goel* or *gæll*, yellow, alluding to the light hair of the *Galli*, whom Bochart identifies with *Dodanim* (for *Rhodanim*) of Gen. x. But the name *Celt* may possibly come, as Camden says, from *gwalth*, a head of hair, *comæ*, and *gwalthog*, *comatus*: from whence *Κεῖφαί*, *Γαλάται*, or *Γάλλοι*, *Galli* or *Gauls*; the *Gædil*, *Cædil* or *Keill*, and in pl. *Keilt* or *Keiltiet*, or *Gaels*, *Gædels* or *Guidhelod*, as the Irish call themselves and their tongue.

The language called *Celtic* is divided into two principal branches, viz.: 1. the *Irish* or *Hibernian*, from which the present *Irish* or *Erse*, and the *Gaelic* of Scotland, are derived: 2. the *British*, to which the primitive Gaelic or Gallic was allied, and from which are derived the *Welsh*, the *Cornish*, and the *Armoric* or language of Brittany. The *Manks* dialect is peculiar to the Isle of Man, and is a corruption of the *Irish* branch of the Celtic tongue.

The Welsh, sometimes called the British language, on account of its former predominance in Britain, is then a dialect of the Celtic, as we have said, once diffused throughout the greater part of Europe, although now confined to certain sections of the British Isles and to a portion of Brittany. According to the census of 1851, the population of Wales and of Monmouthshire amounted to 1,163,251; but a large proportion of this population, particularly in Monmouthshire and Glamorganshire, consists of English and Irish immigrants. It is believed that, throughout the whole of Wales, the natives of the principality to whom the Welsh language is vernacular do not number above 700,000 individuals; an amount of population which is less by one half than that of either Yorkshire or Lancashire. In estimating, however, the number of individuals by whom Welsh is spoken, it must be taken into account, that from fifty to seventy thousand Welshmen are settled in various towns of England, particularly in London, Liverpool, Manchester, Chester, Birmingham, and Bristol: there are, besides, a considerable number in the United States.

## II.—CHARACTERISTICS OF THE LANGUAGE.

One grand distinctive feature which runs through the Welsh, and all the other dialects of the Celtic language, is the incompleteness of the grammatical system of inflections, and the general roughness of articulation, as compared with the complex and elaborate systems of the Sanscrit, Teutonic, and other families of languages. This circumstance, viewed in connection with the generally received opinion, that Europe was first colonised by tribes of Celtic origin, leads to the inference that the separation of the Celtic family from the parent stock in Asia took place at a period anterior to that in which the language then common to the Asian race had attained its full development. The study of the Celtic dialects has, therefore, a bearing more or less direct upon all questions connected with the early history and origin of nations; for the remarkable analogies still preserved by those dialects with other families and classes of languages, lead us back to the most remote epochs that can possibly be investigated by the aid of comparative philology. In Celtic may still be traced some faint indications of the ancient relationship, if not of the original identity, of the Indo-European and Shemitic classes. The Celtic, like Hebrew and other Shemitic languages, has two sets of personal pronouns; namely, the full or unmutated forms used chiefly in the nominative case, and the abbreviated forms employed in construction; the latter often found in conjunction with a preposition, so as to make but one word. The Celtic pronouns also point to the solution of a problem that has long occupied the attention of philologists, for it has been satisfactorily ascertained that the personal terminations of Welsh verbs are neither more nor less than a series of pronominal suffixes; so that, as Dr. Pritchard has justly observed, the long-debated question respecting the origin of these terminations may now be considered as set at rest, so far, at least, as the Celtic is concerned. In the number of its tenses in the active voice, and especially in the possession of a passive voice, the Celtic dialects are richer than any of the Teutonic languages except the Moso-Gothic, which alone retains a remnant of its ancient passive form, and that only in the present tense of the indicative and subjunctive moods. In the laws of euphony

regulating the permutation of consonants when brought together in composition, the Celtic offers many points of resemblance to other languages of its class; but with this distinctive peculiarity, that while in Greek and in most of the Indo-European languages one consonant has no power in modifying another, except when joined thereto in one and the same word, the Celtic alone resembles the Sanscrit in the modifying influence possessed by the final and initial consonants of words in sequence. The principles upon which these changes in the consonants of distinct words depend are, in Sanscrit, comprised in what is technically called the law of Sandhi, and are purely euphonic in their nature. In Welsh and its cognate dialects, on the contrary, these characteristic changes of initial consonants seem to have a more especial reference to the *meaning* of the preceding word, or to some rule of grammatical construction; yet there are many cases in which the alteration of the initial letter seems in Welsh to depend mainly, if not solely, upon euphonic principles. The Welsh differs in several respects from the other Celtic dialects: it is derived immediately from the Cymric branch of the Celtic language, anciently spoken throughout Germany to the ocean, whereas Gaelic, Erse, and Manks, probably owe their origin to the ancient language of Celtic Gaul. The Welsh is remarkable, like the Eolic Greek, for its habitual substitution of hard palatal and guttural consonants for the soft palatal and sibilant letters of the Sanscrit in such radicals or elementary words as are common to both languages. In this peculiarity it is followed in some degree by the Teutonic languages, although they often incline more strongly to the introduction of an aspirate. The great number of Latin words which enter into the Welsh vocabulary may in part be accounted for by the long supremacy of the Romans in Britain: to which cause may also be traced the adoption, by the Welsh, of the Roman characters, which took place at an early period, as is evident from ancient inscriptions and legends on coins. To account, however, for the numerous Celtic words which are to be detected in the Latin and Greek languages, we must resort to the hypothesis that the Umbri, the Osci, and perhaps some of the other primitive colonists of Italy and Southern Europe, were of Celtic descent. In many words, of which Lhuyd gives a detailed list (Arch. Brit. p. 269), the Celtic and Greek approximate so closely as to leave no room for doubt respecting the identity of their origin, while the corresponding terms in Latin evidently proceed from an entirely distinct source. Such words as in Latin commence with *sc*, *sp*, or *st*, have the letter *y* prefixed in Welsh (e. g. *Lat.* scelere, *Wel.* ysceler; *Lat.* spiritus, *Wel.* yspryd; *Lat.* stâtus, *Wel.* ystâd); a similar peculiarity is exhibited by the French, and several Eastern languages, such as the Arabic, Hindustani, Bengalee, which also insert a vowel before Latin or foreign words commencing with these letters, as in *espèce*, from *Lat.* species; *espérer*, from *Lat.* sperare, etc.

The form of conjugation in the Welsh verbs bears affinity to that of the Latin, as will appear by exhibiting some of the forms of a verb common to both languages: e. g. *Wel.* canu, to sing, *Lat.* cano, or canto; *Wel.* canaf, or canav, *Lat.* cantavi; *Wel.* canaist, *Lat.* cantavisti, contracted cantasti; *Wel.* canodd, *Lat.* canit; *Wel.* imperative, caned, *Lat.* future, canet; *Wel.* canasom, *Lat.* contr. cantassemus, for cantavissemus. The form of the second person plural is peculiar to the Welsh: canasoch, you sang; the *ch* is derived from *chwi*, you; a personal pronoun used in Welsh as a distinct word; *Wel.* canasent, *Lat.* cantassent. It appears from these examples that the Welsh has some analogy with the Latin (though not derived from it like the Italian), as far, at least, as the conjugations are concerned: for the Italian terminations deviate from the Latin as much as the Welsh, and nearly in the same manner, with the exception of the second person plural already noticed: as *-amus* in Latin is *-amo* in Italian, and in Welsh *-om*, as in the above examples.

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The earliest mention of a Welsh version of any part of the Scriptures occurs in an epistle prefixed by Dr. Richard Davis, bishop of St. David's, to the first printed edition of the Welsh New Testament (that of 1567), in which he states that there was a version of the Pentateuch extant about the year 1527, and that he himself saw a copy of the work in the possession of a learned gentleman, a relative of his own: he does not, however, give any information respecting the translator, or the period at



which the version was executed.<sup>1</sup> Several short detached portions of Scripture were translated into Welsh, and printed during the reign of Edward VI., probably for the use of the Liturgy or Service Book compiled during that period. In 1562, a law was enacted by parliament enforcing the translation of the entire Scriptures into the Welsh language, under the superintendence of the Bishops of St. Asaph, Bangor, St. David, Llandaff, and Hereford. In consequence of this enactment, William Salesbury, a Welshman of liberal education, and a good linguist of the age, was appointed by the bishops to take the oversight of the projected edition; and by him the entire New Testament was translated, except the Book of Revelation, which is ascribed to Huet, a chanter or præcentor of St. David's, and five of the Epistles (2 Timothy, Hebrews, St. James, and the two Epistles of St. Peter), which were translated by the above-named Dr. Richard Davis, bishop of the same place. The whole version was made from the Greek, collated with the Latin: its general fidelity has never been disputed, but it is faulty in style and orthography. It is divided, like our present Testaments, into chapters, but has no distinction of verses except in some books toward the end. It was dedicated to Queen Elizabeth, and was printed in 1567 in London, at the expense of Humphrey Toy. The edition, which consisted of 500 copies, was in quarto, and printed in black letter.

More than twenty years elapsed after the publication of the New Testament, before a version of the Old Testament was bestowed upon the people of Wales. This boon was at length conferred by Dr. William Morgan, originally vicar of Llanrhaeadr-mochnant, in Denbighshire, and raised in 1595 to the see of Llandaff, and in 1601 to that of St. Asaph. With the aid of several eminent scholars, he prepared a version of the Old Testament from the Hebrew, and revised Salesbury's version of the New Testament. He was not nominated to this important undertaking, but engaged in it spontaneously. In 1588 he printed both Testaments, with the Apocrypha, in one volume folio. The work was divided into verses throughout, and, like the former edition of the New Testament, was dedicated to Queen Elizabeth. This edition also consisted of 500 copies, and was printed in black letter: a copy, presented by the translator himself, may be seen at Westminster in the library of the dean and chapter, and another in the library of the British and Foreign Bible Society. Dr. Morgan afterwards subjected the New Testament to a second revision, and the corrected version was ready for the press in 1604, when he died: it does not appear to have been ever printed. The important work which had occupied so many years of this prelate's life, was not discontinued after his decease. His successor in the see of St. Asaph, Dr. Richard Parry, manifested equal zeal in the preparation of a faithful version of the Welsh Scriptures. Of his own accord, and in concert with his chaplain, the celebrated Dr. John Davies, Dr. Parry undertook a complete revision of the Old and New Testaments, in the course of which he introduced so many corrections and alterations, that the work is deservedly regarded as a new and independent version, rather than as an amended translation. It has always been held in such high estimation that it has been used as the text of all succeeding editions; and the few variations that from time to time may have been made from it, are chiefly of an orthographical nature: it is, in fact, the standard version of the Welsh Scriptures. It was first published in 1620, by Norton and Hill, his Majesty's printers in London, and contained a dedication to King James. The copy which was presented to the king is now in the British Museum. The edition, however, only consisted of 500 copies: like the two previous editions, it was printed in black letter and in folio, and the total want of copies of the Scriptures printed in a more accessible form was at this period severely felt in Wales. In consequence of this lamentable deficiency, some noble-minded citizens of London combined together to furnish a portable edition of the Welsh Bible at their own expense. Their edition, which was published in 1630 in London, was in small octavo, and contained, besides the Old and New Testaments, the Apocrypha,

<sup>1</sup> A Welsh version of the Bible was preserved in MS. at *Celydd Ifan*, near Bridgend in Glamorgan: it appears to have been executed from the Latin Vulgate, by an ancestor of the family residing in that place, about the year 1470. A considerable portion of the MS. was still extant a few years ago, though no trace of it can be found at present. It may have been a MS. of the Pentateuch of this version to which Dr. R. Davis referred. We may, however, also mention that it has been stated that the translation of the Pentateuch into English, by William Tyndale, was the basis of a Welsh version.



the Book of Common Prayer, and a metrical version of the Psalms. Prŷs, archdeacon of Merioneth, was the translator of this Psalter, which is now used in the Welsh churches. Another metrical version of the Psalms, by Captain Middleton, had been printed by Salesbury in London as early as 1603. The other principal editions of the Scriptures, issued during the 17th and 18th centuries, may be briefly enumerated as follows:—

- 1647. The New Testament in 12mo., without headings to the chapters; 1000 copies.
- 1648. Second edition of the Metrical Psalms, by Archdeacon Prŷs, in 12mo.
- 1654. The whole Bible in 8vo.; 6000 copies. This is sometimes called Cromwell's Bible.
- 1654. A separate edition of the New Testament, also in 8vo., 1000 copies; printed in larger type than the Bible of the same date.
- 1672. The New Testament with the Psalms, both in prose and metre. This edition was published by means of subscriptions collected in Wales and England: it was printed in 8vo., and consisted of 2000 copies.
- 1678. The whole Bible with the Book of Common Prayer, in 8vo., printed in London. Of this edition, which consisted of 8000 copies, 1000 copies were distributed gratis among the poor, and the rest were sold at a price below the cost of printing. Mr. Thomas Gouge, a man of noted benevolence, was the principal promoter of this edition: it passed through the press under the care of his friend, the Rev. Stephen Hughes, who formerly held the living of Myddrin, in Caermarthenshire, but was ejected at the passing of the Act of Uniformity. The corrections in orthography and punctuation, introduced by Mr. Hughes, were numerous and important; and this edition, though not without its defects, has in consequence been held in high estimation.
- 1690. Bible in 8vo., 10,000 copies. This edition was published by the Rev. David Jones, the ejected minister of Llandisilio near Narberth, under the patronage of Lord Wharton, and with the assistance of some ministers and citizens of London.
- 1690. Bible in folio, 1000 copies, printed at Oxford, for the use of churches. This is sometimes called Bishop Lloyd's Bible, because he is believed to have had some hand in the publication, and to have supplied the chronology and references. It was printed under the superintendence of Mr. Pierce Lewis, a gentleman of Anglesea. This was the first edition printed in Roman characters; it varies from preceding editions in the orthography of many words.
- 1718. Bible in 8vo., 10,000 copies, printed in London. This is often called "Moses Williams' Bible," because that gentleman, then vicar of Dyfynog, in Brecknockshire, superintended the publication. This edition was the first published under the patronage of the Society for Promoting Christian Knowledge: it has the Apocrypha, the Psalms in metre, some hymns and forms of prayer; also marginal references and the contents of chapters.
- 1727. Bible in 8vo., 5000 copies, London. This edition was published under the same patronage as the last, but without the references or the headings of the chapters: on account of this omission it was never so highly valued or sought after by the people.
- 1746. Bible in 8vo., 15,000 copies, Cambridge. This was the third edition brought out under the superintendence of the Society for Promoting Christian Knowledge. It contains nearly all that was printed in the edition of 1718, and passed through the press under the care of Mr. R. Morris, of the Navy Office, a distinguished Welsh scholar. In this and the following edition the orthography of Bishop Lloyd's Bible was adopted.
- 1752. Bible in 8vo., 15,000 copies, London. This, like the edition of 1746, was printed under the superintendence of Mr. Morris, at the expense of the Society for Promoting Christian Knowledge: these two editions cost the sum of £6000.
- 1752. New Testament and Psalms in 8vo., 2000 copies, London: printed from the edition of

- 1672 by the Society for Promoting Christian Knowledge. Several reprints from this edition have been made at Shrewsbury.
1769. Bible in 8vo., 20,000 copies, London: published by the Society for Promoting Christian Knowledge. The orthography is that of Bishop Lloyd's Bible.
1770. Bible in quarto, Caermarthen, with notes by the Rev. Peter Williams. This has been reprinted at least twelve different times at Caermarthen, and similar editions have issued from other Welsh presses. The same Bible has been printed in folio size, with plates, by Fisher and Co., London.
1789. Bible in folio, London. This was a small edition, printed for the use of churches by the Society for Promoting Christian Knowledge.
1790. Bible in 12mo., with Mr. John Canne's References, printed at Trevecca, in Brecknockshire, under the superintendence of Mr. Peter Williams. An edition of the same Bible was subsequently printed at Caermarthen.
1799. Bible in 8vo., 10,000 copies; and New Testament printed separately (also in 8vo.), 2000 copies. These editions were published under the care of Rev. John Roberts at Oxford, by the Society for Promoting Christian Knowledge.

The editions above enumerated, with the exception of 10,000 copies of the New Testament in various sizes, printed in the year 1800 at Shrewsbury, were all that appeared before the formation of the British and Foreign Bible Society. At the close of the last, and commencement of the present century, great scarcity of the vernacular Scriptures prevailed in Wales. The large edition of 1799 was no sooner published than sold, and the last copy was disposed of before one fourth part of the country was supplied. Several urgent applications were made to the Society for Promoting Christian Knowledge, entreating them to grant farther supplies of the Welsh Scriptures, but the state of their funds debarred the Society from giving efficient assistance. At this juncture, when no aid seemed attainable from any existing source, the Rev. Thomas Charles, of Bala, formerly a clergyman of the established church, but then officiating in connection with the Welsh Calvinistic Methodists, suggested the idea of forming a great printing society among Christians, for the purpose of supplying the principality with Bibles. Several influential individuals, both Churchmen and Dissenters, co-operated in carrying out this scheme, which, after being farther developed, and receiving a more comprehensive character, ultimately resulted in the formation of the British and Foreign Bible Society. As the scarcity of Bibles in Wales had thus been the proximate cause of the origin of this noble institution, so one of the first measures of the Society, when established, was an attempt to meet the urgent demands of the Welsh people for copies of the Scriptures. The Society resolved in 1804 to print an edition of the Welsh Bible and Testament on stereotype plates: the number ordered was 20,000 Bibles in 12mo., with 5000 additional Testaments in a larger type. The text selected was the Oxford edition of 1799, and the proffered services of Mr. Charles were accepted in revising and preparing a copy for the press. While this revision was being vigorously carried on, a communication, emanating from the Rev. J. Roberts, rector of Tremerchion, Flintshire, was conveyed, through the Society for Promoting Christian Knowledge, to Lord Teignmouth, the president of the British and Foreign Bible Society, impeaching the accuracy of certain orthographical alterations introduced by Mr. Charles. A sub-committee was appointed to investigate the validity of these complaints; and after a lengthened controversy it was proved, that though Mr. Charles had in his revised copy ventured on the adoption of certain orthographical changes, chiefly in accordance with the system of Dr. Pughe, yet that he was guiltless of innovation so far as the general sense or meaning of the sacred text was concerned. The expediency of the alterations in orthography adopted by Mr. Charles formed the next subject of inquiry; and as the sub-committee, from their imperfect acquaintance with the language, felt themselves incompetent to decide the question, the matter was referred to the arbitration of the Rev. Walter Davies, vicar of Meifod, Montgomeryshire. This gentleman declared his opinion to be in



favour of the old system of orthography, which the Society accordingly determined to adopt in their forthcoming edition; and it must be mentioned to the honour of Mr. Charles, that he liberally gave his services to the correction and revision of the text by which his own was superseded. In 1805 the Society for Promoting Christian Knowledge announced their intention of printing 20,000 copies of the Welsh Bible from the text of 1746; afterwards, however, preferring the text of 1752. To avoid the serious evil of discrepancy between their versions, the British and Foreign Bible Society resolved that they likewise would adopt this latter text; and their edition, prepared from this standard, left the press in 1806. Including this their first edition, the number of copies issued at successive intervals by the British and Foreign Bible Society from the year 1806 to the year 1860 may be briefly stated as follows:—

Bibles . . . . .	499,635
Testaments . . . . .	563,130
Diglots, Welsh and English . . . . .	42,936
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Total . . . . .	1,105,701

Other large editions besides those above described have been published by the Society for Promoting Christian Knowledge, but the exact number cannot be ascertained; of these the principal was that printed at Oxford in 1809, for which collations were made from previous editions, typographical errors were corrected, and the orthography of proper names was restored according to the text of 1620. More recently still, in 1853, a large folio edition has been printed at Oxford for the use of Welsh churches. The American Bible Society completed in 1858 an edition of the Scriptures in Welsh, together with a Welsh and English Testament in parallel columns.

#### IV.—FACTS RELATIVE TO THE DISSEMINATION OF THIS VERSION.

The manner in which the Bible Society's first edition of the New Testament was received in Wales is thus described by an eye-witness:—"When the arrival of the cart was announced which carried the first sacred load, the Welsh peasants went out in crowds to meet it, welcomed it as the Israelites did the ark of old, drew it into the town, and eagerly bore off all the copies as rapidly as these could be dispersed. The young people were to be seen spending the whole night in reading. Labourers carried some with them to the fields, that they might enjoy them during the intervals of their labour, and lose no opportunity of becoming acquainted with their sacred truths." The increase in the issues and circulation of the Scriptures in Wales since that period is highly encouraging. Adding the circulation of the Society for Promoting Christian Knowledge, and that of private printers, to the number issued by the British and Foreign Bible Society, as stated above, the total number of Welsh Bibles and Testaments printed at different times, and in different places, is probably little short of a million and a half copies. Those circulated by the British and Foreign Bible Society alone, as the Table shows, number considerably upwards of A MILLION.



## GAELIC.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

ANNS an toiseach bha am Focal, agus bha 'm Focal maille ri Dia, agus b'e 'm Focal Dia. <sup>2</sup> Bha e so air tùs maille ri Dia. <sup>3</sup> Rinneadh ma h-uile nithe leis; agus as eugmhais cha d'rinneadh aon ni a rinneadh. <sup>4</sup> Annsan bha beatha, agus b'i a' bheatha solus dhaoine. <sup>5</sup> Agus tha 'n solus a' soillseachadh anns an dorchadas, agus cha do ghabh an dorchadas e. <sup>6</sup> Chuirceadh duine o Dhia, d'am b'ainm Eoin. <sup>7</sup> Thàinig esan mar fhianuis, chum fianuis a thoirt mu'n t-solus, chum gu'n creideadh na h-uile dhaoine trìdsan. <sup>8</sup> Cha b'esan an solus sin, ach *chuireadh e* chum gu tugadh e fianuis mu'n t-solus. <sup>9</sup> B'e so an solus fìor, a ta soillseachadh gach uile dhuine tha teachd chum an t-saoghail. <sup>10</sup> Bha e anns an t-saoghal, agus rinneadh an saoghal leis, agus cha d'aithnich an saoghal e. <sup>11</sup> Thàinig e dh'ionnsuidh a dhùcha féin, agus cha do ghabh a *mhuinntir* féin ris. <sup>12</sup> Ach a mheud 's a ghabh ris, thug e dhoibh cumhachd a bhi 'nan cloinn do Dhia, *eadhon* dhoibhsan a to creidsinn 'na ainm: <sup>13</sup> A bha air an gineamhuin, cha'n ann o fhuil, no o thoil na feòla, no o thoil duine, ach o Dhia. <sup>14</sup> Agus rinneadh am Focal 'na fheoil, agus ghabh e còmhnuidh 'nar mcasg-ne, (agus chunnaic sinn a ghlòir, mar ghlòir ao-n-ghin Mhic an Athar) làn gràis agus fìrinn.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Gaelic is spoken in the Highlands and Western Isles of Scotland, and pervades a region not much less in extent than the half of all North Britain. The people to whom this language is vernacular has, in round numbers, been estimated at 400,000 individuals. Antiquarians are not agreed as to whether the progenitors of this population were the ancient Britons, or merely colonists from Ireland. Be that as it may, from the original *keilt* or *keilit* (Celts or Gaels) and *dun*, fortress, castle, comes probably the name *Caledonia*.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The characteristics of the Gaelic are essentially the same as those of the Erse dialect. One point of difference however is, that the Gaelic verbs, unlike the Irish, possess but two simple tenses, the preterite and the future. The substantive verbs "bi," *to be*, and "Is," *I am*, form perhaps the only exception to the rule, as they both possess a present tense: such forms as "Creidim," *I believe*, "Guidheam," *I pray*, now occasionally to be heard in the Highlands, do not properly belong to the Gaelic, but seem to have been introduced from Ireland. In this singular defect of possessing no simple present tense, the Gaelic (like the Welsh, the Manks, and the extinct dialect of Cornwall) resembles the Hebrew and Shemitic class of languages, to which, as it has already been observed, the Celtic class makes several notable approximations.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The venerable Bede informs us that, in his time, the Scriptures were read in Great Britain "in five dialects then vulgarly used, viz. those of the Angles, Britons, Scots, Picts, and Latins." But if a version of Scripture in the language we call Gaelic really existed in Bede's time, it is certain that no

fragment of it is now extant; nor has any allusion to its existence been made by any other early writer. Scotland, indeed, appears to have been left longer than almost any other part of Europe unprovided with a version of the Bible in the vernacular language. In 1686, 200 copies of the Irish Bible, printed, as is subsequently mentioned, at the expense of Mr. Boyle, were transmitted to Scotland for the use of the Highlanders, and owing to the similarity between the two dialects, were found to be generally intelligible. This edition was, however, printed in the Irish character, with which the Highlanders were but imperfectly acquainted, whereas they had been taught to read, although they could not understand, English. For their benefit, therefore, an edition of the Irish Bible was issued in Roman characters in 1690: the work was printed in London under the superintendence of the Rev. Robert Kirk, minister of Aberfoyle, and was promoted chiefly by the Rev. James Kirkwood, of Astwick, and assisted by Mr. Boyle. Another small edition of the Irish New Testament (consisting of about 500 copies) was published in Glasgow in 1754, but it was not till the year 1767 that a New Testament in the Gaelic tongue was provided for the Scotch Highlanders. For this important translation, alike creditable to the venerable translator, and gratifying to all capable of understanding and appreciating it, Scotland was indebted to the Rev. James Stuart, of Killin: the work was published at the expense of the Society in Scotland for Promoting Christian Knowledge, assisted by a grant from the London Society. The first edition consisted of 10,000 copies in 12mo., and a larger edition of 21,500 copies was issued by the same Society in 1796.

Encouraged by the acceptableness of these editions, the next step of the Society was to obtain a Gaelic version of the Old Testament. Several ministers co-operated in this translation, which was made directly from the Hebrew text. To facilitate the work, the Old Testament was divided into four parts, two of which were allotted to the Rev. Dr. John Stuart, minister of Luss, the son of the learned translator of the New Testament. A third part, also, afterwards fell to his share, although it had in the first instance been executed by another hand. The remaining fourth part, consisting of the Prophetical Books from Isaiah to Malachi both inclusive, was translated by the Rev. Dr. Smith, of Campbeltown, and, on its completion, was found to differ altogether in style and execution from the other portion of the Bible translated by Dr. Stuart. The translation of Dr. Stuart was remarkable for its simplicity and its close adherence, so far as the idiom of the Gaelic language would permit, to the letter of the sacred text; whereas the Prophetical Books are translated in a style which is at once free and poetical, resembling in some respects Bishop Lowth's translation of Isaiah. The work was published in parts: the first part, containing the Pentateuch, appeared in 1783, and 5000 copies of the whole version were completed at press in 1801, at the expense of the Society. In consequence of many complaints concerning the discrepancy in style between the prophetical and the other books, the Society resolved in their next edition, to subject the former to a thorough revision, that they might be rendered conformable to the other parts of the version. This plan was carried into effect in 1807, when an edition of 20,000 copies of the Old together with the New Testament was printed at Glasgow, under the care of the Rev. Alexander Stewart, of Dingwall. Many opposed this version as fearing it would encourage the existence of the Gaelic language (which some desired to extinguish, as identified with Jacobitism). Dr. Johnson did much to encourage the version. One of his letters shows the deep interest which he took in the subject.

In the meantime, forcible representations having been made to the British and Foreign Bible Society respecting the deplorable scarcity of copies of the Scriptures in the Highlands, and the inadequacy of the means employed for their supply, the Society agreed to furnish an edition of the Gaelic Bible, from the text adopted by the Scottish Society for the Promotion of Christian Knowledge. This edition was published in London in 1807, nearly at the same time as the Edinburgh edition above noticed: it consisted of 20,000 Bibles and 10,000 Testaments. It was received with the utmost joy and gratitude by the Highlanders, but their demands for more copies still continued so urgent, that the British and Foreign Bible Society, from time to time, have issued other editions; and the total number of Gaelic Bibles and Testaments printed by them up to the year 1860, is 71,726







## SPECIMEN OF THE IRISH OF MUNSTER. ST. JOHN, CHAP. I. v. 1 to 10.

ANNSA tosach do bhi an Briathar, agus do bhi an Briathar a bhfochair Dé, agus do b'é Dia an Briathar. <sup>2</sup> Do Bhi so air dtúis a bhfochair Dê. <sup>3</sup> Is eisean do rin an uill nidh, agus gan é nior rineadh aon nidh da ndeárnathas. <sup>4</sup> Is ann (féin) do bhi beatha, agus dob'i an bheatha (sin) solus na ndaoine. <sup>5</sup> Agus soillsigheann an solus (sin) annsa doiricheacht, agus nior ghaibh an doiricheacht chuige é. <sup>6</sup> Do cuireadh duineó Dhia, dá'r bhainim Eoin. <sup>7</sup> Thainigh an duine sin mar fhiné, chum finé dhéanadh adtaobh an t'Soluis, air nós go gereidfeadh an uill dhuine trid. <sup>8</sup> Nior bh'eisean an Solus úd, ach do cuireadh air an saoghal é chum finé dhéana a dtaobh an t'Soluis úd. <sup>9</sup> Dob' é sin an Solus frinneach, do shoillsigheann an uill dhuine da dtagann air an saoghal. <sup>10</sup> Do bhi se air an saoghal agus a sè (féin) do rin an saoghal, ach nior aithin an saoghal é.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

EXCEPT in large towns and their vicinity, the Erse or Irish language is still spoken more or less in almost every part of Ireland, but it prevails more especially in Munster and Connaught. There are no less than 600,000 individuals who can speak no other language. The English language has been partially acquired by about three millions of the native Irish, but so imperfectly that they are unable to receive religious instruction through its means. The entire population of the island, including English settlers and those familiar with the English language, amounted in 1841 to 8,175,000; but, as is well known, this number underwent a remarkable diminution within the ensuing ten years. The census of 1851 showed a total of only 6,515,794 persons; a reduction in the ratio of nearly twenty per cent. It had been computed, at the former of these periods, that, in round numbers, out of every hundred souls eighty-one were Roman Catholics, eleven belonged to the Anglican church, and eight were Protestant Dissenters. The proportionate number of Protestants has probably since undergone a slight increase. Yet, although Roman Catholicism has at present this preponderating influence, a pure form of Christianity existed in Ireland until the yoke of Popery was imposed upon it by England. This subversion of the ancient faith of the Irish people dates from the period when Pope Adrian IV., himself by birth an Englishman, bestowed on Henry II. of England the papal sanction for the annexation of the island to the British crown.

## II.—CHARACTERISTICS OF THE LANGUAGE.

Although the Erse or Irish is now little known except as the vernacular of an illiterate population, it was once the language of literature and science. "The English Saxons," observes Camden, "anciently flocked to Ireland, as to the mart of sacred learning;" and the monuments of Irish philosophy, poetry, and history, have been handed down from the tenth, and in some instances, probably, from the sixth and seventh centuries. Erse belongs to the Gaelic branch of the Celtic language; but in what country it originated is unknown, for Gaul, Spain, Scythia, Iran, and even Troy, have all laid claim to the honour of having first sent colonists to Ireland, and the question will probably never be decided. By *Gaelic* is understood not merely the Celtic dialect spoken in the Highlands of Scotland, but the tongue of the *Gaedelodh*, or Gaels, as the Irish call themselves. For the primitive Celtic is the ancient Irish, or Erse, or Gael-ic.

It is, however, certain that this dialect of the Celtic has preserved its original purity from the period of its first predominance in Ireland, so that no elements which are not strictly Celtic can be detected in its composition. The few words of Teutonic origin occasionally to be met with in Erse may be ascribed to the influence of the Scoti, a tribe of Scandinavian or Belgic origin, who, about the time that the Romans quitted Britain, acquired so much power in Ireland that the country itself became known by the name of Scotia; which name it retained until the Scoti transferred it to their

settlements in North Britain, towards the end of the eleventh century. The Gaelic or Celtic dialect of Scotland, and that of Ireland, are still closely allied; yet they now diverge far more widely from each other than in former times. From the fact that more than 200 copies of the Irish Bible were sent to the Highlands in 1686, and were found to be generally intelligible to the people, we may infer that at that period the two dialects were almost identical.

As compared with Welsh, the Erse dialect presents many points of difference, especially in the regular substitution of the letter *h* or *c* for the Welsh *p* in words common to both dialects; thus, the Welsh 'Pâsc' (*Easter*) is in Irish 'Kâsg;' and the Welsh 'pen' (a *head*) is in Irish 'keann.' Indeed, it has been remarked by Lhuyd, that there are scarcely any words in Erse, except a few borrowed from the Latin, that commence with *p*; and he states that in an ancient alphabetic vocabulary of the language, that letter is entirely omitted. The letter *n*, on the other hand, takes a very prominent part in Irish orthography, especially in its influence on that transmutation of initials which we have already described as a characteristic of the Celtic dialects. The influence of *n* in this respect probably arises from its having been the old Celtic preposition denoting the genitive. This letter, however, like the final vowels, is generally suppressed, both in Welsh and Erse, where the transmutation of the initials has taken place, so that the effect only is visible, while the cause is concealed. The changes incident to initial consonants, when preceded by final *n*, are classed by Irish grammarians under the general name of eclipsis; a word probably derived from the fact of the altered consonant being placed *before* the radical or original one, which latter may properly be said to be *eclipsed* by the former. But these are mere dialectic variations; such as for instance the absence of *d*, *g*, *r*, from the alphabet of the dialect of St. Kilda, as the Rev. Dr. Malcomn tells us.

The Roman letters are often used in Erse compositions, but the Irish have an ancient alphabet of their own, for which they feel a truly national predilection. The origin of this alphabet is very uncertain; it bears some resemblance to the Anglo-Saxon, and it has even been questioned whether the Saxons derived their alphabetical system from the Irish, or the Irish from the Saxons. In the dedication of the Irish Prayer Book of 1608, it is confidently asserted that the Saxons borrowed their letters from Ireland. The native Irish alphabet consists of eighteen letters, of which five are vowels. Nine of the consonants are called mutable, because when a mark of aspiration is placed over them, they either lose their primitive sound, or are suppressed altogether in pronunciation; in this state they are technically said to be *mortified*. This change in pronunciation by means of a point is in some respect analogous to the effect which the dagesh point has upon some of the letters in Hebrew.

### III.—VERSIONS OF THE SCRIPTURES IN THIS DIALECT

It has been conjectured that the Scriptures were translated into Irish soon after the introduction of Christianity into the island, but we possess no definite account of any early version. The MS. containing the life of Moses and the patriarchs, described by Vallancey, although of unquestionable antiquity, is rather an historical compendium than a direct translation from the sacred text. There is no positive evidence of the existence of the Scriptures in Erse till the age immediately preceding that of Wickliffe, when a version of the New Testament is stated to have been in the possession of Richard Fitzralph, a native of Dundalk, raised in 1347 to the see of Armagh, and hence frequently called Richard Armachanus. Fitzralph is generally supposed to have been himself the translator of this version; and in his autobiography he relates "how the Lord taught him, and brought him out of the profound subtleties of Aristotle's philosophy to the study of the Scriptures of God." Although he was remarkable for the boldness with which he opposed the corruptions of the Church of Rome, yet he was compelled by the troubles of the times to conceal his New Testament. He deposited the precious volume inside one of the walls of his church, and wrote the following note on the last leaf:—"When this book is found, truth will be revealed to the world, or Christ will shortly appear." About 170 years after his death, that is to say, about the year 1530, the church of Armagh was repaired, and the MS. was discovered. No vestige of it, however, exists at the present time, although Fox in his



"Actes and Monumentes," published 1570, says, "I credibly heare of certayne old Irish Bibles translated long since into the Irish tong, which if it be true, it is not other lyke, but to be the doing of this Armachanus:" and he adds that "this was testified by certayne Englishmen, who are yet alyve, and have seen it." Usher, also, speaks of fragments of an Irish version being extant in his time.

In the year 1571 a printing press and a fount of Irish types were provided by Queen Elizabeth at her own expense, "in hope (as it is stated in the dedication of the Irish New Testament) that God in mercy would raise up some to translate the New Testament into their mother tongue." The translation was soon afterwards undertaken by three distinguished individuals—John Kearney, treasurer of St. Patrick's, Dublin; Nicholas Walsh, chancellor of St. Patrick's, and afterwards bishop of Ossory; and Nehemiah Donellan, a native of Galway, who in 1595 became archbishop of Tuam. Walsh was murdered in his own house in 1585, while engaged in the prosecution of the work. The translation was not suspended after his decease, as his two fellow-labourers proceeded diligently with it. Little, however, is known concerning the result of their labours, except that they prepared the way for the completion of the version of the New Testament eventually published in 1602. William Daniel, or O'Donnell, archbishop of Tuam, by whom this version was completed and carried through the press, was assisted by Mortogh O'Cionga, or King, a native of Connaught. The translation was made from the Greek, "to which," says Dr. Daniel in his epistle dedicatory to King James, "I tied myself as of duty I ought." The edition, printed in 1602, was in the Irish character, and in folio, and consisted of 500 copies; the expense was defrayed by the province of Connaught, and by Sir William Usher, clerk of the council.

With the exception of the passages of Scripture inserted in the Book of Common Prayer, which had been translated into Irish and printed by Dr. Daniel in 1608, no portion of the Old Testament existed in this language until the venerable Bishop Bedell undertook to procure a translation. Although appointed in 1629 to the see of Kilmore and Ardagh, he was an Englishman by birth, and unacquainted with the language of his new diocese. His first step toward the accomplishment of his important design was, therefore, the acquisition of the Erse dialect, which he commenced to study at the age of fifty-seven. His next measure was to secure the services of a native Irish scholar, and with the advice of Primate Usher, his choice fell on Mr. King, who had, as before mentioned, been employed by Dr. Daniel. He likewise availed himself of the assistance of the Rev. Dennis O'Sheriden, and with the aid of these two individuals, the version of the Old Testament was completed in 1640. Mr. King being ignorant of Hebrew, the translation was made in the first place from the English version. To Bishop Bedell the Hebrew and the Septuagint were as familiar as the English, for the Scriptures had for years been his favourite study. It was his custom, says his biographer, every day after dinner and supper to have a chapter of the Bible read at his table, whoever might be present; when Bibles being placed before each individual, the Hebrew or Greek was laid before himself. As he compared the Irish translation with the English, so he compared both with the Hebrew, the Septuagint, and with the Italian version of his friend Diodati, whom he highly valued. Every portion of the Irish Bible was thus tested by direct comparison with the original text; and for this task Bishop Bedell was peculiarly qualified, having resided many years at Venice as chaplain to Sir Henry Wotton, where he had studied Hebrew under Rabbi Leo, the chief chachan of the Jewish synagogue. For some cause or other, however, Mr. King, then above eighty years of age, incurred the enmity of Usher and some other bishops, in fact of the very persons by whom he had been recommended as a translator, and great opposition was made to the translation; the old man sank beneath these unjust persecutions, but Bishop Bedell remained firm in his determination to publish the version, and finally resolved to print it at his own expense, and in his own house. But while he was making preparations for the undertaking, the rebellion broke out; his palace was attacked, and he and his family were sent prisoners to the Castle of Lochwater. He was soon afterwards removed to the house of his friend Dennis O'Sheriden, where he closed his career of usefulness in 1641.

After the death of this excellent prelate, the circulation of the vernacular Scriptures was utterly neglected by the bishops and clergy of Ireland; the version of the Old Testament was suffered to



remain in MS.; no attempt was made to reprint the New Testament; and even the types that had been provided by Queen Elizabeth, after being handed about from one printer to another, were bought up by the Jesuits, and were carried by them to Douay, to be used as the vehicle of disseminating their own sentiments among the native Irish. At length, when the New Testament was completely out of print, another edition was conferred on Ireland by the munificence of a private individual, the Hon. Robert Boyle. A new fount of Irish types was cast by order of Mr. Boyle in London, with which a second edition of the New Testament, consisting of about 750 copies in 4to., was published in 1681. This was followed by the printing of Bishop Bedell's version of the Old Testament, chiefly at the expense of Mr. Boyle. The MS. had been confided by Bedell to the care of his friend Dennis O'Sheriden, one of the translators, from whom it had passed to Dr. Henry Jones, bishop of Meath: this latter communicated with Mr. Boyle on the subject, and the MS. was placed in the hands of Dr. Andrew Sall for examination; the sheets were found in much confusion, and defaced in some parts. Dr. Sall, therefore, undertook to revise the work, which revision he continued to prosecute till his death in 1682. Mr. Higgins, the Irish lecturer in Trinity College, who had assisted Dr. Sall in preparing the corrected copy for the press, completed the revision in conjunction with Mr. Reilly, under the general superintendence of Dr. Marsh, afterwards primate of Ireland. An edition consisting of 500 copies of the entire Bible, in 2 vols. quarto, was printed in London in 1686, under the care of Mr. Reilly. Above 200 copies of this edition, as has already been stated, were sent to Scotland for the benefit of those to whom the Gaelic tongue was vernacular.

More than a century was suffered to roll away before any efficient measures were taken to reprint the Scriptures in Irish. A second edition of the Bible was certainly printed in 1790; but this edition was in Roman characters, and designed chiefly for the Highlanders of Scotland. In 1799, Dr. Stokes published 2000 copies of St. Luke and the Acts, followed in 1806 by an edition of the Four Gospels and the Acts, in parallel columns of Erse and English; but these small portions of Scripture were far from sufficient to meet the wants of the Irish nation, and were moreover printed in the Roman character. The honour of first supplying Ireland with Bibles, after so long a period of destitution, belongs to the British and Foreign Bible Society. "In 1809," says Mr. Owen, "after a discussion, alternately suspended and renewed, for five years, and a correspondence of considerable extent with prelates, scholars, and public bodies in Ireland, an edition of the New Testament of 2000 copies, conformable to the accredited version of Bishop Bedell, was put to press by the Society. This edition was in Roman characters, and was followed in 1813 by another edition from the same stereotype plates, of 3000 copies. Another edition of 2500 copies was struck off in 1816, and again another of 3000 copies in 1817. An edition of the complete Irish Bible, in Roman characters, was issued by the Society in 1817; the version of Bedell was employed as the text of the Old Testament. The edition was in octavo, and consisted of 5000 copies. In the course of the following year, 3000 copies of the New Testament, in the Irish character, were struck off from stereotype plates. At length in 1828 the entire Irish Bible appeared in the vernacular character, from the version of Bedell and Daniel. The edition was published under the superintendence of a committee, and consisted of 5000 copies in 8vo., besides 20,000 copies of the New Testament. The editor on this occasion was Mr. M'Quige; but the sheets were likewise examined by Dr. Monck Mason and others." The Society for Promoting Christian Knowledge have had their attention recently directed to the superintendence of a revised edition of the Irish Scriptures, but the work has been deferred until the more urgent demand for a revised edition of the Common Prayer Book (at present in progress) shall have been met. The total number of Irish Bibles and Testaments that have been published by the British and Foreign Bible Society up to the year 1860 is as follows:—

Bibles . . . . .	15,000
Testaments . . . . .	84,523
Separate Books . . . . .	18,020
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Total . . . . .	117,543

## IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

Notwithstanding the calamities with which Ireland has at various times been visited, the sacred Scriptures have been diligently disseminated throughout the length and breadth of the country; and though the results may not yet appear, it is certain that the precious seed thus scattered will ultimately take root, and bear fruit to the glory of God. At the anniversary of the Hibernian Bible Society, in 1855, which was also their Jubilee meeting, it was stated that the issues of this Society from its formation in 1806, at which time there were not more than twelve towns in Ireland in which the Scriptures were sold, had amounted to 2,360,814 copies, of which 84,671 were Bibles, Testaments, and portions in the Irish language.

One result of the circulation of the Irish Bible has been the extensive perusal of the English version. The Irish version is remarkably faithful and accurate, but contains many difficult, and some obsolete, words. The meaning of several passages is thus greatly obscured, and this has served to rouse the naturally enquiring spirit of the native Irish. In cases of perplexity they have acquired the habit of seeking in the English Bible an elucidation of the Irish text. The study of the English language has in consequence greatly progressed in Ireland, and in some places the English Bible is known by the familiar designation of "*the construer*." Dr. Monck Mason mentions that after the circulation of the Irish Bible, 700 copies of the English Testament were sold upon one occasion in the course of a few hours in the same place, where, but a dozen years previously, one of these very volumes had been publicly and triumphantly burnt. Owing to the benevolent efforts of the Sunday and other School Societies, the Irish peasantry have the means of learning to read the Scriptures very generally within their reach. At the commencement of the year 1860, the schools connected with the Sunday School Society for Ireland amounted to 2,686, which were reported to be attended by 230,668 children and adults, instructed by 20,873 gratuitous teachers; and 151,315 of the scholars were stated to be reading in the Bible or Testament. The total number of Scriptures gratuitously granted, or sold at reduced prices, since the Society's formation, amounts to a total of more than a million and a half.

The following remarks, occurring in a collective address of eight Irish teachers, written in the year 1845, are too appropriate to be omitted:—"What a living Ronge has effected in Germany, the immortal Bedell may yet effect in Ireland. 'He being dead, yet speaketh'—yet speaketh in the Irish Bible; which, under the blessing of the Almighty, has already brought thousands from darkness to light—from bigotry and superstition to Christian knowledge and liberality of mind. Though persecution and anathema deter many from uniting with us, still the Irish Bible and the Irish school have raised up intelligent men, who will not be prevented from reading the Holy Scriptures. These men know that for centuries past their brethren in Ireland, speaking the Irish language exclusively, have been allowed to live and to die without the Scriptures in their own tongue—they know that the Church of Rome, until this day, has not provided a translation of the Scriptures in Irish—they know, if it had not been for the Irish Society, they themselves must have been as the neglected generations departed. They feel then most grateful for Irish Schools and the Irish Bible. They have read it—they are reading it—they will read it, and hand it down to their children's children as the most valuable gift that Ireland ever received."



## MANKS.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

[LONDON, 1819.]

AYNS y toshiaght va'n Goo, as va'n Goo marish Jee, as va'n Goo Jee. <sup>2</sup> Va'n Goo cheddin ayns y toshiaght marish Jee. <sup>3</sup> Liorishyn va dy chooilley nhee er ny yannoo; as n'egooish cha row nhee erbee jeant va er ny yannoo; <sup>4</sup> Aynsyn va bea, as va'n vea soilshey deiney. <sup>5</sup> As ren y soilshey soilshean ayns y dorraghys, as cha ren y dorraghys goaill-rish. <sup>6</sup> Va dooinney er ny choyrt veih Jee va enmyssit Ean. <sup>7</sup> Haink eh shoh son feanish, dy ymmyrkey feanish jeh'n toilshey, liorishyn dy voddagh dy chooilley ghooiinne credjal. <sup>8</sup> Cha nee eh va'n soilshey shen, agh v'eh er ny choyrt dy ymmyrkey feanish jeh'n toilshey shen. <sup>9</sup> Shen va'n soilshey firrinagh, ta soilshean ayns dy chooilley ghooiinne ta cheet er y theihll. <sup>10</sup> V'eh ayns y theihll, as va'n seihll er ny yannoo liorishyn, as y seihll cha dug enney er. <sup>11</sup> Haink eh gys e vooiiner hene, agh cha ren e vooiiner hene soiaghey jeh. <sup>12</sup> Agh whilleen as ren soiaghey jeh, dauesyn hug eh pooar dy ve nyn mec dy Yee, eer dauesyn ta credjal ayns yn ennym ehey: <sup>13</sup> Va er nyn ruggey, cha nee jeh fuill, ny jeh aigney ny foalley, ny jeh aigney dooinney, agh jeh Jee. <sup>14</sup> As ghow yn Goo er dooghys ny foalley, as ren eh bcaghey nyn mast' ain (as hug shin my-ner yn ghloyr ehey, yn ghloyr myr jeh'n ynrycan Mac er-ny-gheddyn jeh'n Ayr) lane dy ghrayse as dy irriny.

THE Isle of Man, the ancient Mona (of Cæsar), is situated in the Irish Sea, almost in the centre of the United Kingdom, and comprises an area of 280 square miles. The feudal sovereignty of the island was conferred by Henry IV. on the House of Stanley in the fifteenth century, and was held by that family and their successors, the Dukes of Atholl, till purchased by Parliament in 1765 for the sum of £70,000: the island, however, still continues to be governed by its own laws. The established religion is that of the Church of England, and the bishopric of Sodor and Man is the most ancient in the United Kingdom, having been founded early in the fourth century. Much labour has been expended by antiquarians in the endeavour to discover the precise meaning of "Sodor," but in vain. "The byshop" is mentioned as early as 18th January, 1417-18. According to the census of 1851, the amount of population is 52,116. English may now be said to be the predominant language of the island: it is spoken familiarly by all the young people, and in the elementary schools is the exclusive medium of instruction. It is heard from the pulpit in all the churches of the towns; and even in the country parishes, public worship is seldom conducted in Manks more frequently than on alternate Sundays, and in some places only once a month. In several instances, service in Manks is desired by the people, but cannot be obtained, as the minister is unacquainted with it. Yet, although the knowledge of English is so generally diffused, Manks is still spoken by the adults of the working class, and in rural districts by their children. The old people in particular are much attached to their ancient tongue, and many of them understand no other.

## I.—CHARACTERISTICS OF RACE AND DIALECT.

The island appears to be inhabited by two races; the one, with light hair, fair and florid complexion, dwelling chiefly in the north; the other, with dark hair and complexion, in the south. Manks is more used by the former than the latter race, and with greater purity of diction and of



pronunciation. It has scarcely any resemblance to Welsh; it contains a few words like Irish, but to Gaelic it bears a striking affinity, many words being identical in meaning and sound, and frequently in orthography. Manksmen call their own dialect *Gailck* (from *Gilk*). It is highly expressive, being at once matter of fact and metaphorical. A frequent rhythm is observable, especially in the Liturgy, owing to vowel terminations. It abounds in guttural, full sounds, of broad pronunciation. The verb has few inflections, but by the preposition in composition undergoes a surprising change in meaning. Speaking of this interesting dialect, the author of the Manks Dictionary (Pref. p. xv.) says:—"I cannot but admire the construction, texture, and beauty of the Manks language, and how the words initially change their cases, moods, tenses, degrees, etc. It appears like a piece of exquisite net-work, interwoven together in a masterly manner, and framed by the hand of a most skilful workman; equal to the composition of the most learned, and not the production of chance. The depth of meaning that abounds in many of the words must be conspicuous to every person versed in the language." Manks is characterised by the incorporation of many Scandinavian words, which were doubtless introduced during the continued sway of the Danes and of the Norwegians, who succeeded the Saxons in the government of the island. There is no written literature except the Bible, Prayer Book, and a small volume, now very rarely met with, a translation of part of Milton's *Paradise Lost*, by Rev. J. or T. Christian, a Grammar by J. Kelly, and a Dictionary by A. Cregean.

#### II.—VERSIONS OF THE SCRIPTURES IN THIS DIALECT.

It is currently reported that a Manks version of the entire Scriptures was executed as early as the commencement of the seventeenth century, yet not the smallest vestige of the MS. is now to be met with; and, what is still more singular, no portion of it appears to have been in existence even during the last century. The translator is said to have been Dr. John Philips, bishop of Sodor and Man. He was born in North Wales, and before his elevation to the bishopric was rector of Hawarden, in Flintshire. His familiarity with his native language greatly facilitated his acquisition of the Manks dialect, and he devoted himself during the space of twenty-nine years to the translation of the Bible and of the Common Prayer Book into Manks. He was assisted by Sir Hugh Cavoll, vicar of Kirk-Michael, and others; but he died in 1633, leaving his translations completed, but not printed, and no portion of them appears to have been committed to the press after his decease. The present version of the Manks Bible was produced by the christian zeal of two other bishops of Sodor and Man. It was commenced in the gaol of Castle Rushen, by the excellent Bishop Wilson, in concert with Dr. Walker, one of his vicars, when unjustly imprisoned by the governor of the island. This was in the year 1722. The Gospel of St. Matthew was translated by Dr. Walker, and printed, under the direction and at the expense of the bishop, in London, in 1748. The other Gospels and the Acts were left in a state of readiness for the press by this venerable bishop, who died in 1755, at the advanced age of ninety-three, after having held the bishopric of the island for fifty-eight years. Dr. Mark Hildesley, his successor, entered with the utmost ardour and anxiety on the prosecution of the translation. "My whole heart," said Dr. Hildesley, in a letter to a correspondent, "is set on the Manks translation." He was however deterred, by his imperfect acquaintance with the language, from taking any part in the work beyond that of general supervision. After untiring application to the study of Manks, he at length qualified himself to conduct the services of the Church in that language; yet, notwithstanding his praiseworthy efforts, he never obtained a higher reputation than that of being "a very pretty Manks:" on one occasion he himself observed that "he would give five hundred pounds were he enough master of Manks as to be able to translate." It is not certain whether Dr. Walker completed the translation of the New Testament, or whether Bishop Hildesley availed himself of the service of some other Manks scholar. The version was published in 1767 in London, chiefly by the aid of the Society for Promoting Christian Knowledge. About the time of the completion at press of the New Testament, the bishop made arrangements for the translation of the Old Testament, dividing it for this purpose into twenty-four parts, which he distributed among as many different individuals.

The twenty-four persons thus selected as translators were nearly all residents in the island, and, with one exception, they all held clerical appointments. After passing through their hands, the work was committed for final revision to Dr. Moore and Dr. Kelly: the latter was then only eighteen years of age, but he had displayed such proficiency in the critical knowledge of Manks, which was his native language, as to justify his engaging in this important undertaking: he transcribed the whole version, from Genesis to Revelation, for the press, and in conjunction with Dr. Moore corrected and revised the proof sheets. Dr. Moore was aided by the advice of Bishop Lowth and Dr. Kennicott, both of whom took a deep interest in this version. The feelings with which Dr. Moore regarded his work may be inferred from his last will and testament, where he blesses God "*for all the comforts of his existence, but above all that he had a capital hand and concern in the Manks Scriptures.*" He died in 1783, but not till he had witnessed the completion at press of the entire version. The first part of the Old Testament was printed in 1770, at Whitehaven; the preservation of the second part was entirely due to the intrepidity of Dr. Moore and Dr. Kelly. They were proceeding to Whitehaven for the purpose of superintending the press, taking with them the second portion of the MS.: a storm arose, in which they were shipwrecked, and almost every article on board was lost except the MS., which they preserved by holding it above the water during the space of five hours.

In 1772, the Old Testament, to the great joy of Bishop Hildesley, was completed and published. This good bishop had frequently said, "I wish but to see the sacred volume finished, and should then be happy, die when I may." On the last sheets of the work being placed in his hands, he very emphatically sang "*Nunc Domine, dimittis,*" in the presence of his congratulating family. This happened on Saturday, November 28th, 1772. On the following day he preached with more than usual fervour on the uncertainty of life, and resumed the same subject in his family circle in so affecting a manner as to draw tears from all present. Thus in "something like prophetic strain" did he prepare the minds of others for his approaching end, for on the very next day he was suddenly attacked by apoplexy, which deprived him in a moment of his intellectual faculties: he lingered but a week, and then entered into rest.

The second edition of the Manks Scriptures was published by the Society for Promoting Christian Knowledge in 1775: in this edition the entire Bible was in quarto, and separate copies of the New Testament were printed in octavo. Other editions have since been issued by the same Society. In 1810, a stereotyped edition of 2000 copies of the New Testament, in 12mo., was published by the British and Foreign Bible Society. The Bishop of Sodor and Man having, through his clergy, ascertained the want of the Scriptures in the several parishes of the island, applied for 1326 Testaments, which were promptly supplied by the Society, at reduced prices, for the accommodation of the poor. An additional supply of 250 copies was struck off from the same plates in 1815, and another edition of 5000 copies of the entire Bible was printed by the Society in 1819. Since then no farther editions of the Manks Scriptures have appeared, and it is probable that the edition of 1819 is the last that will ever be published. English Bibles are now in general demand in the island, and, with the increased cultivation of the English language, are daily getting more and more into use; indeed so far back as the year 1825, the Bishop of Sodor and Man informed the Society for Promoting Christian Knowledge, that there was no longer any necessity for impressions of the Bible in the Manks language, and that the islanders were eager to be supplied with English copies.

The Manks translation of the Old Testament has been esteemed nearer the Hebrew than is the English authorised version, and is frequently of a paraphrastical character. A remarkable variation between the English and Manks Bible occurs in 1 Kings xvii. 3—6: instead of "ravens," the reading is "*Cummaltee Oreb,*" inhabitants of Oreb.

### III.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

At the period of the first publication of the Manks Scriptures, the English language was comparatively little cultivated in the island, and the English Bible was unintelligible to the mass of the



inhabitants. The benefit of the Manks version to the generation for whom it was executed can therefore only be estimated by taking into account their inability to read the Scriptures in any other language. A poor Manks woman, on hearing her son read to her for the first time a chapter of the new version, cried out, in great exultation, "We have sat in darkness (*dorraghys*) until now." And when the first books of the Manks New Testament were brought into circulation (in 1763), Dr. Hildesley wrote:—"The vast eagerness and joy with which the first specimen has been received and sought after have amply convinced me of the utility of the undertaking, had I had no previous persuasion in my own mind of the real benefit it must needs be to the souls of the far greater part of the people of my charge." That the Manks version is even now valued by those to whom the language is vernacular is evident from the fact, that in the year 1848, 300 copies were dispatched to the island by the British and Foreign Bible Society, and a farther supply in the Society's year of Jubilee; yet there is every probability that the prediction of a recent writer will be literally fulfilled, and that in the course of another generation, "the Manks tongue, regarded with dislike by the utilitarian philosophy of the nineteenth century, will be a venerable relic of past times, interesting only to the philologist and antiquary."

## CORNISH.

SPECIMEN, FROM GENESIS, CHAP. I. v. 1 to 13.

EN dallathvaz Dew aveth' wras neve ha noare. <sup>2</sup> Ha thera an noar heb roath, ha gwag, haveth an tewlder war bedgeth a'n downder; ha sperez Dew rig gwayath war bedgeth an dowrow. <sup>3</sup> Ha Dew lavarez, gwrenz boz goollo, ha enathera goollo. <sup>4</sup> Ha Dew gwellas a goollo, tro va dah; ha Dew rig deberrhee an goollo thurt an tewlder. <sup>5</sup> Ha Dew a henuys an goollo deeth, ha an tewlder ea grioz noz; ha gothewhar ha metten o an kenza journa. <sup>6</sup> Ha Dew lavaraz, gwrenz ena boz ebbarn en creez an dowerou, ha grenz e deberrhe an dowerou, thur't an dowerou. <sup>7</sup> Ha Dew 'wras an ebbarn, ha theberhaz an dowrow era en dadn an ebbarne, thor't an dowrow era eah an ebbarn; ha an dellna etho. <sup>8</sup> Ha Dew crioze a ebbarne neve, ha gothu har ha metten o a nessa journa. <sup>9</sup> Ha Dew lavaraz, gwrenz a dowrow en dadn an nêf bos cuntellyes warbarth tha idn thellher, ha gwrenz an teer zeah disquethas; ha an dellna etho. <sup>10</sup> Ha Dew a griaz an tîr zeah noare, contellyans, war barh a'n dowrow e criez moar; ha Dew a wellas tro va dah. <sup>11</sup> Ha Dew lavaraz, gwrenz an 'oar dryrag gwelz, ha lusu toan hâz, ha an gweeth toan lavallo warler go' hendah, leb go haaz etta go honnen, war a doar, ha an dellna etho. <sup>12</sup> Ha an 'oar a droz rag gwelz, ha an lozo rîg dasker hâz poka e cunda, ha an gwyth toon lavallo, ha go hâz etta go honnen, warler go henda; ha Dew gwellas tro va dah. <sup>13</sup> Ha gothuar ha metten o an tridga journa.

THE Celtic dialect, once spoken in Cornwall, is now extinct as a living language. Dolly Pentreath, who died at Penzance in 1778, aged 102, was then said to be the only person in Cornwall who could speak the aboriginal idiom of that province of ancient Britain.

One cannot see such relics of antiquity disappear from the face of the earth without regret. The



very fact that the dialect of the ancient British tongue spoken until lately in the southernmost county of England, was most likely the same in which its inhabitants bartered their tin for the purple of Tyre with the Phœnician traders who gave Britain its glorious name, cannot but make the complete annihilation of the Cornu-British dialect of the Celtic tongue, a source of regret for all who love antiquity.

The Cornish dialect, one of the three branches of the old British, bears greater affinity with the Breton, or Armorican dialect of Brittany, than it does with Welsh; although it properly forms the link of union between the Celtic dialect of France, and that of the Cambrian hills. The nature of its inflexions, both in letters, and in tenses and cases, is generally speaking alike, allowance being made for dialectic variations arising from the nature of the country in which the dialect is spoken. The only remains of the Cornish dialect are preserved in several MSS. kept in the Bodleian, in the British Museum, and elsewhere in this country. Of these, several have been published, viz.: Mount Calvary, a poem in 259 stanzas; another called *The Creation*; both edited by D. Gilbert, in 1826–1827, and, lately, an ancient Cornish Drama, edited by Mr. E. Norris. There is also a Cornish Grammar, by Dr. Pryce, printed at Sherborne in 1790, 4to, under the name of *Archæologia Cornu-Britannica*, and a smaller one by Mr. Norris. The extract from the first chapter of Genesis given here is borrowed from the appendix to “*The Creation of the World*.” This, and the parable of the Prodigal Son, are the only portions of Scripture that have been printed in the Cornish dialect; and on this account it is remarkable as a curiosity.

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## BRETON.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

[BREST, 1847.]

ER gommansamant e oa ar Ger, hag ar Ger a oa gand Doue, hag ar Ger a oa Doue.  
<sup>2</sup> He-ma a oa er gommansamant gand Doue. <sup>3</sup> An holl draou a zo bet grêd drezan, hag  
 hepzan n'eo bet grêt netra hag a zo bet grêt. <sup>4</sup> Ennan e oa ar vuez, ar vuez a oa goulou  
 an dud. <sup>5</sup> Hag ar goulou a ra scleria en devalien, hag an devalien n'e deus ked e resevet.  
<sup>6</sup> Bez' e oe un den caset gand Doue, hanvet Ian. <sup>7</sup> He-ma a zeuaz da desteni, evit rei  
 testeni diwarben ar goulou, evit ma credche an holl drezan. <sup>8</sup> Ne ket hen a oa ar goulou,  
 mes *cased e oa* evit rei testeni diwarben ar goulou. <sup>9</sup> Hen a oa ar guir c'houlou, pehini  
 a sclera an holl dud, en eur zond er bed. <sup>10</sup> Er bed e oa, hag ar bed a oa grêd drezan,  
 hag ar bed n'en deus ked e anavezet. <sup>11</sup> Deued eo d'e re, hag e re n'o deus ked e resevet.  
<sup>12</sup> Mes da gemend hini en deus e resevet, en deus roed ar galloud da veza bugale da  
 Zoue; d'ar re a grêd en e hanô; <sup>13</sup> Pere n'int ket ganet eus ar goâd, nag cus a volonte  
 ar c'hig, nag eus a volonte an den, mes eus a Zoue. <sup>14</sup> Hag ar Ger a zo bet grêt kig,  
 hag en deus choumed en hon touez, (hag hon eus gueled e c'hloar, ur gloar evel cus a  
 Vab unic-ganet an Tad) leûn o c'hras hag a ouirionez.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

BRETON, the language of the ancient independent kingdom of Armorica, is now spoken in Lower

Brittany. Its exact geographical diffusion has been minutely described by the Rev. Thomas Phillips, to whose personal observations, during his active exertions in the cause of the British and Foreign Bible Society, we are indebted for much information concerning this interesting country. "In Nantes and the surrounding country," says Mr. Phillips, "Breton is unknown. It is, therefore, wholly confined to the Basse-Bretagne, comprising the three westerly departments of Finisterre, Morbihan, and Côtes-du-Nord. A line drawn from the north to the south coast, so as to pass a little to the west of St. Brieux, through Pontivy to Vannes, will show the extent of country in which this language is spoken. On the west side of this line, and from Vannes along the sea shore in a southerly direction, towards the department of Lower Loire, it continues to be the prevailing language, while on the eastern side of this supposed line you hear both Breton and French for some distance." Deducting the French part of the population, Mr. Phillips estimates the number of persons in Lower Brittany ordinarily using the Breton language at 800,000: of these he considers that upwards of half a million are unacquainted with French, and unable to read or converse in any language but Breton. The religion of Brittany is the Roman Catholic, and Latin is therefore the liturgical language; but the priests in the country districts preach in Breton. French is now the only language used in all the elementary schools: it is also the language chiefly employed in commerce and in the courts of law, and appears likely soon to supersede the native Breton in the larger towns. The priests, however, from a principle, it is thought, of ecclesiastical conservatism, oppose the encroachments of the French language; and Breton will, in all probability, continue to be for ages the vernacular of the uneducated portion of the population.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The affinity between Breton and Welsh, through the Cornish, is so close, as to admit little room for doubt concerning their original identity. After the capture of Belle Isle by the English in 1761, such of the soldiers as were natives of Wales were able to make themselves intelligible to the Bretons, and to act as interpreters for their English comrades; and it is found at the present day, that a Welshman, if acquainted with French and Latin, requires but little study to enable him to converse, read, and even write in Breton. An old and current tradition represents the country of Brittany as having been peopled by a colony of ancient Britons, who fled thither to escape from the aggressions of the Saxons, while others of their countrymen sought refuge from the same enemy in Wales. If this account could be satisfactorily proved, there would be no occasion to seek farther for the cause of the remarkable similarity that exists between the languages of Wales and Brittany; but Niebuhr rejects the whole story as fabulous, and there certainly is a total want of all contemporaneous evidence on the subject. Still, the testimony of early writers, who mention the tradition as an undoubted historical fact, is entitled to some weight; and the resemblance between the names of many places in Brittany and in Wales is a farther proof that some connection anciently existed between the inhabitants of the two countries. It is also rather remarkable, and yet natural, that the same kind of antiquities, supposed to be Druidical remains, should be found in Brittany, Wales, and Cornwall, particularly as these antiquities are distinguished by the same names in each country. These and other indications, together with the similarity of language, clearly establish the fact that Britain and Brittany were colonised by the same branch of the Celtic race; although as to the period and mode of this colonisation, and the nature of the intercourse which undoubtedly existed in very ancient times between the Bretons of Armorica and the Britons of Wales, history is silent. Breton resembles Welsh not only in the Celtic elements common to both languages, but also in the large stock of Latin words with which they are both intermixed. Some difference has, however, of late years sprung up between Welsh and Breton, owing to the multitude of French words which the latter has admitted into its vocabulary, especially in the neighbourhood of towns: but these additions have not affected the structure of the language, which remains in all essential points precisely the same at the present time as at the most distant epoch from which written compositions in Breton have been transmitted.



## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

As early as the year 1814, an application was made by the Antiquarian Society of Paris to the British and Foreign Bible Society, on the subject of procuring a Breton version of the Scriptures. Another representation of the same purport was laid before the British and Foreign Bible Society in 1819; and in 1824 they authorised the Rev. David Jones, who was at that time the secretary of the Auxiliary Bible Society at Swansea, to proceed to Brittany, there to institute inquiries concerning any version or versions of the Bible in Breton that might be in existence. After a diligent search in all the libraries of the country, Mr. Jones ascertained that no portion of the Scriptures, either in print or MS., existed in the Breton language, with the exception of such scriptural extracts as had appeared in various Romish books of devotion. With the concurrence of the British and Foreign Bible Society, Mr. Jones, therefore, engaged the services of Legonidec, a Breton of considerable learning, to prepare a translation of the New Testament. Mr. Jones died during the progress of this work, but the sheets were regularly forwarded by Professor Kieffer of Paris to the Rev. T. Price, of Crickhowel, an eminent Celtic scholar. After having been carefully revised and corrected by Mr. Price, an edition of 1000 copies of this version of the New Testament was completed in 1827, at Angoulême, where Legonidec then resided: the copies were deposited in the Society's warehouse at Paris. This translation was made from the Vulgate, for Legonidec was a Catholic, and unacquainted with the original language of Scripture: it possesses many excellences of style and diction, yet at the same time is scarcely suitable for general circulation. Legonidec's great object was to restore the language to its pristine purity, by the rejection of all foreign words and phrases that had, in the process of time, been mingled with it. But in his efforts to attain to classical correctness, he unconsciously adopted a style of writing that appeared obscure, and almost unintelligible, to his less educated countrymen; and moreover being, like Dr. W. Owen Pughe in Wales, the inventor of a new system of orthography, he unadvisedly introduced his system into this version, and thus rendered it still more unintelligible to the mass of the people. When Protestant missionaries first commenced their labours in this country (about the year 1834), they were greatly discouraged to find that this New Testament, the only version possessed by the Bretons in their own language, was but imperfectly understood by them. The Rev. J. Jenkins, therefore, of Morlaix, a native of Glamorganshire, and agent of the Baptist Missionary Society, undertook a new translation, in which he was assisted by a native Breton. He translated from the Greek original, and consulted the Welsh and English authorised versions, and Martin's and Ostervald's French versions. This work, when completed, was found to be intelligible to the whole Breton population, except the inhabitants of the neighbourhood of Vannes, who speak a peculiar dialect of Breton. Proofs of its accuracy and faithfulness having been laid before the Committee of the British and Foreign Bible Society, they resolved on publishing an edition of 3000 copies. The edition was printed at Brest, before the close of the year 1847, and depositories have been established both at Morlaix and Quimper. No edition of the Old Testament has yet been published; but a version executed by Legonidec, and revised by Mr. Price, is preserved in MS. in the library of the British and Foreign Bible Society. The demand for the revised edition of the New Testament was such as to justify the preparation of another edition of 4000 copies; and these, notwithstanding the opposition of the priesthood, too willingly supported by the civil authorities, are now being gradually circulated, partly by the missionaries, and partly by colporteurs.

## IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

The ignorance of the people, and the bigotry of the priests, have hitherto retarded the circulation of the New Testament in this country; but the recent sale of an edition of 3000 copies by the instrumentality of Protestant ministers and colporteurs, is a hopeful circumstance, and likely to lead to important results.



## THE PRODIGAL SON.

TRANSLATED INTO BRETON, IN THE DIALECT OF LEON OR FINISTERRE, BY M. LEGONIDEC.

AR MAB GWALL-ZISPINER, v. 17 to 20.

<sup>17</sup> HÔGEN ô veza distrôed d'ézhān he-unan, é lavaras : a béd gôpraer zô é ti va zâd hag en deus bara é leis, ha mé a varv amañ gañd ann naoun ! <sup>18</sup> Sevel a-rinn, hag éz inn étrézé va zâd, hag é livirinn d'ézhān : va zad, pec'hed em euz a éneb ann éñv hag enn hoc'h énep. <sup>19</sup> N'ounn ket talvoudek pelloc'h da veza hanved hô mâb ; va digémérid ével unan euz hô kôpraerien. <sup>20</sup> Hag ô sével é tenaz étrézég hé dâd. Hôgen, pa édô c'hôas pell, he dâd hen gwélas, hag en dôé truez out hañ, hag ô tirédek é lammas d'hé c'howyong, hag é pokas d'ézhan.

THE SAME, IN THE TREGUIER DIALECT, BY THE LATE M. LE BRIGAUT, REVISED BY M. LEGONIDEC.

AR MAB PRODIG., v. 17 to 20.

<sup>17</sup> HOGEN ô distrôï d'éhañ hé-unan a laras : nag a dud a zô enn ti ma zad an eus bara arpez a geront, hag amañ a varvann gañd ann naon. <sup>18</sup> Sevel a rinn, hag a inn d'am zâd, hag a larinn d'éhañ : ma zad, pec'hed em euz ouz ann énv-ha dirag hoc'h. <sup>19</sup> N'onn kén talvoudek da véañ hanved hô mâb : léked anon evel unan a hô mévello. Hag ô sével a deuas d'hé dâd. <sup>20</sup> Hôgen pa voa pell c'hoaz, hé dad a wélaz anéhan hag an éfoé trueé out-hañ, hag ô tirédek a lammas d'hé c'houk, hag a pokas d'éhañ.

## CLASS III.—INDO-EUROPEAN LANGUAGES.

### D. TEUTONIC FAMILY.

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## G O T H I C.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. XV. v. 1 to 12.

Ik im veinatriu thata sunjeino. jah atta meins vaurstvja ist. <sup>2</sup>all taine in mis unbairandane akran goth usnimith ita. jah all akran bairandane gahraineith ita. ei managizo akran bairaina. <sup>3</sup>ju jus hrainjai sijuth in this vaurdis. thate irodida du izvis. <sup>4</sup>visæith in mis jah ik in izvis sve sa veinatains ni mag akran bairan af sis silbin. niba ist ana veinatriva. svah nih jus. niba in mis sijuth. <sup>5</sup>ik im thata veinatriu. ith jus veinatainos. saei visith in mis jah ik in imma. sva bairith akran manag. thatei inuh mik ni maguth taujan ni vaiht. <sup>6</sup>niba saei visith in mis. usvairpada ut sve veinatains jah gathaurisnith jah galisada jah in fon galagjand jah inbrannjada. <sup>7</sup>aththan jabai sijuth in mis. jah vaurda meina in izvis sind. thatawah thei vileith. bidjith. jah vairthith izvis. <sup>8</sup>in thamma hauhiths ist atta meins. ei akran manag bairait. jah vairthaith meinai siponjos. <sup>9</sup>svasve frijoda mik atta. svah ik frijoda izvis. visaith in friathvai meinai. <sup>10</sup>jabai anabusnins meinos fastaid. sijuth in friathvai meinai. svasve ik anabusnins attins meinis fastaida jah visa in friathvai is. <sup>11</sup>thata rodida izvis ei faheths meina in izvis sijai jah faheds izvara usfulljaidau. <sup>12</sup>thata ist anabusns meina ei frijoth izvis misso svasve ik frijoda izvis.

#### 1.—GEOGRAPHICAL LOCATION.

THE Goths formed an important section of the Teutonic or Germanic race, but their idiom is now extinct, and what little we know concerning it is gathered from the immortal work of Ulphilas, and a few other existing monuments. The earliest mention of the Goths by name occurs in some fragments of the *Periplus of Pytheas*, the renowned navigator of Marseilles. From these fragments we may infer that they inhabited the coasts of Jutland about 325 years before the Christian era; but it is probable that they had arrived in Europe several centuries prior to that period. Many authors are of opinion that their first seat in Europe was Scandinavia. It appears from the statement of Tacitus that they were settled in Pomerania and Prussia, near the mouth of the Vistula, about the year A.D. 80. Sword in hand, they gradually extended their dominion in Eastern Germany till the age of Antoninus (about A.D. 180), when suddenly, from some unknown cause, they began to migrate in vast hordes towards the northern coast of the Black Sea. From this point they made frequent incursions into the Roman Empire, and possessed themselves of Dacia, and some of the neighbouring states. As their

dominions increased, they became distinguished, according to the geographical position of the territories they occupied, by the appellation of the Eastern, Ostro, or Austro-Goths, and of the Western or Visi-Goths. About the year A.D. 377, the inroads of the Huns caused some of the Visi-Goths to implore the protection of the Roman Emperor Valens. In compliance with their request, he assigned them the province of Mœsia, the present Bulgaria and Servia; and it was on account of their long residence in that province that some have called the language the Mœso-Gothic. They subsequently revolted from their allegiance to the Imperial government, and in 409, under Alaric, they took and pillaged Rome. Their next migration was to the south of France; and then, crossing the Pyrenees, they established themselves in Spain, where they reigned nearly three hundred years, until finally subdued by the Saracens. In the meantime the Eastern or Austro-Goths had established a monarchy in Italy, which continued from the time of Theodoric the Great, A.D. 493, until the power of this nation was crushed by Belisarius and Narses, under Justinian, the emperor of the East. These Italian Goths used the same language as those in Mœsia, as is proved by the monuments of the language at Arezzo and Naples.

## II.—CHARACTERISTICS OF THE LANGUAGE.

Although the Gothic is by no means the oldest Teutonic language, being nearly cognate with Saxon, Friesic, Alemannic, and other ancient branches of the Germanic family, yet it is especially interesting to the philologist, because, owing to its preservation in the precious version of Ulphilas, it affords means for the examination of one of the earliest stages through which the speech of the great Germanic family has passed. Many of the elements of the modern Germanic languages are traceable in the Gothic, and it is through the medium of this ancient language that their original connection with Sanscrit, Persian, Greek, and Latin, is most clearly to be demonstrated. The Gothic retains several ancient forms which have wholly disappeared in modern languages. Like the Sanscrit and the Greek, it possesses a dual number and a passive form of the verb, and it forms its past tense by means of a reduplication. It is also remarkable for uniformly exchanging the *p* of Latin, Greek, and Sanscrit words for *f*: thus, the Latin word *pes*, in Greek *ποῦς*, and in Sanscrit *padas*, is in Gothic *fotus*; so *ποῦ* in Greek is converted into *flu* in Gothic, and the Latin *piscis* becomes *fisks*. In the same way the *t* of the Sanscrit, Greek, and Latin becomes *th* in Gothic; and other uniform mutations of consonants might be cited. The characters used in writing the Gothic language were invented by Ulphilas, and are merely modifications of the Greek and Roman capitals.

## III.—VERSION OF THE SCRIPTURES IN THIS LANGUAGE.

One of the most valuable remnants of antiquity, a part of a version of the Scriptures belonging to the fourth century, exists in this language. The version of the New Testament was made with great accuracy and fidelity from Constantinopolitan MSS., and that of the Old Testament from the Septuagint. Many readings from the Latin have been interpolated in more recent times, but they are easily distinguished from the genuine version. This work is, therefore, of great importance in the history of the sacred text, as it affords a correct representation of the state of Constantinopolitan MSS. during the fourth century of our era. Unfortunately the fragments of this version now known to be in existence consist only of large portions of the Four Gospels, part of the Pauline Epistles, fragments of the Psalms, of the Pentateuch, a few remnants of the books of Ezra and Nehemiah, and of Isaiah, Jeremiah, Daniel, and of some of the Minor Prophets. The translator was Ulphilas, the celebrated bishop of the Mœso-Goths. He was a Goth by birth, but of Cappadocian ancestry. He was born A.D. 318, and was educated at Constantinople, where he embraced Christianity, and was ordained bishop in 348. By his moral and mental endowments he acquired unlimited influence over his countrymen, and easily induced them to embrace a religion the doctrines of which were exemplified in his own holy life. It became at last a proverbial saying among the Goths, "whatever is done by Ulphilas, is well done." But Arianism was then the prevailing form of religion in the eastern part of the empire, and the history of Ulphilas affords but too many proofs that he upheld this heresy.



In one passage of this version a vestige of Arianism is apparent: Phil. ii. 5 is rendered "*galeiko Gutha*," like God; instead of the true rendering, "equal to God." But the version of Ulphilas is in general accurate, and in many cases of great importance in a critical and hermeneutical point of view.

The most important codex of the Gothic version now extant is that called *Codex Argenteus*, or the Silver Book, from the circumstance of the letters being of a silver hue, except some of the initials, which are of gold. The vellum itself is chiefly purple, but in some parts of a violet colour. The MS. was produced in Italy, but the time of its execution is doubtful: by some authors it is attributed to the fifth century. It has evidently no claim to be regarded as the autograph of Ulphilas, for it possesses some marginal readings which clearly attest that several transcripts had been made since his time. This valuable codex was not generally known to be in existence till it was discovered in the Benedictine Library at Werden on the Ruhr, in Rhenish-Prussia, where it had lain for several centuries; but when or by what means it found its way thither cannot be ascertained. Its subsequent history is curious. About the beginning of the seventeenth century it was removed to Prague; but in 1648, Prague being taken by the Swedes, it was sent among other spoils to Christina, queen of Sweden, who presented it to the Royal Library at Stockholm. Vossius, the keeper of that library, by some means now unknown, possessed himself of the codex, and took it in 1655 to Holland. Here it was borrowed by his uncle Junius for the purpose of publication, as will hereafter be mentioned. Puffendorf, who in 1662 was travelling through Holland, purchased it for the Swedish Count de la Gardie: the purchase money was 400 rix-dollars. The count had it bound in silver, and presented it to the Royal Library at Upsal, where it is still carefully preserved in a glass box, under lock and key; and no one, whatever be his rank, is allowed access to it, but as a great favour, and in presence of the chief librarian. This jealous care appears to have arisen from eleven leaves having been stolen by some one who examined it. Gabelenz and Loebe, however, were allowed the free use of the MS.

Another Gothic Codex was discovered in 1756 in the Ducal Library at Wolfenbützel, in the duchy of Brunswick, by Knittel, archdeacon and counsellor of the consistory of that city. This MS. contains part of Ulphilas' version of St. Paul's Epistle to the Romans (namely, part of the 11th and following chapters, as far as the 13th verse of the 15th chapter), with a parallel Latin version. It is familiarly known as the "*Codex Carolinus*," which name it received in honour of Charles, duke of Brunswick, the patron of Knittel. The text of this MS. was expunged during the eighth or ninth century, to make room for a Latin work, the *Origines* of Isidore of Seville in Spain, which was written over it on the same vellum. The letters of this latter composition, however, faded, and Knittel was thus enabled to detect the vestiges of the original writing, which had not been completely obliterated. The characters are similar to those of the *Codex Argenteus*, but not so beautifully formed.

Other fragments of the Gothic version have been since discovered. In 1817, Angelo Mai, then keeper of the Ambrosian Library at Milan, found portions of St. Paul's Epistles under the homilies of Gregory the Great on Ezekiel. In subsequent years he discovered other remnants of the version concealed under various works. Among the most important of his discoveries were passages from the Gospels, which supplied chasms in the *Codex Argenteus*. In other Palimpsest MSS. he found fragments of the Old Testament, and a Gothic homily, rich in quotations from the version of Ulphilas, which have also been used in filling up some of the lacunæ in the Upsal MS.

The first portion of this version committed to the press was the mutilated copy of the Gospels contained in the *Codex Argenteus*. It was printed from a beautiful facsimile MS. made by Derrer, but with continual reference to the original codex. It was edited by Junius and Marshall, and published in two volumes 4to., at Dort, in 1665. This edition was provided with an imperfect glossary, and contained the Anglo-Saxon and Gothic versions in parallel columns, printed in their original characters from types cast for the purpose at Dort. Such copies of the work as remained uncirculated were reissued, by means of a new title-page affixed to them in 1684, at Amsterdam. In 1671, Stiernhelm published an edition at Stockholm in Roman characters, but it is not esteemed so accurate as that of Junius. In addition to the Gothic, the edition of Stiernhelm contains the Icelandic,

Swedish, German, and Latin versions. Dr. Eric Benzel, archbishop of Upsal, made a new copy of the original Codex, with a literal Latin translation, and prepared it for the press. He wished to publish the whole MS. in facsimile, engraved on wood: a specimen which he had thus engraved was published in 1705. After his death, his MS. was edited and published by Lye at Oxford, in 1750, in royal quarto. This edition is in Gothic letters, and has a short but very imperfect Gothic grammar prefixed by Mr. Lye.

In 1762, Knittel published the first impression of the Codex Carolinus, with several other fragments connected with biblical criticism, especially the text of two Palimpsest MSS. of part of the Gospels in Greek. The whole was accompanied by an elaborate commentary, and is esteemed very correct; but, for want of sale, many copies were used as waste paper, and the twelve copper-plates employed in printing were sold for old copper: this edition is consequently scarce. The Codex Carolinus was reprinted at Upsal in 1763, by Ihre, a learned Swede: this edition was in quarto, and consisted of ninety pages: it was in Roman characters, and accompanied by a Latin version and notes. Another impression of this Codex has been given by Manning in the appendix to his edition of Lye's Anglo-Saxon Dictionary, printed in 1772. The Codex was again printed in 1773, by Busching, at Berlin.

A corrected and very important edition of the fragments of Ulphilas, including those of the Codex Argenteus, was published by Zahn, at Weissenfels, in 1805, from a revised text which had been carefully prepared by Ihre, and from which he had expunged errors of preceding editors. This work comprises critical annotations on the text, a Latin version by Ihre, a literal interlinear Latin version, a grammar and glossary by Fulda, and a history of the version by Zahn.

In 1819 some extracts from the Ambrosian Palimpsest MSS. were published, with a Latin version, by Mai and Castiglione, at Milan. Ten years afterwards, Count Castiglione published the Second Epistle to the Corinthians, from one of the codices discovered by Mai; and in 1834 he published, at Milan, the Epistle to the Romans, the First Epistle to the Corinthians, and the Epistle to the Ephesians.

During the same year (1834) a work was published by H. F. Massmann at Munich, containing a Gothic Commentary on the Gospel of St. John, with a Latin translation, and several critical appendages of great service in the study of the Gothic codices. In 1835, Castiglione published the Epistles to the Galatians, Philippians, Colossians, and 1 Thessalonians; and in 1839 he published 2 Thessalonians, 1 and 2 Timothy, and Titus. This completed the publication of the fragments that had been discovered.

Two editions of the version of the Gospel according to St. Matthew yet remain to be noticed: the first was published from the Codex Argenteus in London, in 1807, by Samuel Henshall, with the corresponding English, or Saxon, from the Durham book of the eighth century, and various etymological dissertations. The other separate editions of this Gospel appeared at Stuttgart, in 1827. Schmeller, the editor, drew the text from the Codex Argenteus and from the fragments of the version discovered by Mai: his design in this publication was to compare the version of Ulphilas with the translation of the Harmony incorrectly ascribed to Tatian, executed by a Saxon writer of the ninth century, and he therefore printed both versions in this volume.

We now come to the latest and the most complete editions of the remains of the Gothic version. One edition comprises all the Gothic fragments of the New Testament then known to be extant, and the Skeireins: it is furnished with collations and emendations from MSS. and from various printed editions; and also with a glossary, a grammar, learned prolegomena, and various critical annotations. This valuable work was published at Leipsic, between the years 1836 and 1847: it was edited by Dr. H. C. de Gabelenz and Dr. J. Loebe. The editors recollated the MSS. at Upsal and Wolfenbittel, and corrected many errors of previous editions: the Milan MSS. were re-examined for this work by Count Castiglione. This edition has, therefore, superseded all that went before it. A small and not very accurate edition was published by Gaugengigl, at Passau, in 8vo., 1848; from which our



specimen is taken. It contains fragments of the Epistles to Timothy, Titus, and Philemon; also from the Old Testament, and the Skeireins, or exposition of St. John's Gospel. A better edition has lately been published at Stuttgart, by Massmann, in one volume, 8vo.

## ALEMANNIC, OR OLD HIGH GERMAN.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1, &c.

ER allen uuorolt kreftin,  
       joh engilo gisceftin,  
 So rumo ouh so mahton,  
       man ni mag gidrahton  
 Er so ioh himil uuurti,  
       joh erda ouh so herti.  
 Ouh uuiht in thiū gifuarit  
       thaz siu ellu thiū ruarit  
 So uuas io uuort uuonanti,  
       er allen zitin uuorolti.  
 Thaz uuir nu sehen offan,  
       thaz uuas thanne ungiscafan.  
 Er alleru anagifti,  
       theru Druhtines giscefti,  
 So uuas iz mit gilusti  
       in theru Druhtines brusti.  
 Iz uuas mit Druhtine sar,  
       ni brast imo es io thar.

ANTE omnes mundi vires,  
       et Angelos creatos  
 Tum spatium tum potentias,  
       nemo potest concipere,  
 Antequam cœlum factum  
       ac terra atque mare horridum,  
 Et quicquid in his productum,  
       quod hæc omnia tria movet,  
 Erat verbum habitans  
       ante omnia secula mundi.  
 Quæ nunc conspiciamus palam  
       erant tunc nondum creata.  
 Ante principium omnium  
       Domini creaturarum,  
 Erat id cum jucunditate  
       in Domini pectore.  
 Erat cum Domino illico  
       nec defecit ipsi unquam.

ORATIO DOMINICA ALEMANICE, MARG. FREHERI NOTIS EXPOSITA. 1609.

EX S. GALLI VETUSTISSIMO CODICE M.S.

FATHER vnseer thv pist in himile. Vvihi namvn dinan. Qhveme rihi din. vverde vvillo din so in himile, sosa in erdv. prooth vnseer emezhic kip vns hivtv. oblaz vns scvldi vnseero, so vvir oblazen vns scvldiken. enti ni vnsih firletti in khorvnka. vzz erlosi vnsih fona vbile.

THIS ancient language was spoken by a people of the Teutonic, or High German race, who at one period of their history were called the Suevi, or Suabians, probably from their having settled near the Baltic, then known as the Mare Suevicum, or Suabian Sea. In the beginning of the third century they migrated to the borders of the Roman empire, between the Danube, the Rhine, and the Main, and they there associated themselves with other Germanic tribes, forming a confederacy to which the designation of Alemannic was subsequently applied. The modern Germans, who are



partly descended from these confederated tribes, are still called Alemanni (or *Allemands*) by the French and Spanish.

This language appears to have been in use from the sixth to the eleventh or twelfth century, nor can it even yet be said to be extinct, for it is still spoken with slight modifications in the north of Switzerland, Alsace, the grand duchy of Baden, Wurtemberg, Bavaria, the Tyrol, and Styria. In this ancient dialect we can distinctly trace the rudiments of the modern German; its chief peculiarities consist in the prevalence of the first vowel *a*, which is generally used in cases where the modern Germans use *e*; and in the general substitution of the diphthong *au* for the German *o*. It is a corruption of the Gothic, and called Old High German. Its next altered state is named Middle High German; and lastly German, in its present state.

The earliest and most important monument of this language which has been transmitted to our times is a Harmony of the Gospels, composed by Otfrid, a Benedictine monk of Weissenburg in Alsace, about the year 870. We are told of this Otfrid that "he was profoundly versed in the knowledge of the Holy Scriptures, and extensively acquainted with literature in general; a philosopher, a rhetorician, and a famous poet; eloquent in speech, and excellent in disposition." His Harmony is written in verse, and is the first German poem in which rhyme is introduced; all previous poetical compositions adopting alliteration instead of rhyme. His chief motive in composing it was, as he himself tells us, to provide a substitute for the vain and worldly songs which his countrymen were in the habit of singing. This work can scarcely be called a translation, for although it relates the facts of the Saviour's life as recorded by the four evangelists, yet the events are not ranged in chronological order, but seem to be related as they occurred to the memory of the writer. There are three MSS. of this work extant, preserved at Munich, Heidelberg, and Vienna. It was first printed at Basle in 1571, and in Schilter's Thes. vol. i. with Scherz's annotations. It was afterwards published at Bonn in 1821; and again at Königsberg, in 1831, under the title of *Krist*.

The gradual transition of Alemannic into pure High German may be traced by means of the Alemannic version of the Psalms, executed by Notker, abbot of St. Gallen, in Switzerland. He is said to have undertaken the work for the benefit of the monks under his care, that they might understand what they read. This Notker is distinguished from others of the same name by the surname of Labeo, given to him on account of his thick lips. He died in 1022. Besides the Psalms he translated the book of Job, but this version is lost. His translation of the Psalms is in prose, and is much valued on account of its grammatical accuracy, its eloquence, and its faithfulness. It was published by Schilter, in his Thesaurus, at Ulm, 1726.

The Paraphrase of the Canticles, by Willeram, may be here mentioned. Willeram was abbot of Ebersberg in Bavaria, and died 1085. Between the years 1070 and 1084 he composed a prose paraphrase of the Canticles in the Francic (a dialect akin to the Alemannic), accompanied by a rhythmical Latin version. This work was published at Leyden in 1598, edited by P. Merula, and at Worms in 1631, under the editorship of F. Vogelin. It also appeared in Schilter's Thesaurus; and was again published by Hoffman, at Breslau, in 1827.

#### FRANCIC SONG OF SONGS.—CHAP. II., v. 1 to 4.—[BRESLAU, 1827.]

WILLERAM'S UEBERSETZUNG UND AUSLEGUNG DES HOHENLIEDES IN DOPPELTEN TEXTEN AUS DER BRESLAUER UND LEIDENER HANDSCHRIFT HERAUSGEGEBEN UND MIT EINEN VOLLSTÄNDIGEN WOERTERBUCH  
VERSCHEN VON DR. H. HOFFMANN.—CODEX VRATISLAVIENSIS.

I'h bin uéltblûoma unte lília dero télero. <sup>2</sup>A'lsó diu lília íst únter den dórnón, samo bist du, friúntin mîn, unte ánderen tóhteron. <sup>3</sup>Mín uuíne íst unte ánderen lûiten, samo áffaltera unte ándremo uváltholza. I'h saz unte sínemo scáte, des íh íe gerota unte sínés obezes nietet mîh. <sup>4</sup>Der cúning lêitota mîh in sinen vnînkellare, unte vvîsta mîh, uvîe íh minnan sule.

## NOTKER'S ALEMANNIC.—ULMÆ, 1726.

## PSALM XXIV.

TRUHTENIS ist diu erda, unde iro fulli. Sin ist der erdering unde alle die dar anabuent. <sup>2</sup> En gestata sia obe dien merewazzeren. Unde obe dien ahon machota er sia. <sup>3</sup> Uuer gesteig uf in Gotes perg? alde uuer ist dar stahe in sinero heiligun stete? <sup>4</sup> Daz ist der unsundigo in sinen uuerchen, unde der reino in seinen gedanchen. Der sina sela ne ahtot in bosheite. Noli in undriunuon ne suuor sinemo gelegenen. <sup>5</sup> Der so getano infahet segen fone Gote, unde irbarmida fone sinemo haltare. <sup>6</sup> Daz ist diu geburt dero Got suochenton, dero suochenton Gotes masiune des Jacobis Got is. <sup>7</sup> Nement furder lantheren iuuuere portas. Unde ufhenent inh enuige portæ. Unde dien gestalten Kat in ze in der chuning dero guollichi. <sup>8</sup> Uuer ist diser guollichu chuning? Truhten der starcho unde der mahtigo, Truhten mahtiger in uuige. <sup>9</sup> Nement portas iuuueres fursten. Unde uuerdent ir usirrihtet, euuiges rehtes portæ. Unde dar gattanne in zu, der chuning, <sup>10</sup> Truhten dero chresto, der ist chuning dero guollichi.

## EVANG. MATTHÆI FRAGMENTA ALEMANICE.—[VIENNÆ, 1841.]

## CHAP. 12, v. 14 to 18.

Uuidar *imo* huueo sie inan forleosan mahtin. <sup>15</sup> Jesus auh *u*uista iz, fuor danan enti folgetun imo *menage* enti aer gaheilta siae alle, <sup>16</sup> enti gabot im, daz sie inan *ni* martin, <sup>17</sup> daz arfullit uurti dhaz gaquetan uuart durah forasagun esaiam quuedantan: <sup>18</sup> See miin sunu, den ih gachos, minan leoban, *in* imo galihheta mineru seulu. Seczu ih minan geist *ubarinan*, Enti miin urteili chundit deotum.

DEUTSCHE INTERLINEARVERSIONEN DER PSALMEN. AUS EINER WINDBERGER HANDSCHRIFT ZU MUNCHEN UND EINER HANDSCHRIFT ZU TRIER, ZUM ERSTEN MALE HERAUSGEGEBEN VON E. G. GRAFF.

[QUEDLINBURG UND LEIPZIG, 1839.]

## WINDBERGER INTERLINEARVERSION DER PSALMEN.—PSALM xxxix., v. 1 to 4.

Ih sprach: ih behuote wege mine daz niht ih missetuo an zungen miner. <sup>2</sup> Ih fazte munde minem huote, so gestuonte der suntære wider mir. <sup>3</sup> Ih erstummete unde genideret bin unde gesuichte uone den guoten unde ser min eriteniuwet ist. <sup>4</sup> Erwarmete herce min innerhalbe min unde in denchunge—achtunge—miner embrinnit daz fur.

## INTERLINEARVERSION DER PSALMEN IM COD. TREVIR.—PSALM xxxix., v. 1 to 4.

Ich sprach: ich wil bchuden wege mine daz nut misseduch an zungen miner. <sup>2</sup> Ich han gesezet munde mime hude, biz gestunde der sundere wider mir. <sup>3</sup> Ich uirstumite unde gedemuteget bin unde sweich uon den guden unde ser minaz irnuweret ist. <sup>4</sup> Irwarmit ist herce min in mir unde in gedenkungen miner sol inbrinnen daz fur.

## GERMAN.

SPECIMENS, FROM ST. JOHN. ЧАП. I. v. 1 to 14.

LUTHER, Leipsic, 1825.

Im Anfang war das Wort, und das Wort war bey Gott, und Gott war das Wort.

2 Dasselbige war im Anfang bey Gott.

3 Alle Dinge sind durch dasselbige gemacht, und ohne dasselbige ist nichts gemacht, was gemacht ist.

4 In ihm war das Leben, und das Leben war das Licht der Menschen.

5 Und das Licht scheint in der Finsterniß, und die Finsterniß haben es nicht begriffen.

6 Es war ein Mensch von Gott gesandt, der hieß Johannes.

7 Derselbige kam zum Zeugniß, daß er von dem Licht zeugete, auf daß sie alle durch ihn glaubten.

8 Er war nicht das Licht, sondern daß er zeugete von dem Licht.

9 Das war das wahrhaftige Licht, welches alle Menschen erleuchtet, die in diese Welt kommen.

10 Es war in der Welt, und die Welt ist durch dasselbige gemacht; und die Welt kannte es nicht.

11 Er kam in sein Eigenthum, und die Seinen nahmen ihn nicht auf.

12 Wie viele ihn aber aufnahmen, denen gab er Macht, Gottes Kinder zu werden, die an seinen Namen glauben.

13 Welche nicht von dem Geblüt, noch von dem Willen des Fleisches, noch von dem Willen eines Mannes, sondern von Gott geboren sind.

14 Und das Wort ward Fleisch, und wohnete unter uns, und wir sahen seine Herrlichkeit, eine Herrlichkeit als des eingebornen Sohnes vom Vater, voller Gnade und Wahrheit.

VAN ESS, Sulbach, 1842.

Im Anfange war das Wort, und das Wort war bei Gott; und Gott war das Wort.

2 Dieß war im Anfange bei Gott.

3 Alles ist durch dasselbe erschaffen, und ohne dasselbe ist nichts, was da ist, erschaffen.

4 In ihm war Leben, und das Leben war das Licht der Menschen.

5 Dieß Licht leuchtet in der Finsterniß; aber die Finsterniß faßte es nicht.

6 Es war ein Mensch von Gott gesandt, Namens Johannes.

7 Dieser trat zum Zeugniß auf, um von dem Lichte zu zeugen, damit Alle durch ihn glaubten.

8 Er selbst war nicht das Licht; nur sollte er zeugen von dem Lichte.

9 Es war das wahre Licht, das jeden Menschen erleuchtet, der in die Welt kommt.

10 Er war in der Welt; und die Welt ist durch ihn erschaffen; doch erkannte die Welt ihn nicht.

11 Er kam in das Seinige; allein die Seinigen nahmen ihn nicht auf;

12 wie Viele ihn aber aufnahmen, denen gab er das Vorrecht, Kinder Gottes zu werden, denen nämlich, welche an seinen Namen glauben;

13 welche nicht aus dem Geblüte, nicht nach dem Willen des Fleisches, noch nach dem Willen eines Mannes, sondern von Gott geboren sind.

14 Das Wort wurde Fleisch, und wohnte unter uns, (wir sahen seine Herrlichkeit, eine Herrlichkeit, wie des Eingebornen vom Vater) voll Gnade und Wahrheit.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE limits of Germany have varied considerably at different eras of its history. It now consists, politically, of a confederation of thirty-five independent sovereignties and four free cities. The territories of this confederation include an area of 244,600 English square miles, and a population of 43,000,000. The population is composed partly of the Germanic, partly of the Slavonic, and partly of the Greco-Latin race: the Germanic race, however, preponderates, for about four-fifths of the inhabitants of Germany are of German extraction. The whole of Austria Proper, and the greater part of Styria and of the Tyrol, are occupied by Germans; but they form a minority of the population in Illyria, Bohemia, Moravia, and Silesia. German is the predominant language throughout the German states properly so called; it also prevails in the north of Switzerland, and in the German colonies in various parts of Russia. Calvinism, Lutheranism, and Roman Catholicism, are all professed in Germany; but at least one half of the inhabitants are said to be Roman Catholics, and this form of religion predominates in the Austrian states. Calvinism and Lutheranism have for



some years been united, in almost all the other states, under the denomination of the Evangelical Church.

GOSNER, Munich, 1836.

Im Anfange war das WORT, und das Wort war bey Gott, und das Wort war Gott.

2 Dasselbe war im Anfange bey Gott.

3 Alles ist durch dasselbe gemacht, und ohne dasselbe ist nichts gemacht, was da gemacht ist.

4 In Ihm war das Leben, und das Leben war das Licht der Menschen.

5 Und das Licht leuchtete in der Finsterniß, aber die Finsterniß hat es nicht begriffen.

6 Es war ein Mensch von Gott gesandt, der hieß Johannes.

7 Dieser kam zum Zeugnisse, um Zeugniß zu geben von dem Lichte, damit alle durch ihn glauben möchten.

8 Er selbst war nicht das Licht; sondern nur Zeugniß sollte er vom Lichte geben.

9 Das [Wort] ist das wahre Licht, das alle Menschen erleuchtet, die in diese Welt kommen.

10 Er war in der Welt, und die Welt ist durch Ihn gemacht, und die Welt erkannte Ihn nicht.

11 Er kam in sein Eigenthum, und die Seinigen nahmen Ihn nicht auf.

12 Allen aber die Ihn aufnahmen, gab Er Macht, Kinder Gottes zu werden, denen nämlich, die an seinen Namen glauben,

13 Die nicht aus Blut, nicht aus dem Willen des Fleisches, nicht aus dem Willen des Mannes, sondern aus Gott geboren sind.

14 Und das Wort ist Fleisch geworden, und hat unter uns gewohnt (wir sahen seine Herrlichkeit, eine Herrlichkeit, wie sie der Eingeborne des Vaters hat,) voll Gnade und Wahrheit.

KISTEMAKER, Munster, 1848.

Im Anfang war das Wort; und das Wort war bei Gott; und Gott war das Wort.

2 Dieses war im Anfang bei Gott.

3 Alles ist durch Dasselbige gemacht; und ohne Dasselbige ist nichts gemacht, was gemacht ist.

4 In Ihm war das Leben, und das Leben war das Licht der Menschen.

5 Und das Licht scheint in der Finsterniß; und die Finsterniß hat Dasselbige nicht erfasset.

6 Es war ein Mensch, gesandt von Gott; sein Name war: Johannes.

7 Dieser kam zum Zeugniß, damit er zeugete von dem Lichte, auf daß alle glauben würden durch ihn.

8 Er war nicht das Licht; sondern damit er zeugete von dem Lichte.

9 Das war das wahrhaftige Licht, Welches erleuchtet jeden Menschen, der in diese Welt kömmt.

10 In der Welt war Er; und die Welt ist durch Ihn gemacht worden; und die Welt kannte Ihn nicht.

11 Er kam in Sein Eigenthum; und die Seinen nahmen Ihn nicht auf.

12 Wie viel Ihn aber aufnahmen, denen gab Er Macht, Kinder Gottes zu werden, denjenigen, die an Seinen Namen glauben;

13 welche nicht aus dem Geblüt, noch aus dem Willen des Fleisches, noch aus dem Willen eines Mannes, sondern aus Gott geboren sind.

14 Und das Wort ist Fleisch geworden; und Es wohnte unter uns: und wir sahen Seine Herrlichkeit eine Herrlichkeit als des Eingebornen vom Vater, voll Gnade und Wahrheit.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The German language branches off into two grand divisions, the High German, or *Hoch Deutsch*, distinguished by its rough, guttural sounds, and the Low German, or *Nieder Deutsch*, characterised by a softer enunciation. The former prevails in Southern, and the latter in Northern, Germany, and both are subdivided into several minor dialects. One language, however, pervades all Germany as the medium of intercourse between the educated classes, and as the language of religion, legislation, and literature: this language, called by way of pre-eminence the German, was originally merely a dialect of *Hoch Deutsch*, and was spoken in the circle of Misnia in Saxony. It was the native dialect of Luther, and to the influence of that great man is to be ascribed its present predominance.

The primitive elements of Modern German are to be found in the Gothic, the Francic, and more especially the Alemannic dialects. Somewhere about the twelfth century the language termed the Old High German gradually displaced the more ancient dialects, and in this language the lays of the Minnesingers, the troubadours of Germany, were composed. The writings of Luther gave stability to his own provincial dialect of this language, and in point of copiousness, vigour and flexibility, though in itself a harsh language, it now ranks among the most cultivated tongues of Europe. The character in which it is in general written is an ancient form of the Latin, or Roman alphabet; it is called the Gothic, and is very similar to Old English.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

Montfaucon, in his *Diarium Italicum*, says that there are several ancient Bibles in German preserved in the Vatican Library. But the earliest German version of which anything is known with certainty appears to have been executed about A.D. 1405, at the expense of Wenceslaus, emperor of Germany; it is in the Vienna Library, and consists of three folio volumes: it contains only the Old Testament as far as the end of Ezekiel. Struvius, however, in the introduction to his *Historia Literaria* (sect. 9), speaks of a German Bible of earlier date in the Library of Gotha in Upper Saxony: and a triglot version of the Gospels, in German, Bohemian, and Latin, is said to have been in the possession of "the good Queen Anne," wife of Richard II. of England. Several early German versions of the Psalms are mentioned by Le Long, and also a translation of the Old Testament as far as Amos, executed A.D. 1458. The other principal MSS. enumerated by him are, a version of the Bible in two volumes folio, written on vellum in the year 1464, and preserved in the Vienna Library; a Bible in the Zurich Library, translated by Nicholas Bruchmal, and bearing date 1472; and a version of the Bible from the Vulgate, translated by Melchior Brunus, of Cologne, in 1590. Other translations of the Bible, but of a very inferior kind, appeared at Nuremberg in 1477, 1483, 1490, and at Augsburg in 1518. The first German edition ever issued from the press was that of 1466, translated by an unknown writer from the Vulgate: a copy of this scarce work is in the collection of Earl Spencer.

But the most important version that has ever appeared in Germany, is unquestionably that of Luther, the great reformer. Although the New Testament was published as early as the year 1522, yet this version still continues to be the standard, not only of the German Scriptures, but of the German language. Luther's first biblical publication consisted of the seven penitential Psalms, from the Latin of John Reuchlin, which appeared in 1517. His version of the entire Scriptures, which was executed immediately from the original text, was issued in successive portions. The Pentateuch was published in 1523; the Book of Joshua and the other historical books, the Book of Job, the Psalms, Proverbs, Ecclesiastes, and the Canticles, followed in 1524; the prophecies of Jonah and Habakkuk were published in 1526, and it was not till 1530 that the remaining portions had all issued from the press. Melancthon, and some of the most eminent scholars of Germany, aided in the revision of this version. "A select party of learned men at Wittenberg assembled every day with Luther to revise every sentence; and they have been known to return fourteen successive days to the reconsideration of a single line, and even of a word." Each individual in this little assembly had a separate task assigned him, according to his peculiar qualifications. Luther collated the ancient Latin versions, and the Hebrew text; Melancthon examined the Greek original, Cruciger the Chaldee, and other professors referred to the rabbinical writings. Besides Melancthon and Cruciger, the principal coadjutors in this most important undertaking were Justus Jonas, John Bugenhagen or Pomeranus, and Matthew Aurogallus. George Rorarius was the corrector of the press. The revised edition of the entire Bible was published in 1530, and again in 1534, 1541, and 1545. Luther is said to have devoted the greatest care to the revision of the edition of 1541; he had it printed in two folio volumes, ornamented with woodcuts; and a copy of this edition, which was constantly used by him, and which was in fact *his own copy*, after having passed through several hands, is now deposited in the British Museum.

Immediately on the publication of Luther's version, other translations were undertaken on its basis by friends of the Reformation. A version in the Low German, or Saxon dialect, executed at the suggestion of Luther, was published almost simultaneously with his own: Bugenhagen superintended the work, and the first edition was printed in 1533-4, at Lubeck. A version in the Pomeranian dialect was made from Luther's Bible, by command of Bogislaus XIII., duke of Pomerania, and printed in 1545. In 1525-1529, a translation was published at Zurich, for which Luther's version, so far as it was then printed, was also used. A revision of this German version was published at Zurich in 1667, by Hottinger, Müller, Zeller, and others; and so many were the alterations and corrections introduced, that it was regarded as a new translation; and it is still generally called the New Zurich Bible, to distinguish it from the first edition. The original texts, Luther's German, and Diodati's Italian,



versions, the Septuagint, the Latin, and the Belgian Bible, were consulted during the progress of this revision. Another version in the German dialect was published in 1602–1604, by John Piscator, from the Latin version of Junius and Tremellius.

The publication of Luther's version was, likewise, the proximate cause of the production of other German translations, even by the enemies of the Reformation. Emser, one of the counsellors of George, duke of Saxony, was the first who undertook a new translation with the view of disparaging that of Luther. He did not, however, succeed in his design, his version when completed proving, says Milner, to be little more than a transcript of Luther's, some alterations in favour of the peculiar tenets of the Church of Rome alone excepted. Yet several editions of Emser's New Testament were speedily printed; and, in 1530, the monks of Rostock published a version of it in the dialect of Lower Saxony. In these later editions, various alterations were made, causing them to differ exceedingly from those of an earlier date.

A German version of the whole Bible was next undertaken, at the request of Albert II., by John Dietenburg, a Dominican monk, with the same design of counteracting the labours of Luther. It was printed in folio at Mentz, in 1534. In this version Dietenburg had no recourse to the Hebrew and Greek originals, with which he confessed himself unacquainted, and, like Emser, he only succeeded in producing a bad transcript of Luther; so that the truth triumphed in consequence of the very efforts made to subvert it, and the version of Luther was read and studied in the pages of his enemies. Dietenburg's version has gone through many editions. Eighteen editions were published at Cologne from 1550 to 1702, and others at Mentz and at Nuremberg.

Another of Luther's opponents, John Eekius, of Ingoldstadt, in Bavaria, published a German translation of the Old Testament in 1537, to which he subjoined a corrected edition of Emser's version of the New Testament. It is without the name of the place or printer, and is dedicated to the Archbishop of Saltzburg. Several editions were afterwards published, and in 1602 the version was corrected according to the Sixtine edition of the Vulgate. A version of the Old and New Testaments was made immediately from this edition of the Vulgate in 1630 by Casper Ulenberg, under the patronage of Ferdinand, archbishop and elector of Cologne: this version has gone through numerous editions. Another version of the Vulgate was published by Kistemaker at Munster, in 1825.

In 1806, in consequence of the impulse given to the circulation of the Scriptures by the rise of the British and Foreign Bible Society, a Roman Catholic Bible Society was formed at Ratisbon, and, under the direction of Regens Wittman and other Catholic clergymen, an edition of the New Testament from the Vulgate was published in 1808. In 1813, this version had reached the eighth edition, and the copies had found a ready sale among the Catholics of Bavaria, Suabia, Franconia, and Switzerland. About the year 1812, another translation of the New Testament was executed by two Catholic clergymen, Charles and Leander Van Ess, from the Greek text. The British and Foreign Bible Society assisted liberally in the publication and circulation of the numerous editions through which this version has passed. Another Roman Catholic clergyman, named Gosner, printed a German version at Munich in 1815. An edition, in 32mo., of Kistemaker's New Testament was recently printed by the British and Foreign Bible Society, for the benefit of Roman Catholics, and a translation of the Psalms into German, by the late Dr. Van Ess, for the use of Roman Catholics, has also been adopted by the Society.

Up to the beginning of 1860, the total number of copies of the German Scriptures printed directly for the British and Foreign Bible Society embraced 1,036,097 Bibles, and 1,357,453 Testaments; besides 1,131,779 copies of the Testament and Psalms, together with 148,998 portions of the Old Testament; and 1600 New Testaments, with 5000 Old Testaments, in Hebrew characters.



## LOW-GERMAN BIBLE OF HALBERSTADT. 1522.—SPECIMEN, FROM ST. JOHN, c. i. v. 1 to 8.

Ik deme anbegynne was dat Wort, und dat Wort was by Gode, un Gede was dat Wort. 2 Dat was yn deme anbegynne by Gode, 3 vormyddelt om synt alle dinc gemaket, un sunder ene ys nicht gemaket. 4 Dat dar ys gemaket yn ene, dat was dat leuent, und dat leuent was ein licht der mynsche, 5 un dat licht luchtet i den dufternissen, und de dufternisse begrepe des nicht. 6 Eyn mynsche was ghesend van Gode, des name was Johannes. 7 Dusse kam en eine getuchnisse up dath he ghene tuchnisse van belychte, dat se alle gelouede dorch ene. 8 He was nicht dat licht, men dat he geue tuchnisse van dem lichte.

## LOW-GERMAN BIBLE IN A DIALECT APPROACHING THE DUTCH, CIRCA 1480.

## SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 7.

Ik deme anbegynne (dat is in dem gotliken wesen des almechtigen vaders in der ewicheit) was dat Wort (dat is syn eyngebaren soen), ende dat Wort was by Gode: en God was dat Wort (want in dem vader is dat wesen des sons in naturen in sunderheit der personen), 2 dat (Wort) was in dem anbegynne (in ewicheit), by Gode (dem vader). 3 Dorch en synt alledinc gemakt: ende sunderen en is nict gemakt. 4 Dat daer is gemakt was in em eyn leuen (want in de wesen des Worts entfaenge alle creaturen er leuen), ende dat leuen (dat is de soen Gades), was eyn licht der mynschen: 5 ende dat lichte luchtet in der dufsternisse (des mynschliken geslechtes), ende dye dufsternisse en begrepe des nict (want dat gotlike licht des vaders in de soen doech naturlik verstenis nict gesyen en mach werden). 6 Eyn mynsche (leuende na dem leuen eyns minsche), was gesant van Gode; des naem was Johannes, 7 deser quam in eyn getuchnis: up dat hy geue getuchnis van dem lichte (dat is van dem soene Gades komende in dye werlte), dat sy alle geloueden dorch en hy (dat is Johannes).

## MODERN SAXON, OR COLOGNE DIALECT.—SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 13.

Ik deme anbeginne was dat Wort un dat Wort was bi Gode. 2 Un God was dat wort dat was i deme abeghinne bi Gode. 3 Dorch ene sint alle dyck gemaket, und an en is nicht ghemaket. 4 Dat dar is ghemaket in ene dat was dat leuen, vnde dat leuen was een licht der mynschen. 5 Vnde dat licht luchtet in d' dufsternissen en de dufsternissen begrepe des nicht. 6 Een mynsche was ghesant va Gode, des namen was Johannes. 7 Desse quam i ene ghe tuchnisse, up dat he geue getuchnisse, va deme lichte dat se alle gelouede dorch en. 8 He en was nicht dat licht, me dat he geue ghetuchnisse va deme lichte. 9 Dat was dat waer licht dat dar wrluchtz ene iewelike mische kamede i desse werlt. 10 He was i d' werlt, en de werlt is gemak dorch en; vnde de werlt en kande en nicht. 11 He quam in syn eygendom, vnde de sine entfenge en nicht. 12 Men de entfenghen den ghaff he de ghewalt tho werden de kindere Gades den de dar ghelouen in sinen namen, 13 de dar nicht sin van deme blode, noch van deme willen des vlesches, noch van deme wille des mans, sund' van Gode ghebaren.

## NIEDERDEUTSCHE PSALMEN AUS DER KAROLININGER ZEIT.—[BRESLAU, 1816.]

## PSALM LIV. v. 7 to 9.

BERGHE uuel fundo minon, an unarbeide thiuro te spreide sia. 8 Quillo sal ic offran thi, in began sal ic namu thinin berro, uuanda guot ist. 9 Wuanda fan allin arbudin generados tu mi: in onir funda nuna scouuuta oga min.

## IV.—RESULTS OF THE DISSEMINATION OF THE GERMAN VERSION.

The mighty results of the publication of Luther's version are to be traced throughout the whole history of the Reformation in Germany. The effect of recent endeavours to circulate the Scriptures in that country has been the conversion of many individuals from the vain theoretical systems of German

metaphysicians, to the simplicity of the Gospel of Christ. The results of the labours of the Bible Society were described as follows in 1838, by Dr. Pinkerton, the agent of the Society:—"That we have laboured successfully in Germany during the last twenty-four years, against infidelity in every form, will not be questioned by impartial judges; and though the success we have had has not been everywhere in proportion to our expectations, yet, be it remembered, it is the return of evangelical light to many districts of this country which is daily exposing, more and more, the fearful extent of the spiritual darkness in which human systems have involved the present generation. We lament over the chaos encompassing us, but we are not in despair; we know and believe that the wisdom and power of Divine truth shall finally triumph." The narrative of a visit paid to Brussels, Cologne, and other parts of Germany, in the summer of 1852, by the Rev. T. Phillips (given in the 49th Report of the British and Foreign Bible Society), supplies many deeply interesting illustrations of the value of the labours carried on by the Society's agents in this portion of the continent.

## J E W I S H - G E R M A N .

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

אִם אֶנְפֶּאָנֶג וואָר דאָ וואָרט, אונד דאָ וואָרט וואָר בײַא גאטט, אונד גאטט וואָר דאָ וואָרט. \* <sup>2</sup> דאָוועלביגע וואָר אִם אֶנְפֶּאָנֶג בײַא גאטט. \* <sup>3</sup> אַללע דינגע זינד דורך דאָוועלביגע געמאַכט, אונד אהנע דאָוועלביגע איזט ניכטק געמאַכט, וואָו געמאַכט איזט. \* <sup>4</sup> אִין אִיהם וואָר דאָ לעבען, אונד דאָ לעבען וואָר דאָ ליכט דער מענטשן. \* <sup>5</sup> אונד דאָ ליכט שיינעט אִין דער פֿינסטערניס, אונד דאָ פֿינסטערניס האָט עס ניכט בעגריפֿען. \* <sup>6</sup> עס וואָר אִין מענטש פֿאָן גאטט געאָנדט, דער היעם יוחנן. \* <sup>7</sup> דערוועלביגע קאָם נוס גײַגיס, דאָס ער פֿאָן דעם ליכט זײַגעטע, אַיז דאָס אַללע דורך אִיהן גלייבעטן. \* <sup>8</sup> ער וואָר ניכט דאָ ליכט, ואָנדערן דאָס ער זײַגעטע פֿאָן דעם ליכט. \* <sup>9</sup> דאָ וואָר דאָ וואָרהאַפֿטיגע ליכט, וועלכעס אַללע מענטשן ערליכטעט, דאָ אִין דאָ וועלט קאָממען. \* <sup>10</sup> עס וואָר אִין דער וועלט, אונד דאָ וועלט איזט דורך דאָוועלביגע געמאַכט; אונד דאָ וועלט קאָממעט עס ניכט. \* <sup>11</sup> ער קאָם אִין זײַן אִיגענטהום, אונד דאָ זײַנען נאָהמען אִיהן ניכט אַיז. \* <sup>12</sup> וויאָ פֿיעלע אִיהן אַבער אַיפֿנאָהמען, דענען גאָב ער מאַכט, גאטטעס קינדער נאָ ווערדען; דענען דאָ אִין זײַנען נאָמען גלייבען. \* <sup>13</sup> וועלכע ניכט פֿאָן דעם וואָללען דעם פֿליישעס, נאָך פֿאָן דעם וואָללען אִיגענט מאַנעס, ואָנדערן פֿאָן גאטט געבאָרען זינד. \* <sup>14</sup> אונד דאָ וואָרט וואָרד פֿלייש, אונד וואָהנעטע אונטער אונד, אונד וואָהנען זײַנע העררליכקײַט, אִינע העררליכקײַט אַלס דעם אִיגענטבאָרענען זאָהנעס פֿאָם פֿאַטער, פֿאַללער גאָרע אונד וואָהרהײַט.

ALTHOUGH the language of the German Jews differs from pure German only in the circumstance of its being written in Hebrew characters, yet, as these Jews form an important and distinctive section of the dispersed people of Israel, the several versions executed or printed by them, and for their special benefit, may be entitled to a separate consideration. The number of these Jews settled in the Austrian states has been computed at 700,000: until within the last two centuries their condition was degraded and pitiable in the extreme, and their character became enfeebled under the manifold sufferings they were called to undergo: in the words of their historian, "they became divested of natural feeling, absorbed in pecuniary interest and self-preservation, and even accustomed to their servile and abject position." They are now happily released from the persecutions by which their existence was formerly rendered so wretched, as to be justly termed, by a contemporary historian, "a mass of suffering;" but

it is remarkable, that they are now said to be characterised by a tendency to "merge Mosaic as well as Talmudic Judaism in a philosophical and social Pantheism."

The first portion of the Scriptures translated and published expressly for the German Jews consisted of the Pentateuch and Megilloth (*i. e.* Ruth, Esther, Ecclesiastes, Lamentations, and Canticles), an edition of which was printed in Hebrew characters at Cremona, in Italy, in 1542: the author of this translation is unknown, but it is attributed to Elias Levita, a celebrated Jewish grammarian. Two years afterwards a version of the Pentateuch, the Megilloth, and the Haphtoroth (lessons from the Prophets appointed to be read in the synagogues), was made by Michael Adam, a converted Jew, and an edition was printed at Constance. The first four chapters of Genesis were printed at the same place, in 1543, from the German-Jewish translation; and the books of Exodus, Joshua, Ezekiel, and Canticles, appeared at Prague in 1553. Some separate books of the Old Testament were likewise published by R. R. Nathan, F. E. Michol, Mardocheus, F. Jacob, and others.

The first edition of the German New Testament in rabbinical characters was printed at Cracow, in 1540: the work was executed by Johan Hersuge, a converted Jew, on the basis of Luther's version; but the book of Revelation is omitted. Five books of the New Testament (namely, St. Luke, St. John, Acts, Romans, Hebrews, and part of the first and second chapters of St. Matthew) were translated into German by Elias Schadaeus, a German pastor of the church of Strasburg, chiefly from Luther's version; and an edition was printed at Strasburg, in 1592: a tract on the conversion of the Jews was appended to the work.

In 1820 the London Society for Promoting Christianity among the Jews undertook to furnish the German Jews with copies of the German Scriptures in rabbinical characters. The Society's first edition of the New Testament appeared in 1820: the German text from which it was taken was the edition of Luther's version published by Senator Von Meyer, at Frankfort, in 1819, and the transcription into rabbinical characters was made by Mr. Judah D'Allemand, of London. With respect to the effects produced by the dissemination of this version, it has been stated that "those who have gone over to the Protestant Church from the synagogue have been more numerous during the last few years in Germany than they ever were elsewhere or before." The number of Jews baptized in Germany during the last twenty years is estimated at 5000; and the sincerity of some among them has been attested by the irreproachable tenor of their conduct, and by the devotedness with which they have preached the new covenant of grace in Christ Jesus.



## J U D E O - P O L I S H .

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

אין אן פֿאַנג וואָר דאָס וואָרט, אונ' דאָס וואָרט וואָר מיט גאָט, אונ' דאָס וואָרט וואָר גאָט : <sup>2</sup> דאָס זעלביג וואָר אין אן  
פֿאַנג מיט גאָט : <sup>3</sup> אַלעס וואָר דורך אים גימאַכט ; אונ' אן אים וואָר גאָר נישט גימאַכט, וואָס איז גימאַכט : <sup>4</sup> אין אים וואָר  
דאָס לעבן, אונ' דאָס לעבן וואָר דאָס ליכט פֿון דיא מענטשן : <sup>5</sup> אונ' דאָס ליכט שיינט אין דר פֿינפטערניש, אונ' דיא פֿינפטערניש  
האָט עס ניט ביגריפֿן : <sup>6</sup> דאָ וואָר איין מאָן פֿון גאָט גישיקט, וואָס האָט גידייטן יוחנן : <sup>7</sup> דיא איז גיקומען פֿר איין זייגנש, אז  
ער זאל ביזייגן וועגן דעם ליכט, אז אַל זאָלן גלייבן דורך אים : <sup>8</sup> דיא וואָר נישט דאָס ליכט, זונדערן ער וואָר גישיקט צו ביזייגן  
וועגן דעם ליכט : <sup>9</sup> דאָס וואָר דאָס וואָר ליכט, וואָס ליכט איז ליכט מענטש וואָס קומט אין דר וועלט אריין : <sup>10</sup> ער וואָר  
אין דר וועלט, אונ' דיא וועלט איז דורך אים גימאַכט, אונ' דיא וועלט האָט אים ניט גיקענט : <sup>11</sup> ער איז גיקומען צו זייגן, אונ'  
דיא זייגן האָבן אים ניט אן גענומען : <sup>12</sup> אַזר וואָ פֿיל עס האָבן אים אן גענומען, צו דיא האָט ער מאַכט געגעבן זיין זאָלן  
ווערן דיא קינדער פֿון גאָט, צו דיא וואָס גלייבן אן זיין נאָמען : <sup>13</sup> וואָס וואָרן ניט גיבירן פֿון צלום, אונ' ניט פֿון דעם ווילן פֿון  
פֿלייש, אונ' ניט פֿון דעם ווילן פֿון מענטש, זונדערן פֿון גאָט : <sup>14</sup> אונ' דאָס וואָרט איז גיוואָרן פֿלייש, אונ' האָט מיט אונז גיוואָנט,  
אונ' מיר האָבן געזעהן זיין הערליכקייט, איין הערליכקייט, זיין פֿון דעם איינציגן זון פֿון דעם פֿאַטער, פֿול מיט גינאד אונ' וואָרייט :

THE Polish Jews are regarded by their brethren as the most highly gifted of their nation in intellectual endowments, and their reputation for superior sagacity is apparently not unfounded; for in no other section of the Jewish people, it has been observed, do we find a life of so much social activity combined with so decided a bent towards religious and contemplative philosophy. Since the beginning of the seventeenth century, they have in a great measure, supplied the synagogues of Germany with teachers and rabbins; and, according to the testimony of Chevalier Bunsen, "there is scarcely any branch of literature or science taught in the universities (at least of Prussia) where the professors are not either converted Jews or the sons of those who were Jews."

The Polish Jews have long been settled in Poland, and the whole trade of the country is in their hands. They form a large proportion of the population; and in Cracow there is one Israelite to every eleven inhabitants. Russia, says Da Costa, since the accession of its Polish provinces, numbers not less than 1,120,000 Jews among its 63,000,000. These Jews, having been exposed to much suffering by the oppressive measures of the Russian government, have in many cases adopted the same expedient that was resorted to, under similar persecutions, by some of their brethren in the Spanish peninsula; and, by concealing their religion, have shielded themselves from persecution. The immense power acquired by the Jews of the Russian empire is not generally known, because not outwardly manifested; yet we are told, by one of their own nation, that "from the smallest retail dealer in Poland, to the general officer at Petersburg, there is said to exist a line of Jews in communication with each other, through whose hands pass the chief affairs of the home department, as well as the most important foreign negotiations."

The language spoken by the Polish Jews is principally Old German, with a mixture of Hebraisms, or at least phrases peculiar to the Jews: there is very little Polish in it. A translation of the New Testament into this language was undertaken, in 1820, by the London Society for Promoting Christianity among the Jews: the preparation of the work was intrusted by the Society to a converted Jew, Benjamin Nehemiah Solomon, who prosecuted this translation under the roof of the Rev. Thomas Scott. An edition was published by the Society in 1821, and 300 of the copies were purchased by the British and Foreign Bible Society, 200 of which were placed at the disposal of the Prussian Bible Society, for sale or gratuitous distribution among the Jews. In 1827, the Rev. A. M'Caul proposed to undertake a translation of the Old Testament into Judco-Polish; but it does not appear that this important work has been yet completed.

## OLD SAXON.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 4.

- <sup>1</sup> IN anaginne uuas uuort,  
 inti thas uuort uuas mit Gote,  
 inti Got selbo uuas thas uuort.
- <sup>2</sup> Thas uuas in anaginne  
 mit Gote. Alliu thuruh thas  
 uuurdun gitan, inti uzzan siu  
 ni uuas uuiht gitanes,  
 thas thar gitan uuas.
- <sup>3</sup> Thas lib uuas in imo,  
 inti thas lib uuas liocht manno.
- <sup>4</sup> Inti thas liocht in finstarnessen  
 leuhta, inti finstarnessen,  
 thas ni bigriffun.

- <sup>1</sup> IN principio erat verbum,  
 et verbum erat apud Deum,  
 et Deus ipse erat verbum.
- <sup>2</sup> Hoc erat in principio  
 apud Deum. Omnia per ipsum  
 facta sunt, et sine ipso  
 factum est nihil,  
 quod factum est.
- <sup>3</sup> Vita erat in ipso,  
 et vita erat lux hominum.
- <sup>4</sup> Lux in tenebris  
 lucebat, et tenebræ  
 eam non comprehenderunt.

THE Heliand and the Niederdeutsche Psalmen present the best specimens of the pure Old Saxon. Although no version, strictly so called, of the Scriptures exists in this ancient dialect, yet it possesses a Harmony of the Gospels, translated in the ninth century, which has a special claim on the attention of philologists, and which can, therefore, be scarcely passed over without notice. This harmony is the earliest document extant which exhibits the stock whence Anglo-Saxon sprang. The language in which it is written has been spoken almost from time immemorial in the greater part of Low, Platt, or Northern Germany. The Saxons who emigrated from this part of Germany to Britain, and founded the various kingdoms of the Heptarchy, spoke this language; but from various causes, hereafter to be mentioned, it underwent several modifications in consequence of their residence in this country. Their brethren, on the contrary, who remained in their fatherland, preserved the purity of their language; and the original vernacular idioms of our Saxon progenitors are still to be heard, with comparatively little variation, among the peasantry of Hanover, Holstein, Sleswick, Mecklenburg, Magdeburg, Brandenburg, Pomerania, and the kingdom of Prussia; in part of Westphalia and of Jutland, and as far north as Livonia and Esthonia.

## I.—CHARACTERISTICS OF THE LANGUAGE.

The Old Saxon, more appropriately designated by Grimm the Alt-nieder-deutsch (i. e. *Old Low German*), was probably cognate with the Gothic, for it is impossible to say which has the stronger claims to antiquity: judging from the close similarity of structure which prevails between these two dialects, the Friesic, and the Alemannic, or Old High German, we may infer that at some very remote period they all branched off from the language originally common to the whole Teutonic family. Old Saxon, like all the Low German dialects, is far more soft and flowing than High German. It substitutes smooth consonants for the harsh aspirated sounds of High German, and regularly changes *sch* into *s*, and *sz*, or *z* into *t*.

The most flourishing period, it has been remarked, of Low German was that immediately preceding the Reformation; and many have regretted that the influence of Luther should have caused

the harsh High German dialect, spoken by him, to prevail as the language of the educated classes throughout Germany, to the exclusion of the Low German dialects, now confined to the poorer classes in the regions above mentioned. Dr. Bosworth observes that the Low German equals the High in strength and compositive power, while it exceeds it in richness and facility of enunciation; and that "the true Old German freedom, sincerity, and honesty, can have no better medium to express its full mental and political independence, its genuine and confidential feelings of the heart, than its old, unsophisticated, open, Low German dialect."

## II.—HARMONY OF THE GOSPELS IN THIS LANGUAGE.

This ancient harmony, written by some unknown author in the ninth century, bears the title of *Heliand*, or the Healer. The reason of this appellation can be best explained in the words of our own King Alfred, who says that the history of our Lord is thus designated, because He "*sothlice hys folc HAL gedeth fram hyra synnum*:" that is, He truly maketh His people to be *healed* from their sins. The *Heliand* is written in alliterative lines, and adheres pretty closely to the original. It is of some importance to the biblical student, from its showing the interpretation affixed by the early Saxons to the various passages of Scripture in which the words and actions of the Saviour when on earth are recorded.

Two MS. copies of this poem have been preserved, although in a very mutilated condition. One of these copies belongs to the Cottonian Library in the British Museum, and is marked Caligula, A. vii. An old tradition has been circulated, to the effect that this very copy formed part of Canute's collection, and hence it is still generally known as "Canute's Bible;" but we possess no direct evidence in proof that it was ever in the hands of that monarch. The other codex was found in 1794 by Gerard Gley, a Frenchman, in the library of the cathedral church at Bamberg: it has since been removed to Munich. Some extracts from the *Heliand* were published (erroneously under the name of Franco-Theotisc), in the second volume of Hicks's *Thesaurus*, and also by Nyerup at Copenhagen in 1787. A complete and splendid edition was published at Munich in 1830, by Schmeller. The Munich MS. was taken as the base of this edition, and the various readings occurring in the London MS. are given in the notes.

It may here be mentioned that, in the year 890, a Harmony of the Gospels, erroneously attributed to Tatian, was translated by an unknown writer into a sort of Old Saxon. The dialect of this translation is softer than the Alemannic and Bavarian; it contains words peculiar to Old Saxon, and may be considered as a kind of transition between Low and High German. MSS. are preserved at Oxford and St. Gallen. In an edition published by Palthenius, in 1706, the dialect is styled "the ancient Theotisc." This work was republished by Schilter in the second volume of his *Thesaurus*.



# ANGLO-SAXON.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14

[LONDON, 1842.]

ON fruman wæs Word, and þæt Word wæs mid Gode, and God wæs þæt Word. <sup>2</sup>þæt wæs on fruman mid Gode. <sup>3</sup>Ealle þing wæron geworhte þurh hyne; and nan þing næs geworht butan him. <sup>4</sup>Ðæt wæs lif þe on him geworht wæs, and þæt lif wæs manna leoht. <sup>5</sup>And þæt leoht lyht on þystrum; and þystro þæt ne genamon. <sup>6</sup>Man wæs fram Gode asend, þæs nama wæs Iohannes. <sup>7</sup>þes côm to gewitnesse þæt he gewitnesse cyððe be þam Leohte, þæt ealle men þurh hyne gelyfdon. <sup>8</sup>Næs he Leoht, ac þæt he gewitnesse forð-bære be þam Leohte. <sup>9</sup>Soð Leoht wæs, þæt onlyht ælcne cumendne man on þysne middan-eard. <sup>10</sup>He wæs on middan-earde, and middan-eard wæs geworht þurh hine, and middan-eard hine ne gecneow. <sup>11</sup>To hys agenum he côm, and hig hyne ne underfengon. <sup>12</sup>Soðlice swa hwylce swa hyne underfengon, he sealde hym ánweald þæt hig wæron Godes bearn, þam þe gelyfað on his naman: <sup>13</sup>þa ne synd acennede of blodum ne of flæsces willan, ne of weres willan; ac hig synd of Gode acennede. <sup>14</sup>And þæt Word wæs flæsc geworden, and eardode on ús, (and we gesawon hys wuldor, swylce án-cennedes wuldor of Fæder,) þæt wæs ful mid gyfe and soðfæstnysse.

## I.—GEOGRAPHICAL EXTENT AND ORIGIN.

ANGLO-SAXON was the language introduced into England with the Saxon domination by three distinct tribes of the Saxon Confederacy; namely, the Old Saxons properly so called (of whom mention is made in the foregoing memoir), the Angles from Anglen in the south-east of Sleswick in Denmark, and the Jutes from Jutland. The whole of England was divided between these three tribes: the Old Saxons established themselves in the west and south, forming the kingdoms of Essex, Sussex, and Wessex; the Angles obtained large dominions in the north and east of England, and the south of Scotland; and the Jutes possessed a small territory in Kent and the Isle of Wight. Of these tribes the Angles appear to have been most numerous; in fact, they flocked to our island in such numbers as to leave their native country almost destitute of inhabitants. But from the time of Egbert, A.D. 827, the power of the West Saxons became predominant, and although the Angles gave their name to their adopted country (Angle or Engle-land), yet their descendants are to the present day termed, not Angles, but Saxons, by the Irish and the other Celtic nations. One and the same form of paganism prevailed among Angles, Saxons, and Jutes, from the period of their first arrival in England, A.D. 449, till the end of the sixth century, when Christianity was introduced among them by Augustine and the forty monks sent by Pope Gregory from Rome.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The three Saxon tribes who thus established their eight separate kingdoms in Britain, all spoke dialects of one language. The dialect of the Angles was broader and more harsh than that of the West Saxons, and was distinguished by the name of the Dano-Saxon, whereas the dialect of the West Saxons was called pure Anglo-Saxon. These two dialects remained distinct as long as Anglo-Saxon was the language of England, yet the difference between them probably was not greater than that which

now exists between the dialects of English spoken in different counties. Alfred the Great, a West Saxon king, gave predominance not only to the power but to the dialect of his countrymen; he patronised learning and learned men, devoted himself to literature, and produced several translations from Latin into his vernacular tongue. Under his auspices, therefore, the language of the West Saxons became the cultivated dialect of Anglo-Saxon, though afterwards modified more or less by the influence of the other dialects. The supremacy of the Danes during twenty-six years in England, under Canute and his two sons, had some slight effect in altering the language of the Anglo-Saxons. The Norman-French, introduced in 1066, had a still farther influence on Anglo-Saxon, which afterwards, by gradual and successive alterations, insensibly merged into the English. The Anglo-Saxon ceased to be spoken during the reign of Henry III., about A.D. 1258; it then took its place among the dead languages. In a great degree, however, it still lives in the English language, of which it forms the very groundwork; and it is not possible without some acquaintance with this ancient language, to understand thoroughly the structure of our own. Several of the provincial dialects, especially that of Dorset, preserve features of nearer resemblance to the Anglo-Saxon than the present polished English does.

Anglo-Saxon itself however is, as we have just shown, but a scion of the Old Saxon language described in a preceding notice: among other evidences that it is not an original language may be cited the singular fact, that no less than five different fragments of verbs, of which the principal terminations appear in other languages, are huddled together in the conjugation of the substantive verb. As compared with its cognate languages, Anglo-Saxon bears the nearest resemblance to the ancient Friesic, and it is more than probable that many of the Friesians accompanied their Saxon neighbours in the invasion and colonisation of England. In its grammatical forms, Anglo-Saxon presents comparatively few deviations from the early branches of the Germanic family. It has two numbers, singular and plural, and three genders. The gender of nouns is chiefly determined by their terminations, and the adjectives have variable terminations to correspond with their nouns in gender, number, and case. There are four cases, and three declensions. Adjectives have a definite and an indefinite form of declension; the latter (of which the inflections are the same as those of nouns of the second declension) is used when the adjective has a definite article, a demonstrative, or a possessive pronoun before it. In nouns the final syllable *ing* is sometimes patronymic, like *ιδης* in Greek: in the Anglo-Saxon version of the Bible, the servant of Elisha is called Elising: from this source arise our words duckling, gosling, nestling, etc. But perhaps, one of the most remarkable characteristics of Anglo-Saxon is the multiplicity of its synonymous words. It has ten synonymes for the word 'man,' and as many for 'woman:' it has eighteen different words to denote 'persons in authority,' besides ten compounds, and several official titles. It has also eighteen words expressive of 'the mind,' and fourteen to denote 'the sea;' and to express the name of the Supreme Being, it has more terms and periphrases than many other languages. The Anglo-Saxons possessed a strong partiality for metaphor and periphrasis: thus to describe the Ark, the poet Cædmon used no less than thirty compound phrases, such as, "the sea house," "the ocean palace," "the wooden fortress," "the building of the waves," etc. This poetical combination of words was so continually resorted to, especially in poems, that many of the words thus combined became current in the language as compound terms. The Anglo-Saxon language displayed extreme aptitude in the formation of compounds, but, like most ancient languages, it drew its materials from its own resources, and formed its compound words by the combination of its own roots, without drawing, like modern English, from foreign vocabularies. "Great, verily," observes Camden, "was the glory of our tongue before the Norman conquest in this, that the Old English (or Anglo-Saxon) could express most aptly all the conceits of the mind without borrowing from any."

### III.—ALPHABETICAL SYSTEM.

The Teutonic and the Celtic nations possessed an alphabetical system, of which the origin and the history are lost in remote antiquity. This system was styled the Runic, from the Teutonic word *Rûn*,



denoting a mystery, because the Runic characters were used in pagan rites. "The heathen Teutons," says Sir Francis Palgrave, "believed that the Runs possessed magical influence, could stop the vessel in her course, divert the arrow in its flight, cause love or hatred, raise the corpse from the grave, or cast the living into death-like slumbers." The Runes, however, of the Teutons and of the Celtic varied in form; and even the Runes of the Anglo-Saxons and the Scandinavians differed from each other as much as the languages themselves. On account of the idolatrous veneration with which paganism invested these Runes, the early preachers and missionaries of Christianity endeavoured to set them aside, and to introduce the use of the Latin characters in their stead. It was doubtless from this cause, that Ulphilas refrained from writing his version in the Runic letters employed by the Germanic tribes, and adopted a modification of the Greek and Latin alphabets. The Anglo-Saxons, who had brought their Runes with them from Germany, as is evident from several ancient inscriptions, continued to use them till the time of Augustine, when they were induced to substitute the Latin characters. The Anglo-Saxon alphabet, however, has preserved a relict of the more recent Runes in its two peculiar characters þ, *þ*, *stungen thuss*, and ð, *ð*, *stungen duss*, the former of which had the hard sound of *th* as in *thing*, and the latter the soft sound of the same letters as in *thine*. The other Anglo-Saxon letters, though very dissimilar from the Roman letters of the present day, are precisely the same as those used at Rome during the age in which Augustine flourished. Five letters of our English alphabet, *j*, *k*, *q*, *v*, and *z*, are not found in genuine Anglo-Saxon, but *c* and *cw* are invariably placed where *k* and *q* would be used by us.

#### IV.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

It is very doubtful whether the entire Scriptures have ever been translated into Anglo-Saxon. We have no traditionary account of a complete version, and all the biblical MSS. in Anglo-Saxon now in existence contain but select portions of the sacred volume. The poems on sacred subjects usually attributed to Cædmon, afford the first feeble indications of an attempt being made by our Saxon forefathers to convey the truths of Scripture in their vernacular tongue. Cædmon lived in the seventh century; he was a monk in the monastery of Streonshalch in Northumbria. It is said that he could neither read nor write, but that some of the other monks used to teach him portions of sacred history, and that he afterwards sang his lesson to his instructors in poetical strains. His poems have been strung together so as to form a sort of metrical paraphrase on some of the historical books of Scripture. He commences with the fall of the angels, the creation and fall of man, and proceeds to the history of the deluge, carrying on his narrative to the history of the children of Israel, and their wanderings in the desert. He also touches on the history of Nebuchadnezzar and of Daniel. The authenticity of this work has been doubted, some writers being of opinion that it was written by different writers at different periods; the striking similarity between some of the poems and certain passages in Milton's *Paradise Lost* has been repeatedly noticed. Two editions have been printed; the first by Francis Junius at Amsterdam in 1655, and the second, with an English translation and notes, by Mr. Thorpe, in London, in 1832.

The literal versions of such portions of the Scripture as have been translated into Anglo-Saxon have chiefly been transmitted to us in the form of interlineations of Latin MSS. A Latin Psalter, said to have been sent by Pope Gregory to Augustine, is still preserved among the Cottonian MSS., and contains an Anglo-Saxon interlinear version, of which the date is unknown. Aldhelm, bishop of Sherborne, and Guthlac, the first Anglo-Saxon anchorite, translated the Psalms soon after the commencement of the eighth century, but their MSS. are lost, and nothing is known with certainty respecting them. The same may be said concerning the portions of Scripture reported to have been translated by the Venerable Bede. At the time of his death, this renowned historian was engaged in a translation of the Gospel of St. John, and almost with his latest breath he dictated to his amanuensis the closing verse of the Gospel. Alfred the Great also took part in the translation of the Scriptures. He translated the commandments, in the twentieth chapter of Exodus, and part of the three following chapters, which he affixed to his code of laws. He likewise kept a "hand-boc," in which he daily



entered extracts from various authors, but more especially verses of Scripture translated by himself from Latin into Anglo-Saxon.

There are three different versions of the Four Gospels at present known to be in existence. The most ancient of these is the famous Northumbrian Gloss, or Durham Book, preserved among the Cottonian MSS. in the British Museum. This MS. is one of the finest specimens extant of Saxon writing. The Vulgate Latin text of the Four Gospels was written by Eadfrid, bishop of Lindisfarne, about A.D. 680: his successor in the see adorned the book with curious illuminations, and with bosses of gold and precious stones; and a priest named Aldred added an interlinear gloss or version, probably about the year 900. The second Anglo-Saxon version of the Gospels belongs to the tenth century, and was written by Farmen and Owen at Harewood, or Harwood, over Jerome's Latin of the Four Gospels. The Latin text was written about the same period as that of the Durham Book, having been made during the seventh century. This valuable MS. is in the Bodleian Library, and is called the Rushworth Gloss, from the name of one of its former proprietors. The other translation of the Gospels was made by an unknown hand, apparently not long before the Norman conquest, and is thought to have been translated from the Latin version which was in use before Jerome's time.

These important MSS., with the version of Ælfric hereafter to be mentioned, were for two or three centuries thrown aside as useless lumber. With the disuse of the Anglo-Saxon language they ceased to be understood, and were consigned to the shelves of monasteries. At the time of the Reformation, some Anglo-Saxon MSS. on doctrinal subjects were drawn from their places of concealment, and placed before the world in testimony that the early Saxon Church withstood the growing heresies of the Church of Rome. The Reformers, aware that the translation of part of the Scriptures into Anglo-Saxon was a precedent in favour of their own translation into the vernacular tongue, collected the fragments of the Anglo-Saxon version, and in 1571 issued an edition of the Four Gospels with an English parallel version. The text of this edition was a late MS. belonging to the Bodleian Library at Oxford: it was edited by Archbishop Parker, and a preface was written by John Fox, the martyrologist. This edition was carefully collated with four MSS. by Francis Junius, jun., and published by Dr. Marshall at Dort, in 1665, in parallel columns with the Mæso-Gothic version. Some copies of this edition were provided with new title-pages, bearing the date, Amsterdam, 1684. The most complete edition of the Anglo-Saxon Gospels is that of Mr. Thorpe, printed in London, 1842, in Roman type. Two Cambridge MSS. form the basis of this text, which in all doubtful passages is carefully collated with other MSS.

Two editions of the Anglo-Saxon Psalter have been published. The first appeared in 1640: it was printed in London under the care of Spelman, from an ancient MS. by an unknown translator, and collated with other MSS. of equal antiquity. This version was undoubtedly made from the Latin Vulgate, which interlines with the Anglo-Saxon. A splendid edition of the Psalms was published in 1835 at Oxford: the MS. which forms the text formerly belonged to the Duc de Berri, the brother of Charles V., king of France, and was preserved in the Royal Library at Paris. Mr. Thorpe, the editor, attributed this MS. to the eleventh century; and by some it is supposed to be a transcript of the version executed by Aldhelm, bishop of Sherborne, in the early part of the eighth century. It is, however, rather a paraphrase than a version, and is written, partly in prose, and partly in metre.

A partial interlinear translation of a Latin version of Proverbs, made in the tenth century, is preserved among the Cottonian MSS. in the British Museum. To the same century belong the celebrated translations of Ælfric, archbishop of Canterbury: they consist of the Heptateuch, or first seven books of the Bible, and the book of Job. An edition of this version was published by Mr. Thwaites, at Oxford, in 1699, from an unique MS. belonging to the Bodleian Library: the book of Job was printed from a transcript of a MS. in the Cottonian Library. Ælfric in some portions of his version adheres literally to the text; but in some parts he appears to aim at producing a condensation, or abridgment, rather than a translation of the events related by the inspired historian. Like the other Anglo-Saxon fragments, his translation was made from the Latin version.

A few MSS. of the Psalms, written shortly before, or about the time of, the Norman Conquest, are extant, and show the gradual decline of the Anglo-Saxon language. The history of the language may still farther be traced in three MSS. yet in existence, which were made after the arrival of the Normans. They are MSS. of the same translation, and two of them are attributed to the reign of Henry the Second: but the language in which they are written is no longer pure Anglo-Saxon; it has merged into what is designated the Anglo-Norman.

V.—FACTS RELATIVE TO THE DISSEMINATION OF THIS VERSION.

The Anglo-Saxon version was never disseminated among the people, for the art of reading was, during the Anglo-Saxon period, exclusively confined to priests and kings. Learning was then cultivated chiefly in monasteries, and the Latin version of the Scriptures was there generally studied. Some members of the clerical body were, however, but imperfectly acquainted with the Latin tongue, and it was for their benefit that the interlinear glosses were added to the Latin MSS., in order that they might themselves understand the portions which it was their duty to read to the people.

NORTHUMBRIAN DIALECT. NO TITLE OR DATE.

SPECIMEN, FROM ST. MATTHEW, CHAP. V. v. 1 to 8.

GESÆH wutotlice ðreatas gestag in mor & mið ðy gesætt geneolecedon to him ðeignas his. <sup>2</sup> & untynde muð his gelærde hea cuoed. <sup>3</sup> eadge biðon ða ðærfendo of 1 from gaste forðon hiora is ric heofna. <sup>4</sup> eadge biðon ða milde forðon ða agnegað eorðo. <sup>5</sup> eadge biðon ða ðe gemænas nú forðon ða gefroefred biðon. <sup>6</sup> eadge biðon ða ðe hynegrað & ðyrstas soðfæstnisse forðon ða ilio gefylled biðon 1 geriorded. <sup>7</sup> eadge biðon miltheorte forðon hiora 1 ða miltheortnise him gefylges. <sup>8</sup> eadge biðon claene of 1 from hearte forðon ða god geseas.

The above is extracted from "The Anglo-Saxon Gospels," undertaken about 1833 by Messrs J. M. Kemble and B. Thorpe at the expense of the University of Cambridge, and printed at the Pitt Press. The progress of the work was suspended by the sudden departure of one of the editors to Germany, and it was not resumed on his return.



## ENGLISH.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 12.

WICLIȚ, 1380.

<sup>1</sup> IN the bigynnyng was the word and the word was at god, and god was the word, <sup>2</sup> this was in the bigynnyng at god, <sup>3</sup> alle thingis weren made bi hym : and withouten hym was made no thing. that thing that was made <sup>4</sup> in him was liif, and the liif was the list of men, <sup>5</sup> and the list schyneth in derknessis : and derknessis comprehendiden not it.

<sup>6</sup> A man was sente fro god to whom the name was Ion, <sup>7</sup> this man cam in to witnessynge, that he schulde bere witnessynge of the list, that alle men schulden bileue bi hym, <sup>8</sup> he was not the list, but that he schulde bere witnessynge of the list, <sup>9</sup> ther was a verri list : whiche list-neth eche man that cometh in to this world, <sup>10</sup> he was in the world, and the world was made bi him : and the world knewe hym not.

<sup>11</sup> he cam in to his owne thingis : & hise resceyueden hym not : <sup>12</sup> but hou many euer resceyueden hym : he gaf to hem power to be made the sones of god, to hem that bileueden in his name.

TYNDALE, 1534.

<sup>1</sup> IN the begynnyng was the worde, and the worde was with God : and the worde was God. <sup>2</sup> The same was in the begynnyng with God. <sup>3</sup> All thinges were made by it, and with out it, was made nothinge, that was made. <sup>4</sup> In it was lyfe, and the lyfe was the lyght of men, <sup>5</sup> and the lyght shyneth in the darcknes, but the darcknes comprehended it not.

<sup>6</sup> There was a man sent from God, whose name was Iohn. <sup>7</sup> The same cam as a witnes to beare witness of the lyght, that all men through him myght beleue. <sup>8</sup> He was not that lyght : but to beare witness of the lyght. <sup>9</sup> That was a true lyght, which lyghteth all men that come into the worlde. <sup>10</sup> He was in the worlde, and the worlde was made by him : and yet the worlde knewe him not.

<sup>11</sup> He cam amonge his (awne) and his awne receaved him not. <sup>12</sup> But as meny as receaved him, to them he gave power to be the sonnes of God in that they beleved on his name.

COVERDALE, 1535.

IN the begynnyng was the worde, and the worde was with God, and God was y<sup>e</sup> worde. The same was in the begynnyng with God. All thinges were made by the same, and without the same was made nothinge that was made. In him was the life, and the life was the light of men ; and the light shyneth in the darknesse, and the darkness comprehended it not.

There was sent from God a man, whose name was Iohn. The same came for a witness, to beare wytnesse of y<sup>e</sup> light, that thorow him they all might beleue. He was not that light, but that he might beare witness of y<sup>e</sup> light. That was the true light, which lighteth all men, that come in to this worlde. He was in the worlde, & the worlde was made by him, and y<sup>e</sup> worlde knewe him not.

He came in to his awne, and his awne receaved him not. But as many as receaved him, to them gaue power to be the children of God : euen soch as beleue in his name.

MATTHEW, 1537.

IN the beginninge was the worde, and the worde was with God : and the worde was God. The same was in the begynnyng wyth God. All thinges were made by it, and wythout it, was made nothinge that was made. In it was lyfe, and the lyfe was the lyght of men, and the lyght shyneth in y<sup>e</sup> darcknes but the darcknes comprehended it not.

There was a man sent from God, whose name was John. The same cam as a witness to beare witness of the lyght, that all men through him myght beleue. He was not that lyght : but to beare witness of the lyght. That was a true lyght whych lyghteth all mē that come into the worlde. He was in the worlde, and the worlde was made by hym : and yet the worlde knewe hym not.

He cam amonge hys awne, and hys awne receaved hym not. But as many as receaved hym, to them he gaue power to be the sonnes of God in that they beleued on hys name :

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE population of the united kingdom of Great Britain and Ireland, according to the census of 1851, is 27,500,000 souls, and that of England alone, 16,920,000. But the extension of the English language must by no means be estimated by that of England, or even of the united kingdom. It may be said to be co-extensive with the habitable world, for of all people, except the Jews, the English are the most widely scattered, and their language may thus be heard in every country, and amongst every nation, under heaven. The United States of America are inhabited almost exclusively by an English-speaking population. English is also the predominant language in the Canadas and the West Indies. In the East its ascendancy is being gradually increased and established : amongst the millions of India, for instance, it is becoming more and more cultivated ; but in spite of the progress of education it will never altogether predominate over all the various native dialects spoken in the numerous colonies and settlements established by the enterprise, and maintained by the energy, of the Anglo-Saxon race. The recent rapid increase in the population of the Australian colonies adds largely to the means previously operating in the distribution of the English tongue, which promises to become ere long widely diffused over the coasts and islands of the Southern Pacific.



## II.—CHARACTERISTICS OF THE LANGUAGE.

The English language is the daughter of the Saxon, and preserves to a great extent the features of its parent. So far, however, as respects its vocabulary, English is essentially a compound language, and borrows freely from all sides and from all sources. In the first period of its history it was greatly influenced by the Norman-French, introduced by William the Conqueror. During the first century after the Conquest, the two languages subsisted side by side; but a fusion gradually took place, in which the language of the people triumphed over that of their invaders, for although Norman words were freely admitted into the vocabulary, the genius and structural character of the new language evolved by this intermixture were Saxon.

The exact period of the transmutation of Saxon into English has been disputed, but it seems most reasonable to believe that the process was gradual. A fragment of the Saxon Chronicle, published by Lye, and concluding with the year 1079, exhibits the language in the first stage of its transition state, no great deviation having then been made from Anglo-Saxon. But in the continuation of the same chronicle, from 1135 to 1140 A.D., the commencement of those changes may be distinctly traced, which subsequently formed the distinctive peculiarities of the English language. The principal change introduced about this period was the gradual substitution of particles and auxiliary words for the terminal inflections of the Anglo-Saxon. The English has happily retained the facility of its parent language in compounding words, the only difference in this respect being, that, in the formation of its compound terms, the Anglo-Saxon drew only from its own resources, whereas unfortunately the English has had recourse to the Latin, the Greek, the French, the Italian, and even the Arabic languages. It has been remarked by a distinguished foreigner, that "everywhere

## CRANMER, 1539.

<sup>1</sup> IN the begynnyng was the worde, and the worde was wyth God: and God was the worde. <sup>2</sup> The same was in the begynnyng with God. <sup>3</sup> All thynges were made by it, and without it, was made nothyng that was made. <sup>4</sup> In it was lyfe, and the lyfe was the lyght of men, <sup>5</sup> and the lyght shyneth in darcknes, and the darcknes comprehended it not.

<sup>6</sup> There was sent from God a man, whose name was Iohn. <sup>7</sup> The same cam as a wytnes to beare wytnes of the lyght, that all men through hym myght beleue. <sup>8</sup> He was not that lyght: but was sent to beare wytnes of the lyght. <sup>9</sup> That lyght was the true lyght, whych lyghteth euery man that cometh into the worlde. <sup>10</sup> He was in the worlde, and the worlde was made by hym: and the worlde knewe hym not.

<sup>11</sup> He cam amonge hys awne, and hys awne receaued him not. <sup>12</sup> But as many as receaued hym to them gaue he power to be the sonnes of God: euen them that beleued on hys name.

## TAVERNER, 1549.

IN the begynnyng was the worde, and the word was with God, and the worde was God. The same was in the begynnyng wyth God. All thynges were made by it and without it was made nothyng that was made. In it was lyfe, and the lyfe was the lyght of men, and the lyght shyneth in the darknes, but the darknes comprehended it not.

Ther was a man sent from God, whose name was John. The same came as a wytnes to beare wytnes of the light, that all men through hym myght beleue. He was not that lyght but to beare witnes of the lyght. That was a true lyght, which lyghteth all men that come into the worlde. He was in the worlde, and the worlde was made by him, and yet the world knewe him not.

☞ He came amonge his (owne) and his owne receiued him not. But as many as receyued him to them he gave power to be the sonnes of God in that they beleued on his name.

## GENEVA, 1557.

<sup>1</sup> IN the beginnyng was the word, and the worde was with God, and that worde was God. <sup>2</sup> The same was in the begynnyng with God. <sup>3</sup> Althynges were made by it, and without it was made nothing that was made. <sup>4</sup> In it was lyfe, and the lyfe was the light of men. <sup>5</sup> And the light shineth in darkenes, and the darknes comprehended it not. <sup>6</sup> There was a man sent from God, whose name was Iohn. <sup>7</sup> The same came for a wytnes, to beare wytnes of the light, that all men through hym might beleue. <sup>8</sup> He was not that light, but *was sent* to beare wytnes of the light.

<sup>9</sup> That was that true lyght, which lyghteth all men that come into the worlde. <sup>10</sup> He was in the worlde, and the worlde was made by hym: and the worlde knewe him not. <sup>11</sup> He came among his owne, and his owne receaued him not.

<sup>12</sup> But as many as receaued hym, to them he gaue power to be the sonnes of God, euen to them that beleue in his name.

## BISHOPS, 1568.

<sup>1</sup> IN the begynnyng was the worde, and the worde was with God: and that worde was God. <sup>2</sup> The same was in the begynnyng with God. <sup>3</sup> All thynges were made by it: and without it, was made nothyng that was made. <sup>4</sup> In it was lyfe, and the lyfe was the lyght of men. <sup>5</sup> And the lyght shyneth in darknesse: and the darknesse comprehended it not.

<sup>6</sup> There was a man sent from God whose name was John: <sup>7</sup> The same came for a witnesse, to beare witnesse of the lyght, that all men through hym myght beleue. <sup>8</sup> He was not that lyght: but was sent to beare witnesse of the lyght. <sup>9</sup> That [lyght] was the true lyght, which lyghteth euery man that commeth into the worlde. <sup>10</sup> He was in the worlde, and the worlde was made by hym, and the worlde knewe hym not.

<sup>11</sup> He came among his owne, and his owne receaued hym not. <sup>12</sup> But as many as receaued hym, to them gave he power to be the sonnes of God, euen them that beleued on his name.

the principle of utility and application dominates in England, and constitutes at once the physiognomy and the force of its civilisation." This principle is certainly legible in its language, which although possessed of remarkable facility in the adaptation of foreign terms and even idioms to its own use, is at the same time free from the trammels with which the other languages of its class are encumbered. In the gender of nouns, for instance, we meet with no perplexity or anomaly, every noun being masculine, feminine, or neuter, according to the nature of the object or idea it represents; and as the adjectives are all indeclinable, their concordance with the noun is at once effected without the apparently useless trouble of altering the final letters. This perfect freedom from useless encumbrance adds greatly to the ease and vigour of expression; undoubtedly, however, the best English is that which is most free from foreign admixture.

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

During the period of the gradual disappearance of the Anglo-Saxon and evolution of the English language, as above described, England was under papal domination, and the Scriptures were no longer sought after. The Anglo-Saxon versions became useless from the alteration in the language, and until the fourteenth century the efforts made to produce a new translation were few and feeble. An ecclesiastic named Orm, or Ormin, supposed from his dialect to have been a native of the north of England, composed a metrical paraphrase of the Gospels and Acts, in lines of fifteen syllables, during the latter part of the twelfth century. This work is entitled the *Ormulum*, from the name of its author, and is preserved in the Bodleian Library. A more extensive metrical paraphrase, comprising the whole of the Old and New Testaments, is to be found amongst other poetry of a religious nature in a work entitled *Sowle-hele* (Soul's health), belonging to the Bodleian Library: it is usually

#### RHEIMS, 1582.

<sup>1</sup> IN the beginning vvas the WORD, and the WORD vvas vvith God, and God vvas the WORD. <sup>2</sup> This vvas in the beginning vvith God. <sup>3</sup> Al things vvere made by him: and vvithout him vvas made nothing. That vvich vvas made, <sup>4</sup> in him vvas life, and the life vvas the light of men: <sup>5</sup> and the light shineth in darknesse, and the darknesse did not comprehend it. <sup>6</sup> There vvas a man sent from God, vvwhose name vvas Iohn. <sup>7</sup> This man came for testimonie: to giue testimonie of the light, that al might beleue through him. <sup>8</sup> He vvas not the light, but to giue testimonie of the light. <sup>9</sup> It vvas the true light, vvich lighteneth euery man that cometh into this vvorld. <sup>10</sup> He vvas in the vvorld, and the vvorld vvas made by him, and the vvorld knevv him not. <sup>11</sup> He came into his ovvne, and his ovvne received him not. <sup>12</sup> But as many as received him, he gaue them povver to be made the sonnes of God, to those that beleue in his name.

#### DOUAY, 1847.

<sup>1</sup> IN the beginning was the word, and the word was with God, and the word was God. <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made by him: and without him was made nothing that was made: <sup>4</sup> In him was life, and the life was the light of men: <sup>5</sup> And the light shineth in darkness, and the darkness did not comprehend it. <sup>6</sup> There was a man sent from God, whose name was John. <sup>7</sup> This man came for a witness; to give testimony of the light, that all men might believe through him. <sup>8</sup> He was not the light, but was to give testimony of the light. <sup>9</sup> That was the true light, which enlighteneth every man that cometh into this world. <sup>10</sup> He was in the world, and the world was made by him, and the world knew him not. <sup>11</sup> He came into his own, and his own received him not. <sup>12</sup> But as many as received him, he gave them power to be made the sons of God, to them that believe in his name.

#### AUTHORISED, 1611.

<sup>1</sup> IN the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made by him, and without him was not anything made that was made. <sup>4</sup> In him was life, and the life was the light of men. <sup>5</sup> And the light shineth in darknes, and the darknes comprehended it not. <sup>6</sup> There was a man sent from God, whose name was Iohn. <sup>7</sup> The same came for a witnessse, to beare witnessse of the light, that all men through him might beleue. <sup>8</sup> Hee was not that light, but *was sent* to beare witnessse of that light. <sup>9</sup> That was the true light, which lighteth euery man that cometh into the world. <sup>10</sup> Hee was in the world, and the world was made by him, and the world knew him not. <sup>11</sup> Hee came vnto his owne, and his owne receiued him not. <sup>12</sup> But as many as receiued him, to them gaue hee power to become the sonnes of God, *even* to them that beleue on his Name.

#### BLATNEY, 1769.

<sup>1</sup> IN the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made by him; and without him was not any thing made that was made. <sup>4</sup> In him was life; and the life was the light of men. <sup>5</sup> And the light shineth in darkness; and the darkness comprehended it not. <sup>6</sup> There was a man sent from God, whose name *was* John. <sup>7</sup> The same came for a witness, to bear witness of the Light, that all *men* through him might believe. <sup>8</sup> He was not that Light, but *was sent* to bear witness of that Light. <sup>9</sup> *That* was the true Light, which lighteth every man that cometh into the world. <sup>10</sup> He was in the world, and the world was made by him, and the world knew him not. <sup>11</sup> He came unto his own, and his own received him not. <sup>12</sup> But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.



ascribed to the end of the twelfth century. Another metrical version, probably of the same date, is preserved in Corpus Christi College, Cambridge: it comprises only the first two books of the Old Testament, and is written in the dialect then spoken in the north of England. In the same College, a metrical version of the Psalms, apparently written about the year 1300, has been deposited: this version adheres to the Latin Psalter, corrected by Jerome, as closely as the nature of the composition will admit. Several other MSS. of the old English Psalter, preserved in the British Museum and the Bodleian Library, are supposed to be exemplars of the same version, with the orthography altered in conformity with the state of the language at the periods in which they were written. A translation of the Psalms from the same text (the corrected Latin of Jerome), was executed by Richard Rolle, of Hampole, near Doncaster, during the early part of the fourteenth century. This version is remarkable as being the first portion of the Scriptures ever translated into English prose. Rolle, or Hampole as he is more generally called, also wrote a paraphrase in verse of a part of Job. Two other versions of the Psalms, belonging to the same period, are likewise extant. In Bene't College, Cambridge, there is a version of Mark, Luke, and the Pauline Epistles, but the translator and the date are unknown; and in the British Museum there is a translation of the Gospels appointed to be read on Sundays, written in the northern dialect.

Such were the principal translations of scriptural portions executed before the time of Wickliffe. A version has been commonly ascribed to John de Trevisa, vicar of Berkeley in Gloucestershire, who flourished toward the close of the fourteenth century; but he only translated a few detached passages, which he introduced in certain parts of his writings. Some texts translated by him were painted on the walls of the chapel belonging to Berkeley Castle.

To Wickliffe, therefore, "the Morning Star of the Reformation," belongs the honour of having produced *the first version of the entire Scriptures in the English language*. His translation was made immediately from the Latin Vulgate, and was completed about the year 1380. So great was the opposition it excited, that in 1390 a bill was brought into the House of Lords for its total suppression. The motion, however, was thrown aside through the influence of the Duke of Lancaster, who is reported to have said, "We will not be the dregs of all, seeing other nations have the law of God, which is the law of our faith, written in their own language." It was perhaps, about this period, that the followers of Wickliffe revised and corrected his version: several copies of this revision are extant. In 1408 the farther translation, and even the perusal, of the Scriptures was formally prohibited in a Convocation held at Oxford, by Archbishop Arundel. Great persecution followed this edict, and many suffered unto death for having read the English Bible.

Although Wickliffe's version of the English Bible was the earliest in point of execution, yet, as the art of printing was unknown during the age in which it was produced, it was among the latest of the English versions in being committed to the press. The first printed edition was published in 1731, by Mr. Lewis. This edition, which was preceded by a history of the English biblical translations, by the editor, included only the New Testament. The same version of the New Testament was re-edited in 1810 by the Rev. H. H. Baber, with very valuable prolegomena. It was again published with extreme accuracy in 1841, as a portion of the English Hexapla, the best MSS. having been most carefully collated for this purpose by George Offor, Esq.; a MS. then in the possession of the Duke of Sussex was used as the basis of this edition. Another edition was published by Pickering in 1848: it is printed from a contemporary MS. written about A.D. 1380, formerly in the monastery of Sion, and now preserved in the collection of Lea Wilson, F. S. A. The Old Testament of Wickliffe's version remained in MS. till within the last few years; but a complete edition of both Testaments was published at Oxford, in 1850, under the editorship of the Rev. J. Forshall and Sir F. Madden.

We now come to the history of our authorised version of the Scriptures, which may be said to date from the year 1524, when the Gospels of St. Matthew and St. Mark, the first portions of Tyndale's translation, were printed at Hamburgh. Tyndale's version, which has served as the basis of all succeeding versions of the English Scriptures, was executed directly from the sacred originals. It was



produced in the midst of persecution, and furnishes a wonderful example of the result of steadfast faith and firm determination of purpose. Though opposed by the combined power of the King of England, his whole council, and the emperor Charles V., William Tyndale contrived to elude their vigilance until the great work, upon which his heart was set, was accomplished. "Having from the first consulted only with God and his own conscience, he possessed an indescribable severity of conviction that he had but *one thing to do*, and though perpetually exposed to seizure and death, not a day was to be lost by him, nor was lost." And although he finally sealed his testimony with his blood, (for he was martyred at Vilvorde, near Brussels, in 1536,) yet he died in the midst of victory; for before he expired no less than fourteen editions of his version of the New Testament had been published, the last of which, being the *first* edition of the English Scriptures ever printed in his native country, was passing through the press in London "before or at the very time that he was receiving at Vilvorde the crown of martyrdom."

It seemed as if all who had been concerned in this first translation of the English Scriptures from the original tongues were to be admitted to the glory of martyrdom, for John Fryth, who had yielded some assistance in the work, was afterwards burnt to death in Smithfield; and William Roye, who had at one time been Tyndale's amanuensis, was put to death in Portugal on a charge of heresy. Although the enemies of the truth thus succeeded in removing the translators from the earth, their efforts to suppress the translation, by destroying all the printed copies, were utterly unavailing. On one occasion Sir Thomas More, who was then chancellor, inquired of an individual who was suffering imprisonment for conscience sake, how Tyndale subsisted abroad, and who were the persons in London that abetted and supported him: the prisoner replied, that it was the Bishop of London who maintained him by sending a sum of money to buy up the impression of his New Testament. The chancellor admitted the truth of the statement, and suffered the man to escape.

COVERDALE'S VERSION of the entire Scriptures was published in 1535: it was printed on the continent, but at what place is uncertain. In producing this version, Coverdale, by his individual energy, accomplished what the combined efforts of the king, of the two Houses of Convocation, and of Archbishop Cranmer, had been unable to effect; for in 1533 an edition of the complete English Bible had been resolved upon, and actually commenced by Cranmer, but the attempt proved utterly abortive. In his preface, Coverdale states that he had used five different Latin and "Douche" (or German) versions in the formation of his own. It is also certain from internal evidences that he availed himself largely of the labours of Tyndale. "His style," observes Serivener, "is vigorous; the renderings of particular texts are very perspicuous, though they are often questionable and diffuse; while an air of freshness and novelty pervades the volume, since no one of our translators has ventured on such bold interpretation as Coverdale, and but little of his peculiar diction was adopted by those who followed him." This translation, happily, was regarded with favour by Henry VIII., and was the first English Bible allowed by royal authority. This capricious monarch further directed, in 1536, that a copy of the whole Bible in Latin and in English should be laid in the choir of every church throughout the realm, "for every man that would, to look and read therein."

MATTHEW'S BIBLE was edited by John Rogers, the ardent friend of Tyndale, and the proto-martyr of Mary's reign. The whole of the New, and the first part of the Old Testament, as far as the end of the Second of Chronicles, was merely a reprint of Tyndale's version with a few orthographical alterations. Tyndale had also translated a number of chapters from the Prophetical Books, which had been printed along with the New Testament. These Rogers inserted, and the portions which Tyndale had left untranslated he supplied from Coverdale's version. The printers, Grafton and Whitchurch, bore unaided the entire expense of the publication of this work; and from prudential motives Rogers affixed to it the fictitious name of Thomas Matthew. It was printed in folio in 1537, probably at Marlborough in Hesse. It is remarkable that up to the day of its arrival in London, the very existence

of this Bible was unknown to Henry and his ministers. During the previous ten years this version had been denounced and proscribed; the copies surreptitiously imported into England had been searched for and burnt; even the persons by whom they had been read had been committed to the flames, and, only the year previously, the translator himself had been put to death; and yet, no sooner was the entire version, "the desire of Tyndale's heart," printed for the first time in one volume and sent to England, than the hearts of those who had heretofore been persecutors were overruled to receive and sanction it. The volume received the royal license, and enactments were forthwith issued commanding the clergy to place copies in all the churches that the parishioners might obtain constant access to them.

CRANMER'S GREAT BIBLE (so called from its containing a prologue by Archbishop Cranmer, as well as from its size) is a revision of Matthew's Bible. The edition was commenced at Paris, where the paper was better and cheaper, and the workmen more skilful, than in England. But before the work could be completed at press, the Inquisition interfered, and the edition, consisting of 2500 copies, was seized and condemned to the flames. Some copies, however, were rescued and brought to England; the French printers were prevailed upon to bring their types and presses to London, and the edition was completed under the correction and revision of Coverdale in 1539.

TAVERNER'S BIBLE is likewise a revision of Matthew's Bible, edited, as the name imports, by Richard Taverner. It appeared in folio in 1549, and was dedicated to the king.

THE GENEVA VERSION of the Bible is a revision of Tyndale's version, executed after the immortal work of Tyndale had been again diligently compared with the Hebrew and Greek texts. It was usual to ascribe this translation to the principal reformers who had taken refuge in Geneva during the persecutions of Mary. Anderson, however, has shown that so far from this version being the collective work of several individuals, the New Testament can in all probability be correctly attributed only to one individual, the Rev. William Whittingham, afterwards dean of Durham; while in the translation of the Old Testament, the names of Gilby and Sampson only are to be associated with that of Whittingham. The Old Testament appeared in 1540. The New Testament was published at Geneva in 1557, and is the first in our language which contains the distinction of verses by numerical figures.

ARCHBISHOP PARKER'S OR THE BISHOPS' BIBLE was completed in 1568, after having been in course of preparation during three years. Several individuals were engaged in the work, for the Bible was divided into at least fourteen different portions, each of which was allotted to persons of learning and ability: eight of the individuals who thus took part in the revision were bishops; hence the edition is generally known as the "Bishops' Bible." Archbishop Parker, the promoter of this revision, employed other critics to compare the version with the sacred texts, and he directed and reviewed the whole work himself. His object in setting forth this edition was, not to produce a new version, but to test and correct Cranmer's Bible, the translation then commonly in use, by a critical examination of the inspired originals. This Bible was in 1571 appointed to be used in churches, and for forty years it continued to be the Church version, although the Geneva Bible was more generally used in private houses. A reprint of the Bishops' Bible, published in 1572 in large folio, with corrections and prolegomena, is commonly called "Matthew Parker's Bible."

KING JAMES'S BIBLE, as our present authorised version is sometimes called, was commenced with the sanction of that monarch in the year 1604. It was undertaken on account of several objections having been made to the Bishops' Bible at the Conference held at Hampton Court during the preceding year. Fifty-four men, selected on account of their eminent classical attainments, were



appointed to execute the work; but from death, or some other cause, only forty-seven eventually engaged in it. They were divided into six companies, to each of whom a separate portion was assigned. They met periodically, for the purpose of conferring on the result of their individual labours; and at these meetings, says Selden, "one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault, they spoke; if not, he read on." The basis of the excellent version thus produced still continued to be Tyndale's; for, according to the directions given them at the outset, the translators followed the Bishops' Bible (which, as we have shewn, was based on that of Tyndale) as closely as the original would permit; but they compared it with the early editions of Tyndale's version, and with Coverdale's, Matthew's, Cranmer's, Taverner's, and the Genevan Bibles, and adopted from each the renderings which were the most faithful to the sacred text. Our present authorised version, therefore, so far from being a new translation, was a compilation from previous translations; but its inestimable value arises from the fact, that it is a compilation founded on a collation with the original Scriptures, conducted by men duly qualified for so momentous an undertaking. And it may be said to be, on the whole, the best substitute there is for the Hebrew and Greek originals. It was commenced in the spring of the year 1607, and was completed at press in 1611. Selden, Lowth, Horsley, Middleton, and other learned men who have critically examined this Bible, bear testimony to its great excellence. Dr. Adam Clarke justly remarks, that "the translators have seized the very spirit and soul of the original;" and that, of all European translations, King James's version is "the most accurate and faithful." Although this precious volume bears the name of King James, we are not indebted to him even for pecuniary aid in its production. Its publication was a mere business transaction; the entire expenses of the work were undertaken by Robert Barker, patentee of the office of king's printer, and it was printed and published by him as a speculation in trade. This Bible of 1611 is, with some trifling emendations and orthographical alterations, the Bible of all who use the English language at the present day.

It must be observed, however, that the Roman Catholics have a version of their own, which is in general use among them in preference to ours. Their version of the New Testament was printed at Rheims in 1582, and that of the Old Testament at Douay in 1609-10. The real character and object of this version can only be learned from the preface and notes: the text does not contain many real departures from the Vulgate, although a studied obscurity involves the entire diction. A great number of Greek words, such as *azymes*, *pasche*, etc., are left untranslated, for the purpose, no doubt, of misleading and perplexing common readers. And the notes breathe such a spirit of treason, and such a recklessness of assertion, that now they are commonly omitted in reprints. The text has been frequently revised and printed for distribution among Roman Catholics, and from time to time it has been rendered more and more conformable to our own authorised text.

The Socinians have also a version of the New Testament: it was published in London in 1808, by anonymous editors, professedly on the basis of Archbishop Newcome's translation; but his authority is disregarded in all passages where their peculiar sentiments can be obtruded.

Several translations of portions of the Scriptures have been executed in English since the year 1611; but our venerable authorised version has not hitherto, in whole or in part, been superseded by any. Passing over the translations of Bellamy and Geddes, which are too extravagant to deserve mention, several translations of particular books of Scripture by Lowth, Newcome, Horsley, Lee, Henderson and others, might be enumerated; yet these can scarcely be called versions in the popular sense of the term, being adapted rather for the learned than for the people. At the present time, there are associations established in America for the *revision* of King James's Bible, to meet the pretended wants of the Christian public there. But judging from the specimens put forth by those associations, the Authorised Version has nothing to fear. It rises high above the cavil of all its assailants in dignity and in force of language: in beauty of expression, and in an easy and free flow of words, to which no other version can aspire. We notice also a similar movement in this country, raised by persons who are little aware of what they desire, in wishing for a new version of the Bible. All our version requires



is to be carefully revised, in order to fit it for public reading, leaving the frame and body of the whole work untouched.

#### IV.—PRINTED EDITIONS OF THE ENGLISH SCRIPTURES.

The editions of the Bible and Testament in our language have been so numerous, that even the bare enumeration of them would be a matter of absolute impossibility. During the eighty-seven years which elapsed from the appearance of the first portion of Tyndale's version (A.D. 1524) to the publication of the authorised version in 1611, at least 278 editions of the Bible and Testament are known to have been printed; of these the principal are the following:—

1524. The Gospels of St. Matthew and St. Mark, translated by Tyndale, printed at Hamburgh.
1525. The New Testament of Tyndale's version, in 4to., published at Cologne and Worms: only one fragment of this work is known to be in existence: it was discovered in 1834 by Mr. Rodd, a bookseller, who happening to examine a quarto tract by Œcolampadius, which he had received from a friend, perceived that there was attached to it, by binding, a portion in the English language, black letter. This proved to be a relic of the three thousand copies of Tyndale's first edition of the New Testament. It afterwards adorned the library of the Hon. Thomas Grenville, and by his munificent gift it is now in the British Museum.
1526. The New Testament of the same version in 18mo., published at Worms. Until recently this has been generally believed to have been the first edition of Tyndale's version. A copy, wanting the titlepage, is in the Baptist museum at Bristol, from which the London reprint, published by Mr. Bagster in 1836, was executed.
1526. The New Testament of the same version, published at Antwerp. This was the first surreptitious edition, and was followed by two other editions, printed at the same place, during the two subsequent years. A corrected edition, compared with the Greek by Tyndale, was published in 1534: it forms one of the versions in the English Hexapla.
1535. The entire Bible, with the Apocrypha, translated by Coverdale, some time lord bishop of Exeter, published in London, in folio. An exact reprint of this Bible, in Roman characters, was published by Mr. Bagster, in 4to. in 1838, from a copy in the possession of the late Duke of Sussex. A second edition has since been issued.
1537. Matthew's Bible, in folio, probably printed at Marlborow, in Hesse. Matthew was the cognomen adopted by Rogers, the translator. This Bible was a revised edition of Tyndale's version, with the chapters which he had left untranslated supplied from Coverdale's version, the whole being carefully corrected by Rogers.
1539. Hollybushe's New Testament, 8vo., London. This is a reprint of Coverdale's translation, with the Latin version. The printer, Nicolson, inserted the name of Hollybushe, a man employed by him, in the titlepage. This New Testament was reprinted in 8vo., in London, A. D. 1839.
1539. Cranmer's Great Bible, folio. This edition was commenced at Paris, and finished in London. It is a revision of Matthew's Bible, produced by a re-examination of the sacred texts; and with the prologues and notes by Tyndale, and the other notes appended to Matthew's Bible, wholly omitted. It contains a prologue, or preface, by Archbishop Cranmer.
1539. Taverner's Bible, folio, London. This was a correction of Matthew's Bible, with a large proportion of his marginal notes retained, and others added by Taverner.
1550. The Gospel of Matthew, and part of the first chapter of St. Mark's Gospel, was translated by Sir John Cheke, from the Greek, about the year 1550; but this version, with the original notes that accompanied it, remained in MS. till 1843, when it was committed to the press under the editorship of the Rev. James Goodwin. Sir John Cheke made

much use of the older English versions, and especially endeavoured to avoid the introduction of any word derived from a Latin root.

1557. The Geneva New Testament in 8vo., printed at Geneva, by Conrad Badius. The second edition was published at the same place in 1560. An exact reprint of the edition of 1557, with the italic supplements and marginal annotations of the original, was published by Mr. Bagster in 1842: it also appears as one of the versions of the English Hexapla.
1560. The Geneva Bible (containing the Old and New Testaments, with annotations), printed in 4to. at Geneva. The second edition was published in folio, in London, the following year: numerous other editions were subsequently printed at Geneva and London. Some editions of the Geneva Bible (as those of 1599 and of 1611) contain Beza's translation of the New Testament, Englished by L. Thompson. At least 129 editions of the Geneva Bible and Testament are known to have been printed between the years 1560 and 1611.
1568. Archbishop Parker's, or the Bishops' Bible, folio, London: another edition, in quarto, was issued the following year for the use of families. This Bible has numerous marginal references, notes, and tables. The words which are printed in italics by James's translators are here printed in a smaller type, and placed between brackets. The chapters are divided into verses, and the 7th verse of 1 John v., which was before printed in a different letter, is here inserted in the same type as the rest of the volume.
1611. The present authorised version, commonly called King James's Bible, folio, London. In 1649, in consequence of the high estimation in which the Genevan version continued to be held, this version was printed with the Genevan notes; but about this period, says Anderson, it prevailed, and took the place it has occupied ever since.
1769. A revised edition of the authorised version, prepared by Dr. Blayney, under the direction of the vice-chancellor and delegates of the Clarendon press at Oxford. This is considered a standard edition, on account of its great accuracy; yet one hundred and sixteen typographical errors, which evaded the scrutiny of Dr. Blayney, were rectified by Eyre and Strahan in their editions of 1806 and 1813.

There is no land which has been so highly favoured as Britain in the multiplicity of editions of the Scriptures printed since the year 1611. The number of copies of the Scriptures printed by the British and Foreign Bible Society alone, from its establishment in 1804 to the beginning of 1860, is as follows:—

Bibles	. . . . .	10,609,106
Testaments	. . . . .	10,859,816
Psalms	. . . . .	568,587
Gospels and Acts	. . . . .	5,198

If to these be added the number of copies printed by the Universities, together with those published by the Society for Promoting Christian Knowledge, and other kindred Societies, with the numerous editions published by Messrs. Bagster, as well as those issued in Scotland, the aggregate amount seems almost incredible. The number of English Bibles and New Testaments separately which have passed through the press within the perfect recollection of many now living, has exceeded the number of souls in Britain! It has been more than double the population in 1801! And yet there is in many places an awful destitution. A large proportion has been sent to the colonies; and if Mr. Dudley's calculation be correct, of wear and tear (in schools particularly) at the rate of 15 per cent. *per annum*, we shall cease to wonder at the continued demand.

A revised edition of the authorised English version was a few years since published at New York, under the sanction of the "American Bible Union" institution of that city. In this edition the



phraseology of the authorised version is to a great extent retained, but some corrections and emendations, proposed by eminent biblical scholars, have been introduced; and the ecclesiastical and Latinised terms employed in certain passages by King James's translators are rendered into plain English words, adapted to the comprehension of unlearned readers.

## F L E M I S H.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

[BRUSSELS, 1838.]

IN het beginne was het Woordt, en het Woordt was by Godt, en het Woordt was Godt. <sup>2</sup> Dit was in het beginne by Godt. <sup>3</sup> Alle dingen zyn door het zelve gemaekt, en zonder dat en is 'er niet gemaekt van al dat 'er gemaekt is. <sup>4</sup> In 't zelve was het leven, en 't leven was het licht der menschen. <sup>5</sup> En het licht schynt in de duysternisse, en de duysternis en heeft 'et niet begrepen. <sup>6</sup> Daer was eenen mensch van Godt afgezonden, met name Joannes. <sup>7</sup> Dezen quam als getuyge, om getuygenisse van het licht te geven, op dat zy alle door hem gelooven zouden. <sup>8</sup> Hy en was het licht niet, maer om getuygenisse te geven van het licht. <sup>9</sup> Dit was het waeragtig licht, het welk alle menschen verlicht, komende in deze werelddt. <sup>10</sup> Hy was in de werelddt, en de werelddt is door hem gemaekt, en de werelddt en heeft hem niet gekent. <sup>11</sup> Hy quam in syn eyge, en de syne en namen hem niet aen. <sup>12</sup> Maer aen alle, die hem aengenomen hebben, heeft hy de magt vergunt van kinderen Godts te worden, aen hen, die in synen naem gelooven. <sup>13</sup> Welke niet uyt den bloede, noch uyt den wille des vleesch, noch uyt den wille des mans, maer uyt Godt geboren zyn. <sup>14</sup> En het Woordt is vleesch geworden, en heeft onder ons gewoont: en wy hebben syne glorie gezien, een glorie als van den eenig-geboren des Vaders, vol van gratie en waerheyt.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

FLEMISH, though merely a dialectic variety of the Dutch, is entitled to prior consideration on account of its being the older dialect of the two. It is spoken in East and West Flanders, in Antwerp, and in part of Limburg, the collective population of which, according to the latest census (1856), exceeds 2,000,000. It is also spoken in the arrondissements of Brussels and Louvain, in Brabant, and even in parts of the neighbouring departments of France. In the other provinces of the kingdom of Belgium, (namely, Liege, Namur, Hainault, part of Luxemburg, and the arrondissement of Nivelles in Brabant,) Walloon, which is derived from the French of the thirteenth century, is spoken. German is extensively spoken in portions of Luxemburg and Limburg; but Modern French is the language of the court, of the legislature, and of general literature, throughout Belgium. It is extensively cultivated by the educated classes, and, even in the proper Flemish provinces, all government notices are drawn up in French as well as in Flemish. The dominant religion in Belgium is Roman Catholicism: during the frightful persecutions of the Duke of Alva, under Philip II. of Spain, the Protestants of Belgium, having no alternative between recantation and martyrdom, fled the country; and it was not until the period of the French revolution that Protestantism was even tolerated.



## II.—CHARACTERISTICS OF THE LANGUAGE.

One language, sometimes called the Belgic, a branch of the *Platt-Deutsch*, or Low German, was originally common to the people of Holland and Belgium. It was introduced into this country by various Germanic tribes, among whom may be mentioned as the most remarkable the Batavi, celebrated as the brave allies of the Romans, and the Saxons and Salian Franks, who, on the fall of the Roman empire, dispossessed the Batavi, and established themselves in their territories. The Belgæ, from whom the whole country received its ancient denomination, are by some regarded as a Celtic, and by others as a Germanic, race; while others contend that they were a mixed race of borderers. It is, however, generally admitted that the present language of the Netherlands results from the coalescence of the petty dialects of numerous tribes of Germanic extraction, among whom the country was subdivided. In the thirteenth century, the language then predominant in Holland as well as in Flanders received the appellation of Flemish on account of the flourishing state of the Flemings, and the superior diction and grammatical accuracy of their writers; and by this name it continued to be frequently designated, until the language we now call the Dutch, from being a mere provincial dialect of the Flemish, acquired the dignity of a written and polished tongue. "Even at the present day," says a recent writer, "Flemish appears nothing more than the Dutch of the preceding century." Flemish differs from Dutch chiefly in orthography and pronunciation; and owing, perhaps, to the great ascendancy of the French language in Belgium, it has adopted many French words.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

Brandt, in his History of the Reformation, speaks of certain Protestants in the Netherlands turning the Scriptures into Low Dutch rhymes, in the early part of the thirteenth century, "according to the custom of these ages, and in imitation of the Old Germans, who used to record their most memorable transactions in verse." A prose version of the Scriptures is also said to have been executed about the year 1300, and Le Long gives the following short list of ancient MSS.:—

1. Pentateuch, Joshua, Judges, four Books of Kings, Tobit, Daniel, Judith, Esdras, Esther, and Maccabees, in Belgic; folio. In the Colbert Library.
2. Four Gospels, written 1472. In the Bodleian Library.
3. Epistles of Paul, the Acts, and the Apocalypse; also in the Bodleian Library.
4. Apocalypse in the Brabant (or Flemish) language. In the Basle Library.

The first printed edition of the Belgic, or Flemish, Bible appears to have been that published in two volumes folio, at Delft, in 1477, and again at Gouda, in folio, in 1479. It is unknown when the translation was executed; Le Long says, that the text is the same as that of 1300. It is evidently translated from the Latin Vulgate, and the Gouda edition of 1479 contains several fabulous narratives intermixed with the text. Other editions were printed at Antwerp in 1518 and 1525.

In 1526 another translation of the Scriptures into Belgic was made by several learned men, whose names, unfortunately, have not been transmitted to us, and was published at Antwerp. It seems to have been collated with such parts of Luther's version as had then been published; and in later editions was rendered still more conformable to that celebrated version. The printer, Jacob *à* Liesveldt, published several successive editions of this Belgic translation at Antwerp, but he was at last condemned and beheaded, because, in the annotations of one of his Bibles, he had said that "the salvation of mankind proceeds from Christ alone."

The next edition was that of the Old Testament by William Vosterman, who represented it as having been printed from a very carefully corrected translation of the Latin text; but Le Long says, that "it sometimes departs from Luther's version, and in other cases follows it." The Old Testament was published at Antwerp, in folio, in 1528, and the New Testament in 1531, and again in 1533.

This edition was followed by others, almost too numerous to be here specified. Many of these editions were afterwards prohibited by the Inquisition, and their continued publication was suspended by the edict of Charles V. in 1546, which ordered that "none should presume to print any books unless they first obtained from the emperor a license for exercising the trade of a printer, &c., on pain of death." It was, however, found impossible to withhold the Scriptures from the people, and certain divines of the University of Louvain took upon themselves the task of revising and correcting the Belgic version according to the last revision of the Latin Vulgate. Nicholas von Wingham, a regular canon of Louvain, was the principal conductor of this work; an edition of the whole Bible was published by him and his assistants, in folio, at Louvain and Cologne, in 1548. This version was examined and approved by learned doctors of the faculty of theology of Louvain, deputed by Charles; and it was published under the sanction of that emperor.

After numerous editions of this version had been issued at Antwerp, it was revised and corrected by the doctors of Louvain, according to the text of the Vulgate, as revised by order of Pope Clement VIII. This revised translation was printed at the celebrated Plantin press, at Antwerp, in 1599; again at Cologne in 1604, and at Antwerp in 1626: and it may, perhaps, be regarded as the standard Flemish version.

Several other revised editions of this version followed. In 1717 another version of the Belgic Scriptures was published, with short notes on difficult passages, by Ægidius Wit, a Ghent divine. This version chiefly follows the Vulgate, but in certain parts the original texts have been consulted: the idiom in which it is written is that of the provinces of Flanders and Brabant.

About the same time another translation of the Belgic Bible was commenced by Andrew Scurrius of Gorcum, licentiate of the University of Louvain. Two volumes were printed at Utrecht in 1715–1717: but the death of the translator in 1719 put an end to the work, when he had carried it only as far as the Second Book of Kings. It is said to be in the purest dialect of the Flemish.

Several other translations of the whole, or parts, of the Scriptures into Flemish might be enumerated, but little is known concerning them beyond the mere name of the translator, and date of execution. In 1689–90 a Flemish version was published at Emmerick, which had been made by Andrew Vander Schuren, from the French edition of Mons, the first edition of De Sacy's French version. This version went through several editions at Emmerick and at Antwerp. Another Flemish translation according to the Vulgate was printed at Antwerp in 1717, and again at Utrecht in 1718. This is the last Flemish version mentioned by Le Long.

In 1820, in accordance with the wishes of the people, permission was given by the Archbishop of Malines to an individual to print an edition of the Flemish New Testament, translated by Maurentorf, without note or comment, for the use of the Roman Catholics; and it was at the same time stated that no such edition had been printed since the year 1717. The edition sanctioned by the archbishop appeared at Brussels about the year 1821; and an edition of the whole Bible was printed at the same time from the Louvain edition of 1599. This latter edition found a wide circulation, the Bible having, from the scarcity of copies, become almost an unknown book in the Flemish provinces. It does not appear that the British and Foreign Bible Society granted any assistance in the publication of this edition; but owing to its favourable reception, an edition consisting of 2656 copies was printed, by order, it is generally supposed, of that Society at Brussels in 1825. It was printed from the Antwerp edition of the Flemish Testament published in 1717, and in the same 12mo. form. Owing however to the overthrow of the Orange family, and the consequent increased influence of the priests, this edition remained very much as a dead stock upon the hands of the Society, until the arrival of Mr. W. P. Tiddy in the country about the year 1833. Affected with the state of Belgium, and its awful destitution of the Scriptures, he made several applications for small supplies in French and Flemish, which were cheerfully granted. At length, in 1835, he was invited to settle at Brussels as the agent of the Society, when he very soon disposed of the remaining copies of the Flemish Testament. A second edition of the Flemish Testament, of 8000 copies, was printed under his superintendence



at Brussels in 1837, followed by a third edition of the Testament, and an edition of the entire Bible. Another edition (of 5000 copies) of the Flemish Testament issued from the Brussels press in 1854. The total number of copies issued by the Society up to the beginning of 1860 have been 5000 Bibles, and 78,750 Testaments.

The active agency of Mr. Tiddy on the Bible Society's behalf—extended over a period of above eighteen years (1835 to 1854)—has been productive of highly important results in connexion with the distribution of the Word of God. Besides the central depository at Brussels, depositories for the sale of the Scriptures have been opened at Amsterdam and Cologne, and the total issue of copies of the Scriptures from these three depôts, for the supply of Belgium, Holland, and Northern Germany, in the respective languages vernacular to each, amounted up to the commencing portion of the year 1854 to the extraordinary number of 899,568 volumes. Since Mr. Tiddy's retirement from this post, in 1854, the separate agencies have been maintained, and with a like measure of success.

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## D U T C H.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

IN den beginne was het Woord, en het Woord was bij God, en het Woord was God. <sup>2</sup> Dit was in den beginne bij God. <sup>3</sup> Alle dingen zijn door hetzelfde gemaakt, en zonder hetzelfde is geen ding gemaakt, dat gemaakt is. <sup>4</sup> In hetzelfde was het leven, en het leven was het licht der mensen. <sup>5</sup> En het licht schijnt in de duisternis, en de duisternis heeft hetzelfde niet begrepen. <sup>6</sup> Er was een menseh van God gezonden, wiens naam was Johannes. <sup>7</sup> Deze kwam tot eene getuigenis, om van het licht te getuigen, opdat zij allen door hem gelooven zouden. <sup>8</sup> Hij was het licht niet, maar *was gezonden*, opdat hij van het licht getuigen zou. <sup>9</sup> *Dit* was het waaraechtge licht, hetwelk verlicht een' iegelijk menseh, komende in de wereld. <sup>10</sup> Hij was in de wereld, en de wereld is door hem gemaakt; en de wereld heeft hem niet gekend. <sup>11</sup> Hij is gekomen tot het zijne, en de zijnen hebben hem niet aangenomen. <sup>12</sup> Maar zoo velen hem aangenomen hebben, dien heeft hij magt gegeven kinderen Gods te worden, *namelijk* die in zijnen naam gelooven; <sup>13</sup> Welke niet uit den bloede, noeh uit den wil den vleesehes, noeh uit den wil des mans, maar uit God geboren zijn. <sup>14</sup> En het Woord is vleeseh geworden, en heeft onder ons gewoond (en wij hebben zijne heerlijkheid aanschouwd, eene heerlijkheid als des eeniggeborenen van den Vader), vol van genade en waarheid.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

DUTCH is a language spoken by all classes of society in Holland. This kingdom comprises the territories which formerly belonged to the Seven United Provinces; and its total area, including Dutch Limburg and Dutch Luxemburg, is 13,598 square miles. The population, according to the latest census (1857), is 3,523,800. The number of Roman Catholics in Holland has been estimated at from 1,000,000 to 1,500,000: the majority of the Protestants belong to the Calvinistic or Dutch Reformed Church, which is similar in many respects to the Presbyterian Church of Scotland. There are, like-



wise, considerable numbers of Lutherans, Remonstrants, and Mennonites, in Holland; all sects are freely tolerated, and the Church and State having been separated since 1816, the teachers of every denomination can receive pay from the State. The Dutch language is also spoken to a great extent in Southern Africa, which was formerly under the dominion of Holland: it is likewise spoken, more or less, in Java, the Moluccas, and the other Dutch colonies, and among the Dutch colonists of the United States.

## II.—CHARACTERISTICS OF THE LANGUAGE.

Except in orthography and pronunciation, Dutch, in almost every respect, resembles the Flemish language. Like Flemish, it is very rich in compound words, which it forms freely from its own indigenous roots: it possesses more terms of Latin origin than the German, though fewer than the English; and being derived, like the English, from the low German stem, many of its words present a remarkable analogy to the corresponding English terms. In pronunciation it is more guttural than the Flemish, and even than the German; but although neither soft nor musical, it is sonorous and emphatic: "it has not," says Dr. Bowring, "the beauties of the vowelled idioms of the South, but it has beauties they can never possess; and especially in the variety and grace of its diminutives (a quality in which our language is singularly deficient), it may be compared with the richest among them."

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

It has been remarked, that the experience of the Dutch churches in the production of a standard version has been rather similar to our own; for, like us, they had long to wait before the great work could be completed. The first Dutch version concerning which any thing is accurately known was a bad translation of Luther's German version, made about the middle of the sixteenth century, by an elder of the Reformed Church, at Embden. The necessity of procuring an improved version was publicly discussed as early as 1571, and seems to have occupied the attention of all the synods of the Dutch churches from that period till 1618. Political troubles, however, drew the public funds into another channel; and it was not till the famous Synod of Dort, in 1618-19, that actual preparations were made for the immediate commencement of a new translation. Six translators and eight revisers for the Old, and as many for the New Testament, were chosen by the votes of the Dutch members of the synod; and the States General were requested to undertake the expense of the work. In the directions delivered to the translators, the foremost were,—“That they should adhere religiously to the original text, and solicitously retain the very phrases of the original tongues, so far as perspicuity, and the idiom of the Dutch language, permitted; and that in supplying ellipses, when the sense actually required it, they should use as few words as possible, and express those in the text by a different character, and included in brackets, that they might be distinguished from the text itself.”

The translators of the Old Testament entered upon their work at Leyden, in 1626, and held daily meetings, which they invariably commenced with prayer. The translation of the New Testament was conducted in the same spirit of prayer; it was commenced in 1628, and finished in 1634: the translation of the Old Testament was completed in 1632. Each book was printed as soon as finished, and a copy was sent to each of the revisers. The revision of the Old Testament was begun in 1633, and completed in 1634. Six hours daily were devoted to the work, and the revisers commenced each meeting with prayer, and ended with thanksgiving; those who were not punctual in attendance were fined a small sum, which was given to the poor. The revisers of the New Testament commenced their undertaking in 1634, and during the latter part of the year which they devoted to it the plague was raging at Leyden, yet, although their meetings were held in a room overlooking a churchyard in which interments were continually taking place, not one of their number was attacked by the disease. It is also remarkable, that none of the translators long survived the completion of the work. It may have been that the arduous nature of the undertaking tended to abridge their lives, for, although they

were all men of great literary attainments, many of them declared that they had never before laboured as they did at the translation of the Bible.

The first edition was printed at Leyden, in 1637. The Remonstrants, who were followers of Arminius, and vehemently opposed to the translators in their religious opinions, deputed four of their most learned men to examine the translation. After strict investigation, they were so struck with the faithfulness and accuracy of the version, that they adopted it as their own, and the Old Testament has been in use among the Remonstrants ever since. After the lapse of more than forty years, a version of the New Testament was executed expressly for their use by Christian Hartsoecker, an Arminian minister, at Rotterdam. It was printed at Amsterdam in 1680; but although professedly a new translation from the Greek, it chiefly follows the version of the synod.

The orthography of the established version was altered in one edition, according to the system introduced in 1806 by Professor Siegenbeek, and which received the sanction of the government. The Rev. Henry Cats, minister of the Dutch Reformed Church at Leyden, was employed to effect the necessary alterations; but he died before he had finished the work, and it was completed by Professor Van Hengel. The revised edition appeared in 4to., in 1834. Siegenbeek's system has since fallen into disrepute, and has not been adopted in subsequent editions.

This beautiful and emphatic version still retains its place as the authorised text of the Dutch Church; but a new translation has since been made, in the modern style and orthography, by the learned Professor Van der Palm, of Leyden: it was published in 1825, and, though not adopted in churches, it is greatly esteemed and extensively used. Another translation, which, however, included only the Gospel of St. Matthew and the Epistle to the Romans, was made from the Greek, by Adam Boreel, of Zeeland: it was published at Amsterdam in 1693, with the Greek text.

Within a recent period the Netherlands Bible Society appointed a commission to modernise the orthography of the Bible, and the alterations which were introduced, both in spelling and in some points of grammar, were considerable. All the editions of that Society are now printed with these alterations.

Several editions of the authorised Dutch version have been issued by the British and Foreign Bible Society. Their first edition, consisting of 5000 copies of the New Testament, appeared in 1809; it was designed primarily for the Dutch prisoners of war in this country, and eventually for the Dutch settlements and colonies. Considerable numbers of these copies were forwarded to the Cape of Good Hope, and were most thankfully received; for it was ascertained that not a single Dutch Bible could be had for money throughout that extensive colony. On receipt of this intelligence, the Society immediately commenced a large edition of the entire Dutch Bible. Several large editions have since been printed, at the Society's expense, at Breda, in Holland; amongst them was one consisting of 105,000 Testaments, in diamond, 32mo., in 1850. A 4to. edition of the Bible, with chapter headings and marginal references, specially intended for family use, and consisting of 5000 copies, issued from the press at Arnheim on account of the Society in 1859. The total number of copies issued by the Society up to the beginning of 1860 amounted to 171,395 Bibles, 601,154 Testaments, and 15,500 Psalters. The Netherlands Bible Society has distributed, since its formation in 1815, altogether above 700,000 copies.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

During the last nine years no less than 326,689 copies of the Scriptures have been sold in Holland by colporteurs, and many instances have been reported of the blessing of God accompanying their perusal. A colporteur, labouring in Drenthe and Gröningen, met with an instance in which one New Testament had been blessed to several persons. A Roman Catholic family, in whose house there were continual quarrels before the introduction of the Scriptures, now live in peace and harmony. The parents, through the power of the word, have become converted characters. "We have evidence," it is further stated in a recent Report, "that the work in Holland has been blessed by the Lord.



Many who, when first offered the Scriptures, mocked or insulted the colporteurs, have more lately purchased them with avidity. Others, who were remarkable for their awful oaths, have become humble worshippers of the living God. At Rotterdam, and in the environs, there has been a great revival, through the distribution of the Bible." Recent issues of the Dutch Scriptures by the British and Foreign Bible Society to the settlers at the Cape have been very large, and have been attended with a great blessing to the colony, particularly in schools.

## CREOLESE.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

IN die Begin die Woord ha wees, en die Woord ha wees bie Godt, en Godt ha wees die Woord. <sup>2</sup>Die selve ha wees bie Godt in die Begin. <sup>3</sup>Almael gut ka maek door die selve; en sonder die niet een gut ka maek, van almael, wat ka maek. <sup>4</sup>Die Leven ha wees in hem, en die Leven ha wees die Ligt van die Mensen. <sup>5</sup>En die Ligt ha skien in die Dysternis, en die Dysternis no ha begriep die. <sup>6</sup>Die ha hab ee Mens, Godt ha stier hem, en sie Naem ha wees Johannes. <sup>7</sup>Hem ha kom tot een Getiegnis, dat hem ha sal getieg van die Ligt, dat almael ha sal gloov door hem. <sup>8</sup>Hem no ha wees die Ligt, maer dat hem ha sal getieg van die Ligt. <sup>9</sup>Die ha wees die waeragtig Ligt, die verligt almael Mensen, die kom na die Weereld. <sup>10</sup>Hem ha wees in die Weereld, en die Weereld ka maek door hem, en die Weereld no ka ken hem. <sup>11</sup>Hem ha kom na sie Eigendom, en sie eigen no ha neem hem an. <sup>12</sup>Maer sooveel ka neem hem an, na sender hem ka giev Magt for kom Kinders van Godt, die gloov in sie Naem; <sup>13</sup>Die no bin gebooren van Blut, ook niet van die Wil van Vleis, ook niet van die Wil van Man, maer van Godt. <sup>14</sup>En die Woord ka kom Vleis, en ka woon onder ons, en ons ka kik sie Heerligheid, een Heerligheid, als van die eenig gebooren Soon van die Vaeder, vol van Gnaede en Waerheid.

CREOLESE, a kind of broken Dutch, with a rather Danish orthography, is the language of the black population in the Danish West Indies. The possessions of the Danes in the West Indies consist of three islands, namely, St. Croix, St. Thomas, and St. John, all of which form part of the Virgin group. Of these islands, St. Croix, or, as it is frequently called, Santa Cruz, is the most important: it contains an area of about 110 square miles, and a population of 32,000, chiefly negroes. St. Thomas comprises an area of 37 square miles, and its population is estimated at 7000, of whom about 500 are whites. In St. John there are 150 whites and 250 negroes: the population to whom this language is (or rather was) vernacular, is, therefore, upwards of 39,000.

The Creolese idiom is very peculiar, possessing no distinction of gender or of number (so far at least as terminations are concerned), no declension of nouns, and no simple conjugation of verbs. The New Testament was translated into this language, and an edition printed at Copenhagen, by order of the Danish government, in 1781. A school-book, containing the Ten Commandments and the Lord's Prayer, in Creolese, was published about the same period, by order of the same authority. Another edition of the New Testament, consisting of 1500 copies, was printed at Copenhagen, in 1818, by



the Danish Bible Society. It is said, however, that Creolese has long been gradually falling into disuse, and that it has now ceased to be spoken. The slaves, or, as the Danes wish to have them called, "the unfreed," were in 1848 nominally emancipated in the Danish islands; and on this occasion a copy of the New Testament and Psalms in the English language, furnished by the British and Foreign Bible Society, was presented to each negro who could read, and who was not in possession of the Scriptures.

## S U R I N A M   N E G R O - E N G L I S H .

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

NA begin da Woord ben de, da Woord ben de nanga Gado, en da Woord ben de Gado srefi. <sup>2</sup> Da ben de nanga Gado na begin. <sup>3</sup> Nanga hem allasanni ben kom, en sondo hem no wansanni ben kom, dissi de. <sup>4</sup> Da *Liebi* ben de na inni va hem, en da *Liebi* ben de da kandra va somma. <sup>5</sup> En da kandra de krieni na dongroe, ma dongroe no ben teki da kandra. <sup>6</sup> Gado ben senni wan somma, hem neem Johannes; <sup>7</sup> Da srefiwan ben kom vo wan getuigenis, va a getuige vo da kandra, va dem allamal kom briebe nanga hem. <sup>8</sup> Hem srefi no ben de da kandra, ma a ben kom va takki vo da kandra. <sup>9</sup> Datti da reti troe kandra, dissi kien gi alla somma dissi kom na kondre. <sup>10</sup> A ben de na kondre, en em srefi ben meki kondre; en kondre no ben sabi hem. <sup>11</sup> A ben kom na hem Eigendom, en dem somma va hem no ben teki hem. <sup>12</sup> Ma sa menni va dem dissi ben teki hem, na dem a ben gi tranga, va kom pikien va Gado: *dem*, dissi briebe na hem neem. <sup>13</sup> Dissi no komoppo na broedoe, effi na wanni vo skien [nanga broedoe], effi na wanni vo wan man, ma dissi ben kom gebore na Gado. <sup>14</sup> En da Woord ben kom somma, a ben liebi na wi mindri, en wi ben si hem Glori, wan Grangglori, dissi fitti da *wan* Pikien va Tatta Gado, foeloe va Gnade en Troefasi.

NEGRO-ENGLISH, or, as it might be designated with equal propriety, Negro-Dutch, is the language of the Dutch colony of Surinam, in Guiana, and is current among a population of at least 100,000, of whom 80,000 are slaves, 10,000 free negroes, and 10,000 are Dutch and other Europeans. A mission of the United Brethren has existed in Surinam since 1738: there are now more than 13,000 negroes in connexion with the Moravian Church, and 10,000 unconverted negroes are under Christian instruction; for the prejudices of the colonists against the education of the negroes are wearing away, and the missionaries are permitted access to more than 150 plantations.

The language of these negroes is a compound of English and Dutch, with a sprinkling of Spanish, Portuguese, French, and African or Indian words. It is doubtful whether the English or the Dutch element predominates: the former was introduced when the English were possessors of the colony; but the Dutch, with few interruptions, have held possession since the year 1669, and many of their words and phrases have, in consequence, become incorporated with the language. The country was discovered by the Spanish, and, at some remote period, was subjugated by the Portuguese, and subsequently by the French; and this accounts for the presence of Spanish, Portuguese, and French words in the language. The structure of Negro-English is simple and inartificial in the extreme, and it is nearly

devoid of grammatical forms. Almost every word terminates with a vowel; and, according to Captain Stedman's account, it is "sweet, sonorous, and soft" in enunciation, and, moreover, "wonderfully expressive and sentimental." The vocabulary is by no means copious, but this deficiency is supplied by the ease with which the words are compounded. This language will probably, in process of time, sink into disuse; yet the prospect is but small that either the present or the ensuing generation will be able to dispense with it.

A translation of the Harmony of the Gospels, as used in the Moravian Church, was early made in this language, and a version of the Acts, Epistles and part of the book of Revelation, was executed by Mr. Schuman prior to the year 1813. In 1828 a version of the entire New Testament had been completed by the Moravian missionaries, and had been repeatedly and carefully corrected. The MS. was sent to Germany, and was revised by Hans Wied, who for upwards of twenty years had resided in Surinam, and was intimately acquainted with the language: the opinion he passed on the translation was, "that it is as perfect as possible." The Brethren's Society for Propagating the Gospel, therefore, applied for aid to the British and Foreign Bible Society, and an edition of 1000 copies was accordingly printed in London, under the supervision of Mr. Latrobe, assisted by C. A. Austen, Esq., of Queen's College, Cambridge, a native of Surinam. The copies were all forwarded to Surinam, and were received with much gratitude; but the edition was soon exhausted, and after the last copy had been disposed of, more than 12,000 converts were added to the Church. Another edition of the New Testament and Psalms was therefore prepared by Mr. Treu, a Moravian missionary; and at length, in 1845, its publication was resolved on by the Missionary Society of the United Brethren in Holland. Aid was granted by the Netherlands Bible Society, but the chief expenses of printing were defrayed by the British and Foreign Bible Society. The edition, which consisted of 2000 copies, left the press in 1846. *Br. Treu*

The intelligence received within recent years from Dutch Guiana furnishes most gratifying and hopeful accounts of the progress of missionary labour in that region. The Surinam Mission supports at the present time above fifty missionaries, stationed in different parts of the colony, and upwards of 20,000 negroes and coloured people are converts to the Gospel. School-houses, as well as churches, have been numerous erected, and, notwithstanding impediments, due to various causes (and most especially to the existence of slavery), the cause of Christian truth is making steady advance amongst its long benighted population. "On every estate (writes one of the labourers in this vineyard) there are some, perhaps only a few, yet *some* who are decided Christians—children indeed as regards knowledge and practice, yet evidently believers in Jesus." The benefits of the mission are not confined to the negro portion of the population:—"During my visit to the Para plantation, we met with a married couple belonging to the Arawack tribe. After some conversation with them, I read to them St. Paul's sermon at Athens, from Acts, chap. xvii, as I fortunately happened to have a copy of that portion of Scripture in the Arawack language. The impression which this produced was very striking. The woman, who was advanced in years, burst into tears, and her husband appeared to be much affected also. They both came afterwards to the meeting, as they understood the Negro-English dialect."



# NORSE, OR ICELANDIC.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 12.

[VÍDEYAR KLAUSTRI, 1841.]

3 Upphafi var Orðid og Orðid var hjá Gudi, og orðid var Gud. 2 Það var í upphafi hjá Gudi. 3 Allir hlutir eru fyrir það gjörðir og án þess er effert til orðid, sem til er. 4 Í því var líf og lífið var ljós mannanna; 5 Og ljósið fkein í myrkrinu og myrkríð meðtof það effi. 6 Maður nokkurr var sendur af Gudi, hann hét Jóhannes. 7 Þessi kom til vitniðburðar, að hann vituadi um ljósið, svo allir tryðu fyrir hans vitniðburð. 8 Effi var hann ljósið heldur átti hann að vitna um ljósið. 9 Það var hið sanna ljós, sem upplýsir hvörn mann, er kom í heiminn. 10 Það var í heiminum og heimurinn var fyrir það gjörður og þekkti hann þó effi. 11 Hann kom til sinna og hans egin meðtofu hann effi. 12 En svo morgum, sem hann meðtófu og á hann trúðu, gjörði hann föst á að verða Guðs börn.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

ICELAND lies on the confines of the polar circle, and comprises an area which exceeds 40,000 square miles. Its population amounted, in 1855, to 64,600. The island was first peopled about the year 874, by refugees from Norway, who fled thither to escape the tyranny of Harald Harfager, or the Fair-haired, king of Norway. In the course of the next half century, all the habitable parts of Iceland became occupied by Scandinavian settlers; and, about 928, the inhabitants established a republic, which form of government subsisted till 1275, when Iceland became subject to Norway. On the annexation of that kingdom to Denmark, Iceland was transferred with it; and the island is now governed by a stiftamtman, or governor, appointed by the king of Denmark. The established church in Iceland is the Lutheran, under one bishop and 300 clergy. A dialect of Norse was formerly spoken in the isles of Orkney and Shetland, but all vestiges of it have now disappeared.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The ancient language of the Scandinavians was planted in Iceland by the Norwegian refugees, in the ninth century. The insular and remote position of Iceland, and its consequent isolation from foreign intercourse, have caused the language to be preserved in the utmost purity; and so few are the changes which the lapse of time has effected in its structure, that the humblest Icelandic peasant can read and understand the most ancient written documents extant in the island. By means of the Icelandic, the connexion of the Scandinavian with the Teutonic languages is distinctly to be traced. The Old Danish, or Scandinavian, now the living language of Iceland, was intimately connected with the Gothic, Alemannic, Francic, and other cognate dialects, so that the members of these nations were intelligible to one another without the aid of interpreters; and in the "Young Edda," a compilation of the eleventh century, it is said of the Anglo-Saxons and the Icelanders, *ver erum einnar tungu*, "we are of one tongue." The aspiration of the consonants *l* and *w* is an infallible characteristic of the Gothic, Anglo-Saxon, and Icelandic languages: these peculiar sounds cannot be enunciated by Germans or Danes; and, except in the province of Dalecarlia, in Sweden, they are now no longer to be heard in the Scandinavian peninsula. But one of the most remarkable characteristics of the Scandinavian languages is the placing of the article after the noun; as an appendage to it, *e.g.* as above: *myrkrið*, "the darkness."

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

No version of the Scriptures was made in Icelandic before the Reformation, although an ancient compendium of scriptural history, entitled the *Stiorn*, has sometimes been mistaken for a biblical translation. Oddur Gotshalkson, son of a bishop of Holum, in Iceland, was the instrument chosen by God



to impart to his countrymen the first version of the Bible in their own language. Oddur was educated in Norway; and, happily for himself and for Iceland, he remained abroad till the doctrines of the Reformation began to excite a general sensation throughout the North of Europe. His own attention was forcibly arrested by the truths which were then unfolded; and we are told that, for three successive nights, he prostrated himself half-naked before the Father of lights, beseeching him to open the eyes of his understanding, and to show him whether the principles of Rome or those of Luther were from heaven. The result of his prayers and meditations was a deep-rooted conviction that the cause of the reformer was the cause of God; and with the view of obtaining further information he repaired to Germany, and attended the lectures of Luther and Melancthon. On his return to Iceland he entered upon a translation of the Scriptures; and, to avoid persecution, he commenced his important labours in a small cell in a cow-house. He completed a version of the New Testament in 1539; but finding it impossible, from the state of public opinion, to print it in Iceland, he sailed for Denmark, and published it at Copenhagen, under the patronage of Christian III. The translation was made from the Vulgate, except in a few passages where Oddur mistrusted that version, and where he consequently followed Luther. Besides the New Testament, Oddur is believed to have translated part of the Old Testament; but the only portion of this latter translation which he committed to the press was the 53rd chapter of Isaiah, printed with some short expository notes, at Copenhagen, in 1558. All his translations were published at his own private expense.

In 1562, Olaf Hjalteson, the first Lutheran bishop of Holum, published the Gospels and Epistles in the order appointed to be read in churches: this was chiefly a reprint from Oddur's version.

In 1580, the Proverbs of Solomon and the Book of Sirach were published at Holum, translated, it is supposed, by Gissur Eincerson, the first Lutheran bishop of Skalholt. This version of the Proverbs was made from Luther's translation, except in a few passages where it follows the Vulgate.

At length, in 1584, the entire Bible was printed in Icelandic at Holum. The work was conducted by Gudbrand Thorlakson, bishop of Holum. It is not known what share this prelate had in the translation; the Old Testament was evidently executed by several hands, but the whole was revised and corrected by Gudbrand; and the New Testament, and such portions of the Old as had been translated by Oddur Gotshalkson, were adopted. The edition consisted of 1000 copies, small folio; the expense of which was defrayed partly by a munificent donation from Frederic II. of Denmark, and partly by the collection of a rix-dollar from every church in the island. This version has been called "a faithful mirror of Luther's German version," and, on account of the purity of its diction, it is still held in high estimation. Another edition of the New Testament was published at Holum, by Bishop Gudbrand, in 1609, "revised and corrected according to the best translations that could be obtained."

A revised edition of this version was published at Holum, in 1644, by Thorlak Skuleson, the grandson of Gudbrand, and his successor in the episcopate. The expense was partly defrayed by Christian IV. of Denmark, and he directed the bishop to remodel the version according to the Danish translations of Resenius. But as the peculiar renderings of Resenius are only adopted in a few isolated passages of this revision, Dr Henderson has conjectured that the old version was rendered conformable chiefly to the Danish Bible published at Copenhagen in 1633, which follows Luther's version. The text of this Icelandic edition may be considered as exhibiting the version now in standard use.

Another Icelandic Bible was published in 1728, under the inspection of Stein Jonson, bishop of Holum. He obtained from Frederick IV. of Denmark a renewal of the grants made to his predecessors, of raising a rix-dollar from every church in aid of its publication: but instead of printing the text of the former edition, he was enjoined to make a new translation from the Danish Bible, printed at the Orphan-house, Copenhagen. In complying with this injunction, the bishop followed the Danish version with so much servility, that his work, when complete, was found to be full of Danicisms, and scarcely intelligible to the Icelanders. It never obtained much circulation, and is still considered the worst edition of the Icelandic Bible.

In 1747, the fourth edition of the Icelandic Bible was published at Copenhagen, and the edition of 1644 was adopted as the text. This was followed, in 1750, by an edition of 2000 New Testaments in 8vo.

This supply of Bibles was not, however, sufficient to meet the wants of the population of Iceland; and, in 1806, information was transmitted to the British and Foreign Bible Society, to the effect, that although the island scarcely contained one person in a hundred, above the age of twelve or fourteen, who could not read, yet the Scriptures were no longer to be obtained for money; and that, as the only press of which the Icelanders were possessed had not been used for many years, they had to resort to the tardy expedient of transcribing books; and, moreover, that not above forty or fifty copies of the Bible were to be found throughout Iceland. An edition of the Bible, consisting of 5000 copies, printed from the approved text of 1644, was accordingly undertaken, chiefly at the expense of the British and Foreign Bible Society: it was carried through the press under the direction of Justiciary Thorkelin, privy-keeper of the royal archives of Copenhagen, and himself a native of Iceland. The impression was completed at Copenhagen in 1807, and 1500 copies were immediately sent to Iceland. The remaining copies narrowly escaped destruction at the bombardment of Copenhagen, where they were preserved in the midst of a conflagration which laid almost every thing on the spot in ashes.

In 1812, in the midst of the war between Great Britain and Denmark, permission was given to the Rev. Dr. Henderson to reside at Copenhagen, with every requisite privilege, for the purpose of publishing another edition of the Icelandic Bible: this concession was obtained from the King of Denmark, through the medium of a Danish member of the Committee of the British and Foreign Bible Society. In the course of the year 1813, an edition of 5000 Bibles, and 5000 additional New Testaments, was printed at Copenhagen, under the direct superintendence of Dr. Henderson, from the text of 1644, or rather from the reprint of 1747. The Edinburgh Bible Society, the Fuhnen Society, the British and Foreign Bible Society, and some friends in Holstein, combined to defray the expenses of the edition. Before Dr. Henderson quitted Copenhagen in 1814, he had the satisfaction of seeing the formation of a society for the purpose of furnishing Iceland with adequate supplies of the Scriptures. The first efforts of the Society were directed to a thorough revision of the existing Icelandic text, but some time appears to have elapsed before they issued a fresh edition. In 1841, the version from which our specimen is taken was printed in the island, the type used being of large size, adapted to the use of the Icelanders, who, owing to the high latitude of their island, are for the most part obliged to read by lamplight.



## DANISH.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

[CHRISTIANIA, 1848.]

1 Begyndelsen var Ordet, og Ordet var hos Gud, og Ordet var Gud. 2 Det var i Begyndelsen hos Gud. 3 Alle Ting ere ved det bleve til; og uden det er ikke end een eneste (Ting) bleven til (af det), som er bleven til. 4 I det var Liv, og Livet var Menneskets Lys. 5 Og Lyset skinner i Mørket, og Mørket fattede det ikke. 6 Der blev et Menneske udsendt af Gud; han hedte Johannes. 7 Denne kom til et Vidnesbyrd, at han skulde vidne om Lyset, paa det at Alle skulde troe ved ham. 8 Han var ikke Lyset, men (som for) at han skulde vidne om Lyset. 9 Det var det sande Lys, som oplyser hvert Menneske, der kommer til Verden. 10 Han var i Verden, og Verden er bleven til ved ham, og Verden kjendte ham ikke. 11 Han kom til sit Eget, og (hans) Egne ankomme ham ikke. 12 Men saa Mange som ham ankomme, dem haver han givet Magt at blive Guds Børn, dem, som troe paa hans Navn; 13 Hvilke ikke ere fødte af Blod, ei heller af Kjødets Villie, ei heller af Mandes Villie, men af Gud. 14 Og Ordet blev Kjød, og boede iblandt os,—og vi saae hans Herlighed, en Herlighed, som den Genbaarne af Faderen,—fuld af Naade og Sandhed.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE superficial area of the Danish territories, exclusive of Iceland and the Faroe Isles, has been stated at 21,856 square miles. The entire population, according to recent returns, was 2,468,713, divided as follows:—

Denmark Proper (in 1858)	1,499,850
Duchy of Slesvig (in 1855)	395,860
Duchy of Holstein (in 1858)	523,528
Lauenborg (in 1858)	49,475

Danish is the language of Denmark Proper; in Slesvig the Danish, German, and Frisic are all found; and in Holstein, German prevails. Danish is, likewise the vernacular tongue of the Norwegians, who, in 1855, numbered 1,433,488 individuals.

Lutheranism is the established religion of the Danish states, but all others are tolerated. It has been computed that there are 8000 Jews in Denmark, 2330 Roman Catholics, 1600 Calvinists, 678 Hernhutters or Moravians, and 30 members of the Anglican Church.

## II.—CHARACTERISTICS OF THE LANGUAGE.

We have already shown that the Norse, or Old Danish tongue, entombed among the snow and ice of Iceland, has been preserved almost in its pristine purity from the ninth to the present century; but this ancient language has in its parent country undergone so many alterations, that an Icelander and a Dane, speaking in their respective dialects, are utterly unintelligible to each other. So great, indeed, is the divergence of the modern idioms of Denmark and Sweden from the parent stem, that the language of the Edda has not been understood for at least four hundred years, by Swedes or Danes, without previous study. These modern dialects are, however, still distinguished from other branches of the Teutonic family by having a passive voice, and two articles, one of which is prefixed, and the other affixed, to nouns. In point of pronunciation the Danish is considered the softest language in Europe, the consonants being pronounced so softly as to be almost imperceptible. It is softer than Swedish; but the intonation of the Swedish language is more marked; and its features are more characteristic than those of its sister-dialect, the Danish.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The earliest translation of any portion of the Scriptures into Danish is contained in a MS. pre-



served in the Royal Library of Copenhagen, supposed to have been written in the thirteenth, or beginning of the fourteenth, century. It is a servile imitation of the Vulgate, and defective in several parts; it proceeds no farther than the Second Book of Kings. In 1515, Pedersen, who is said to have been the first Lutheran clergyman in Zealand, published at Paris a Danish version of the Gospels and Epistles appointed to be read in churches: this work was reprinted at Leipsic in 1518.

The first Danish version of the whole New Testament was made by Hans Mikkelsen, sometimes called John Michaelis. It was published at Leipsic in 1524, and reprinted at Antwerp in 1529. This version was executed by the command, and under the immediate patronage of Christian II.; "a monarch," says Dr. Henderson, "whose character earlier writers have depicted in the blackest colours, but whom posterity, though not blind to his faults, seems on the whole inclined to favour." Like our Henry VIII., he seems to have been actuated less by zeal for the progress of truth than by the desire of freeing his kingdom from the domination and tyranny of Rome. During a rebellion in Denmark, he fled for safety to Holland, and it was during his state of expatriation that he promoted the translation and publication of the New Testament. Hans Mikkelsen, the translator, was originally mayor of Malmoe, in Scania, or Southern Sweden, and afterwards secretary to Christian II.; he voluntarily forsook his country, his connections and interests, and accompanied his sovereign into exile. When compelled at length, by the resentment of the Catholics of the Netherlands, to quit his royal patron, he retired to Harderwick, in Guelderland, where he died about eight years after his New Testament had left the press.

This version professes to be "properly translated according to the Latin;" but Dr. Henderson has shown that this designation in all probability applied only to the first part of the work, which contained the Four Gospels, and in which the Latin version of Erasmus was followed. In the Acts, and remainder of the New Testament, Mikkelsen has followed the German version of Luther so closely, that his translation is little else than a verbal transmutation of Luther's. Some writers have attempted to account for this circumstance by suggesting that Mikkelsen had probably commenced his translation before Luther's version had appeared; but that when he came to the Epistles, the first edition of Luther's version having then been published, he preferred the version of the faithful and intrepid reformer to that of the timid and indecisive Erasmus. The language in which Mikkelsen wrote is partly Danish and partly Swedish, resembling the dialect still spoken in his native district of Scania, in the south of Sweden. He has arranged the books of his New Testament in the same order as in that of Luther, and the Epistle to the Hebrews, and those of St. James and St. Jude, are placed after the rest, on account of the doubt then entertained by the reformers as to their authenticity.

In 1528, two versions of the Danish Psalms were published: the one at Rostock (by Francis Wormord, originally a Carmelite friar, but who afterwards espoused the principles of the Reformation, and became bishop of Lund), and the other at Antwerp, by Pedersen, who has been already mentioned as the translator of the Gospels and Epistles of the church service. In his version of the Psalms, Pedersen appears to have translated both from the Hebrew text and from Jerome's translation: his diction is considered too paraphrastic, and too much accommodated to Christian sentiments; yet the style is remarkably pure for the age in which it was written, and an admirable preface on the beauty of the Psalms enhances the value of the work. It was reprinted in 1531, and again in 1584 and 1586 at Copenhagen.

In 1529, Pedersen translated and published the New Testament at Antwerp. This version was executed on the basis of Mikkelsen's, but it is written in a superior style; foreign words and idioms are excluded, and a better system of orthography is adopted. The Epistle to the Hebrews here finds its proper place, but the Epistle of St. James is found last in order, as in Luther's version. Pedersen, however, had obtained clearer views as to the real value and importance of the Epistle of St. James than his predecessors, for he expresses his disapprobation of the irreverent manner in which Luther and Mikkelsen had spoken of it. This version obtained so wide a circulation that Pedersen republished it at Antwerp, with the Psalms, in 1531.

In 1535, some progress was made toward the production of a Danish version of the Old Testament, by the publication of the Pentateuch at Magdeburg, translated by Hans Tausen, afterwards bishop of Ripen. This version was made from the Hebrew text, with constant reference to the Vulgate and to Luther's version: it was so well received that a second edition was printed at the same place in the following year. The book of Judges, translated by Peter Tideman, a clergyman of Zealand, was published at Copenhagen in 1539: it sometimes follows the Vulgate, and sometimes Luther's version.

It was not till 1550 that the whole Bible was published in Danish. Denmark was indebted for this treasure to her monarch Christian III. The translation was undertaken at the suggestion of Bugenhagen, the celebrated reformer, who had been invited to the court of Copenhagen to assist in the correction of ecclesiastical abuses. The execution of the work was committed to the theological faculty at Copenhagen, then consisting of Peter Palladius, Olave Chrysostom, John Synning, and John Macchabœus, or Macalpine. Tideman, the translator of the book of Judges, was also engaged in it; and Pedersen, the translator of the Psalms and of the New Testament above mentioned, was employed in writing out a fair copy from the several translations which were made by those appointed to the work. The version was made from that of Luther, and follows it closely, except in a few instances, in which the translators have mistaken the meaning of the German. The first edition consisted of 3000 copies of the entire Bible, and, to meet the expense, a tax of two rix-dollars was levied on every church in Denmark. A separate edition of the New Testament of this version in 4to. was published at Wittenburg, with some slight orthographical corrections. Le Long speaks of another translation of the New Testament having been made by Jonas Tureson, at Copenhagen, in 1584, but Dr. Henderson expressly states that no such translation is known in Denmark.

A revision of the entire version was undertaken in 1586, by the command of Frederic II. That monarch wrote to the rector, professors, and others of the University of Copenhagen, ordering them, "with the assistance of three of the Copenhagen preachers, to read through the version of the Bible, which had been made in the reign of his royal father; to collate it with the Hebrew text; and where any defect was found, or any passage in which the true sense had not been expressed, to amend and correct it." The heads of the university appointed the most learned divines of the day to execute this important undertaking. The New Testament was revised by Nicholas Hemmingius, D.D., whose name is famous in the ecclesiastical history of Denmark for his attachment to the doctrines of Calvin. The revision of the entire Scriptures was not brought to a close till 1589, when an edition was issued in folio at Copenhagen, with Luther's notes.

Two editions of the Psalms, from the version of Palladius, were published at Copenhagen in 1591 and 1598; and, in 1599, an edition of the Psalms, in German and Danish, was published in 8vo. at Lubeck. Early in the following century some more extensive measures were taken for the spread of the divine word. An edition of the New Testament was issued at Copenhagen in 1604, printed from the former text, as a temporary supply; and a royal letter was, at the same time, addressed to the rector of the university on the subject of obtaining a more correct impression. The king, Christian IV., eventually appointed Dr. Resen, bishop of Zealand, to superintend a fresh revision of the Scriptures. The old version was again collated with the original texts, and several European translations were consulted; but Dr. Resen considering the version of Luther too free and paraphrastic, fell into the opposite error, and followed the originals too literally, without sufficiently considering the genius and properties of his own language. The New Testament was published in two volumes, 18mo., in 1605: an edition of the Pentateuch, also in 18mo., was published the same year; and, in 1607, the entire Bible was completed at press in 8vo. These editions were printed at Copenhagen, at the expense of the king.

Several editions of the Psalms succeeded the publication of Resen's Bible; among which was one at Copenhagen, in 8vo., 1614, and another in 1632, at the expense of the benevolent Lady Marsvin.

An edition of the entire Bible, printed from the revised text of 1589, was published in 1633 at Copenhagen; and Le Long speaks of it as "the *mater* of other smaller editions in 8vo., which the



printers from that time exposed for sale." The expense of its publication was borne by means of a sum levied from every church in Zealand and Norway.

In 1639, the royal permission was obtained for reprinting Resen's Bible, the former impression being completely exhausted. This edition is designated "Swaning's Bible," because it was corrected principally by Hans Swaning, archbishop of Zealand. The New Testament appeared in 1644, and the entire Bible, in 1647, at Copenhagen. Another edition of this Bible was also published during the same year, in six volumes 8vo.; followed by several editions of the Psalms, and, in 1670, by another edition of the Bible in small 8vo. for common use.

A College of Missions was established at Copenhagen in 1714, and Denmark was indebted to this institution for several successive editions of the Scriptures. The New Testament, from the edition revised by Swaning, was issued from the mission press in 1716; followed in 1717 and 1720 by editions of the entire Bible, also from Swaning's text. In the preface to a Bible printed by the college in 1722, it is stated that, in the space of six years, 22,580 copies of the New Testament and 13,784 Bibles had been published at the mission press. In the fire which occurred at Copenhagen in 1728, the mission press was destroyed, and the Orphan-house then obtained the exclusive privilege of printing the Danish Bible; and several editions of the New Testament and of the entire Bible were published by that institution between the years 1732 and 1745. In the meantime efforts were made to obtain a more correct and faithful edition of the Scriptures than any that had yet appeared, and a specimen of a revised edition was published in 1742, by the Committee of Revision appointed by royal authority. In 1748, the Committee published a revised New Testament, but it is not believed that they corrected any portion of the Old Testament.

About this period a specimen of a new and singular translation of the Scriptures was printed by Schwartz, councillor of justice to his majesty, but he does not appear to have published further portions of his translation. A translation of Habakkuk was given in 1752 by Monrad, a clergyman in Aagrup; and in 1780 a new version of the Testament was printed at Copenhagen, translated by Dr. Bastholm from the Greek, but marked by too servile an adherence to the idiom of the original. Numerous other editions of the established text were printed at Copenhagen before the formation of the Danish Bible Society.

The first edition of the Danish Scriptures, undertaken by the British and Foreign Bible Society, was designed for the benefit of the Danish prisoners of war, of whom there were, in 1808, no less than 2782 in this country; and also for distribution in the Danish colonies in the East and West Indies. This edition, which consisted of 5000 copies of the New Testament, was printed in 1810 in 12mo., from the Copenhagen edition of 1799; and the press was superintended by the Rev. W. F. Rosing, minister of the Danish church in London. A second edition of 5000 copies of the New Testament, in the same form, was published by the Society in 1814. In the course of the following year, another revision of the Bible was commenced at Copenhagen by royal authority. Bishop Münter and five learned professors were formed into a commission of revision by his Danish majesty, and an edition of 10,000 New Testaments, corrected and revised by them, left the press in 1819. A second and stereotype edition, also of 10,000 copies, was printed under the authority of the king at the Orphan-house, about 1820. The same royal commissioners continued their labours in a similar revision of the Old Testament; and in the year 1824 appeared, under the same royal sanction, from the Orphan-house press, a 4to. edition of the whole Bible. The revised New Testament on its first appearance was received with general approbation, and was reported by Dr. Pinkerton and others to be "a faithful and excellent version." The British and Foreign Bible Society, with its accustomed liberality, granted several sums in aid of the publication; but this assistance was afterwards withheld, on its being discovered that several exceptionable renderings and marginal notes had been admitted by the revisors.

The committee of the Danish Bible Society, conjointly with the committee of the Norwegian Bible Society in Christiania, have been engaged for several years past in the task of revising the Danish



Old Testament. This work is advancing slowly under the care of Professor Hermansen. Up to the year 1859, the total number of copies of the Scriptures issued by the Danish Bible Society, since its formation in 1814, amounted to 259,983.

Greatly increased facilities for the circulation of the Protestant Bible in the kingdom of Denmark have been opened within recent years, by an arrangement happily come to between the British and Foreign Bible Society of London and the Orphan Institution at Copenhagen, which latter body possesses by law the exclusive right to print the Scriptures within the Danish realm. Prior to 1855, all editions of the Scriptures produced at the Copenhagen press were accompanied by the Apocrypha and explanatory notes, and hence the Bible Society was by its rules precluded from taking any part in their circulation. In that year, however, at the instance of the London Society, the directors of the Orphan Institution agreed to produce the New Testament free from all notes and apocryphal references. The concession thus happily obtained was at once acted on: an edition of 10,000 Danish New Testaments was produced for the London Society under the auspices of the Copenhagen Orphan Institution, and passed into rapid circulation. A subsequent edition of 5000 has been found necessary to meet the demands made upon the Society's Agency, and is now (1859) completed.

#### IV.—EDITIONS OF THE DANISH SCRIPTURES FOR NORWAY.

Upon the incorporation of Norway with Sweden, a Norwegian Bible Society was formed at Christiania in 1816, under the patronage of the king of Sweden; and, aided by a grant of £500 from the British and Foreign Bible Society, an edition of 6000 New Testaments was printed in 1819, not from the revised and exceptionable edition, but from the former authorised version of the Danish Scriptures, which had been executed on the basis of Luther's. In 1820 farther assistance from London was granted to the Norwegian Society; and another edition of 10,000 copies of the New Testament, from the same text as the preceding, left the press at Christiania in 1823.

Representations having been laid before the British and Foreign Bible Society concerning the scarcity of Bibles in Norway, an edition of 5000 copies was printed in London in 1823, from the Christiania edition, under the editorship of the Rev. Mr. Treschow, a native of Norway. Another issue, consisting also of 5,000 copies, was printed in 1827, Mr. Troilius correcting the press, and the Rev. C. Rahm also reading the proof sheets. An edition of the entire Bible was published by the Society in London in 1829: it consisted of 5000 Bibles, and about 10,000 additional New Testaments, and was superintended by Mr. Rahm. The text selected was the authorised version of 1644, or rather the reprint of 1744, generally considered the most correct edition that had appeared.

The British and Foreign Bible Society established an agency of its own at Christiania about the year 1827, for the purpose of printing and circulating the Danish Bible alone, without the addition of the Apocryphal Books, which the continental Societies were in the habit of binding up with the inspired volume. Several stereotype editions have been issued under the superintendence of this agency on behalf of the British and Foreign Bible Society. The total number of copies published at the expense of that Society, up to the end of 1859, is 50,848 Bibles, and 300,934 New Testaments, with 10,000 Psalms.

Similar agencies have also been established at Drontheim and at Stavanger (on the S.W. coast of Norway), and at each of these places the work of distribution has for some years past been actively carried on. The total number of issues, by the Society's agents in Norway, during the year ending February 1860, amounted to 25,061, a considerable increase upon previous issues.

#### V.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

To the light diffused in Denmark, Norway, and Sweden, by the early publication of Danish versions of the New Testament, may be attributed the rapid progress which was made by the Reformation, on its first promulgation in those countries. Concerning the result of modern efforts in

disseminating the Danish Scriptures, much encouragement may be obtained from the reports of the several Societies engaged in that important work. In their annual statement (for 1847) the agency of Christiania write, that "almost everywhere in Norway the desire for the word of God is to a certainty increasing, though, perhaps, only by slow degrees." And in the same report there is the following account respecting Denmark:—"If I cannot," says the writer, "point out many striking instances here of the triumphs of the divine word over the world, sin, and infidelity, as the result of its abundant circulation among us, still the moral and spiritual benefits which accompany it are great and undeniable; and the more the saving truths of the sacred volume are made known, the more they are appreciated, and its possession sought after."

From a later report of the British and Foreign Bible Society, we learn that their Norwegian agents have succeeded in enlisting in their cause the good offices of the village schoolmasters, through whose assistance the circulation of the sacred volume throughout Norway promises to be yet farther increased. At Drontheim, similar gratifying testimony is offered:—"It affords us much pleasure (writes the Society's agent, in 1852) to be able to give you, on the whole, encouraging accounts respecting the progress of our work. The desire to possess the Scriptures has in many parishes been much increased, owing to the efforts of the clergy, and it is to be hoped that the copies thus circulated will produce a greater amount of blessing, as several of the pastors have, in consequence of the desire thus manifested, felt themselves encouraged to hold frequent meetings for reading and expounding the Scriptures to their parishioners, with a view of making them better understood; and, according to the information we had received, these meetings are well attended."

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## S W E D I S H.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

[STOCKHOLM, 1848.]

3 Begynnelsen war Ordet, och Ordet war när Gudi, och Gud war Ordet. 2 Det samna war i begynnelsen när Gudi. 3 Genom det äro all ting gjord, och det förutan är intet gjordt, det gjordt är. 4 I det war lifvet; och lifvet war menniskornas ljus: 5 Och ljuset lyser i mörkret, och mörkret hafver det icke begripit. 6 En man war sänd af Gudi, som het Johannes: 7 Han kom til vittnesbörd, på det han skulle vittna om Ljuset, at alle skulle tro genom honom. 8 Icke war han Ljuset; men (han war sänd) til at vittna om Ljuset. 9 Det war det sanna Ljuset, hvilket uplyser alla menniskor, som komma i werlden. 10 I werldene war det, och igenom det är werlden gjord; och werlden kände det icke. 11 Han kom til sitt eget, och hans egne anammade honom icke. 12 Men allom dem, som honom anammade, gaf han magt at blifwa Guds barn, dem som tro på hans Namn; 13 Swilke icke af blod, icke heller af köttslig wilja, icke heller af någons mans wilja, utan af Gudi födde äro. 14 Och Ordet wardt kött, och bodde ibland oss; och wi sågom hans härlighet, såsom enda Sonens härlighet af Fadrenom, full med nåd och fanning.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

SWEDEN forms the eastern, and most important part of the Scandinavian peninsula, and includes an area of about 170,700 square miles, with a population (in 1855) of 3,641,600. The religion of the state, and of almost all the inhabitants, is Lutheran. The hierarchy consists of 1 archbishop, 11 bishops, 70 archdeacons, and 102 provosts or deans. Although toleration is extended to all sects, there



are not many dissenters from the national form of religion in Sweden. The Swedenborgians, the only distinct religious community that the country has produced, are comparatively few in number; and there are not more than about 2000 Roman Catholics and 1000 Jews.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The Swedes are a branch of the same family as the Danes and Norwegians, and originally spoke the same language; at least, the most ancient documents extant of Old Swedish are so similar in idiom to the coeval productions in Old Danish, that little difference can be discerned between them. Long-continued political separation has, however, occasioned the modern dialects of the Old Norse to differ considerably from each other, and now books require to be translated from one language into the other; and the intonation and emphasis of the two languages is now very different. Yet it is said that the peasants of Norway and Sweden are able to converse together, and that their respective dialects do not differ much more than broad Scotch from vulgar English. The roots of words, and the rules of grammatical construction, are still the same in Swedish as in Danish; and both languages have been subjected to several alterations by the influence of the German language and literature. French words and forms have also been adopted in Swedish, and the only region in which the old language is spoken with comparative purity is in Dalecarlia, in the east of Sweden, where the Dalcarls, or Dalesmen, who wear a distinctive dress, still preserve traces of the manners and customs of their Gothic forefathers.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

A version of the Scriptures into Swedish is said to have been made in the fourteenth century by order of St. Brigit, or Bridget, who about the year 1344 founded the religious order called from her the Brigittins; but it is problematical whether such a version was really executed, for no vestiges whatever of it remain, and it is not even mentioned by early writers. A translation of the New Testament, according to Luther's German version, (the first Swedish version of which we have any definite account,) was undertaken by command of Gustavus Vasa in 1523, by Laurentius Andreas, then a priest of the church of Stengnas, but afterwards archdeacon of Upsal, and at length chancellor. This New Testament was printed in 1526, in folio, at Stockholm, and was afterwards republished in various forms. At the same time that Gustavus Vasa gave directions for the translation of this New Testament from Luther's version, he enjoined John Gothus, archbishop of Upsal, to prepare another version accommodated to the tenets of the Church of Rome, in order that by a careful comparison of both translations with the original, an easier access might be opened to the truth. The archbishop, not daring to resist the royal mandate, employed some of his clergy to prepare this translation; but, to evade its publication, he secretly left the kingdom, and died in 1544 at Rome; so that although the New Testament is said to have been actually translated on this occasion, chiefly by a Catholic doctor named Benedict, yet no portion of the work was printed.

The first Swedish version of the entire Bible was published at Upsal in 1541, with the Apocrypha. The Old Testament was translated by Laurentius and Olaus Petri from Luther's German version of 1534, and the New Testament was that of Laurentius Andreas, printed, as we have seen, in 1526. Another version of the New Testament, prepared by Amund Laurent, was published at Stockholm in 1550, and again in 1605 and 1621; and in the course of subsequent years several editions of the Psalms were printed. But unless the Bible of 1541 was reprinted at Upsal in 1576, which seems very doubtful, Sweden remained for about seventy years without a second edition of the entire Scriptures. At length however, in the commencement of the seventeenth century, Charles IX. ordered Jonas Petri, bishop of Strengnes, and other learned men, to collate Luther's editions of 1534 and 1545, noting such discrepancies as appeared to them of any importance, with the view of producing an improved edition of the Swedish translation. These notes, when completed, were called the "observations of Strengnes;" and it was decreed in the synod of Stockholm in 1602, that they should be incorporated with the old version in a new edition of the Bible. The edition, however,



from various causes, did not make its appearance till 1617, when it was printed in folio at Stockholm. This edition was carried through the press by John Reidbeck and John Lenæus, who were ordered to retain the text of the former edition, (which followed Luther's of 1535,) but to correct its numerous typographical errors, and to add summaries to the chapters, parallel references, brief annotations, and necessary indexes. In 1622 not a copy of this edition remained on sale, and a reprint was, therefore, issued in quarto at Lubeck, followed by several successive editions in 8vo. (but without the summaries and notes) at Leyden; and by two editions in 1636 and 1646 at Stockholm. In 1650, the Strengnes Bible was printed in 4to. under the care of Bishop Matthia; but, through the carelessness of the printers, whole verses were omitted in this impression. Several editions of the entire Bible, in folio, quarto, and octavo, were published in 1655 and subsequent years at Stockholm, professedly from the edition of 1618, but with many deviations from that text.

In 1671 the Four Gospels in the Sueo-Gothic, or vulgar Swedish dialect, translated by George Stiernhielm, appeared in a polyglot containing the Gospels of Ulphilas, the Norse or Icelandic Gospels, and the Vulgate.

A revised edition of the entire Bible was undertaken under the reign of Charles XII., and the execution of the work was committed to Eric Benzel, bishop of Strengnes, and afterwards archbishop of Upsal, assisted by Nicholas Berg and other learned men. Former editions were collated, and the marginal notes were revised for this edition; but variations from the text of 1618 were very sparingly admitted, except when they appeared more conformable to the originals and to Luther's German version. It was printed in 1703, in folio, at Stockholm, and is considered a superior edition.

Another revised edition of the Bible appeared in 1709, in 4to., at the same place. The preparation for this edition was begun by John Gezel, bishop of Abo, who collated it with the Greek and Hebrew texts; but he died in 1690, and the work was completed and published by his son. It is accompanied with the prefaces and notes of Luther, a portrait of Charles XII., and a chronological index. So many editions of the Swedish Scriptures appeared in the course of the eighteenth century, that the country was generally considered to be well supplied with Bibles; and it was not till the year 1808, when Dr. Paterson visited Sweden, that the real facts of the case were ascertained; and it was then found that the poorer inhabitants were almost destitute of the word of God, and that the high price of Bibles placed them beyond the reach of the humbler classes. This discovery led to the formation of the Evangelical Society, by which several editions for the poor were issued, aided by grants from the British and Foreign Bible Society. The Swedish Bible Society was formed in 1815, and, with its numerous auxiliary Societies, still continues the important work of printing and disseminating the Scriptures. It received much assistance from the British and Foreign Bible Society until the year 1826, when the decision of the Apocryphal question in London severed the connexion between the two Societies.

In order to maintain the circulation of Bibles in Sweden without the Apocrypha, several editions of the Old and New Testaments have been issued by the British and Foreign Bible Society. Their first edition, which was stereotyped, was published in 1828, under the superintendence of the Rev. J. P. Wahlin, chaplain to the Swedish Embassy in London. The text adopted was that of the last edition of the Swedish Bible Society. Several editions from the same text have since been printed by the same Society in London, and likewise at Stockholm, through the medium of their Agency maintained there.

The total number of copies of the Swedish Scriptures issued by the British and Foreign Bible Society and the Swedish Bible Society, up to the beginning of 1860, amounted to above 1,660,000; of which 212,238 Bibles, and 684,236 Testaments, were from the Agency of the British Society. Separate editions of the Testament and Psalms, to the number of 128,202 copies, besides 480 copies of the Gospel of St. Luke, printed in embossed characters for the blind, have likewise been issued by the same Society.

## IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

Several signal instances of the blessing of God accompanying the perusal of this version have been manifested in individual cases. A colporteur, writing in 1846, speaks of a family whom he visited during one of his journeys, and found in great affliction: he passed a night at their house, and exhorted them to read the Scriptures; he continues his statement as follows:—"I did not see these people again before the month of March this year, when I happened to travel that way, and called upon them. How gloriously had all been changed with them! From their formerly gloomy countenances, the peace of the Lord was now shining forth, which reigned within their hearts by faith in the Saviour, whom they had found revealed in the Scriptures; and they were unable sufficiently to express their gratitude to the Lord, who had sent the stranger to them, in order to show them the precious treasure which they possessed in the Bible without knowing it. They could not comprehend their former blindness, which had not allowed them to understand that which was now as clear as the sun to them. The sick woman had received health for her soul, and this had such an influence upon her body, that she was able to be out of bed the greater part of the day, and could work at her distaff. But the good which proceeded from the great change went still farther. Their manservant, who had formerly been a thoughtless youth, came to an earnest consideration of the welfare of his soul. Their nearest neighbour, a pedlar, had been a rude mocker at all that is holy; but he was persuaded to read the Scriptures, and he soon became convinced of his lost condition, and discontinued his profane life. Now the neighbours called upon each other by turns, in order to read the Bible with humble prayer to the Lord, and 'to edify one another by psalms and hymns and spiritual songs;' for even our pedlar had found the pearl of great price, which he valued more than all his other riches. This man now commenced to read from the Bible for his family every morning and evening; and his wife and both his servants, with repenting hearts, became convinced of the saving grace that is in Jesus. This person exercised likewise a blessed influence upon the souls of others, and became much esteemed by all on account of his mild and christianlike deportment. He died recently; and his last words were, 'Glory to the Lord! I have gained the victory for the sake of the blood of the Lamb.'"

Many instances of a similar kind to the above are to be found in the recent reports of the British and Foreign Bible Society. Few parts of Europe, if any, present such indubitable evidences of real spiritual improvement. The desire for the Scriptures is evidently on the increase. The Bible readings, gatherings of small companies for the express object of reading the Word of God, and conversing on its contents, are multiplying in all parts of the country, and each attendant feels it necessary to be furnished with his own copy of the Sacred Volume.

## F A R O E S E.

SPECIMEN, FROM ST. MATTHEW, CHAP. v. v. 1 to 13.

Wen taa=ui han faae Følkje, gjaef han up aa ait Bjørg; o taa=ui han var sedstur, gingu Discipular hansara til hans. <sup>2</sup> O han leað up Minn suin, lardi tair, o seje: <sup>3</sup> Saali eru tei faatafu ui Mandini, thui Himmerigjis Ruigje ér taira. <sup>4</sup> Saali eru tei, sum sirgja, thui tei skullu hugsveðlast. <sup>5</sup> Saali eru tei Sagtmoniu, thui tei skullu arva Jørina. <sup>6</sup> Saali eru tei, ui hungra o tista ettur Rattelihaid, thui tei skullu maettaft. <sup>7</sup> Saali eru tei Barmhjartiu, thui tei skullu njouda Barmhjartihaid. <sup>8</sup> Saali eru tei reinu eäv Hjartanun, thui tei skullu subja Gud. <sup>9</sup> Saali eru tei Frialiu, thui tei skullu kadlast Guds Bødn. <sup>10</sup> Saali eru tei, sum luja Førfilgjilse firi Rattelihaidis Skjild, thui taira ér Himmerigjis Ruigje. <sup>11</sup> Saaltjir eru Tid, um tei spotta o forfilgja Tifun, o teåla ui øðlun Lædun idla um Tifun firi muina Skjild, o ligva teå. <sup>12</sup> Olæji o friji Tifun, thui Løpn Tifara skeål vaera miggil ui Himlunun; thui só heåva tei forfilgt Prøphetarnar, sum vouru firi Tifun. <sup>13</sup> Tid eru Jørina Salt; men qvisui Salti missur Dijina, vi quørjun skeål teå saltast? Teå diur til onfje Anna, enn á bleågast úd, o traffast undur Følka Foudun.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Farøe or Ferøe Islands belong to Denmark, and lie in the Northern Ocean, between the Shetland Isles and Iceland. They are twenty-two in number, but only seventeen are inhabited. Their total area amounts to 495 square miles, and the population is about 7000.

The islanders are of Scandinavian origin, and speak a dialect of the Old Norse, or Icelandic language. All mercantile, judicial, and ecclesiastical affairs are carried on in Danish, but the natives employ their own dialect as the common medium of colloquial intercourse.

## II.—VERSION OF THE GOSPEL OF ST. MATTHEW IN THIS DIALECT.

About the year 1817, the Rev. Mr. Schrøter, rector of one of the churches in the Farøe Isles, offered to produce a translation of the New Testament into the Farøese dialect, provided that the directors of the Danish Bible Society would undertake to print an edition. He urged, among other reasons for engaging in this work, that the islanders are so situated that they cannot attend their churches more than from four to six times a year; and that most of them, especially the younger part of the community, are so little acquainted with Danish, that they are unable to read the Danish Bible. The Gospel of St. Matthew was accordingly prepared by Mr. Schrøter, but as there was some difficulty in writing in a dialect in which neither grammars nor even printed books existed, the publication was delayed, in order that greater accuracy might be ensured. The Danish Committee at length found a learned pastor in Jutland, the Rev. Mr. Lyngbye, who during his botanical rambles in the Farøe Isles had acquired a familiar acquaintance with the dialect. He was employed to correct the press, and under his superintendence 1500 copies of St. Matthew's Gospel were printed in Farøese, at Randers in Jutland, without any assistance from the British and Foreign Bible Society apart from the grants made for the general purposes of the Danish Society. It does not appear that any other books of the New Testament have been printed, or even translated into Farøese.



# CLASS III.—INDO-EUROPEAN LANGUAGES.

## E. GRÆCO-LATIN FAMILY.

### ANCIENT GREEK.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

*ἘΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ λόγος. <sup>2</sup> Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. <sup>3</sup> Πάντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. <sup>4</sup> Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. <sup>5</sup> Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. <sup>6</sup> Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ· ὄνομα αὐτῷ Ἰωάννης. <sup>7</sup> Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. <sup>8</sup> Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. <sup>9</sup> Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. <sup>10</sup> Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο· καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. <sup>11</sup> Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. <sup>12</sup> Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. <sup>13</sup> Οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. <sup>14</sup> Καὶ ὁ λόγος σὰρξ ἐγένετο· καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,) πλήρης χάριτος καὶ ἀληθείας.*

#### I.—GEOGRAPHICAL EXTENT.

AT the time of the first preaching of Christianity, the more civilised nations of the Roman empire (however dissimilar their respective vernacular tongues) were united by the bond of a common language, which to them was almost the only known medium of poetry, learning, and philosophy. That language was the Greek. In certain countries, as in Greece itself, in Egypt, and, as some say, in Syria, it was used in the common affairs of life; but everywhere it was the language of literature, and as such held the same position that was occupied by Latin during the middle ages. The conquests of Alexander the Great had been the primary cause, under Providence, of the wide diffusion of this language; and although the Grecian empire was afterwards supplanted by the Roman, yet the civilisation, the arts, and the language of Greece long remained predominant.

#### II.—CHARACTERISTICS OF THE LANGUAGE.

The ancient Greek language was divided into four principal dialects—the Attic, which was the purest, the Ionic, the Doric, and the Æolic, spoken originally in those colonies on the coast of Asia Minor—distinguished from each other by varieties of orthography and pronunciation. When, under Philip of Macedon, the Grecian republics lost their freedom, and became more or less united under one government, the various dialects were gradually amalgamated into one. The language which thus sprang from this intermixture of dialects differed materially from that of books, as preserved in the

writings of the early poets and philosophers. It became current however wherever the Greek language was spoken; it was even used by the later writers; and, on account of its wide diffusion, received the name of *κοινή διάλεκτος*, the *common dialect*. The Septuagint version was written in this dialect, and it was also selected by Divine Providence as the appropriate medium of communicating to man the new covenant in Christ Jesus. It is characterised by the promiscuous employment of forms originally peculiar to one dialect; Attic, Ionic, and Doric words are indiscriminately used, and often placed in juxtaposition with words of foreign origin. Planck has observed, that in the New Testament there are, in the flexion of nouns, no traces of any of the ancient dialects except the Attic, but that in the flexion of verbs there is more variety, the Attic furnishing most examples, and the Doric affording others, while many of the forms are exclusively to be met with in the latter idiom. The influence of Hebrew characteristics is likewise to be traced in the New Testament, in several passages the phraseology being Hebrew, while the words are Greek. This is more especially observable in the frequent use of a double substantive (arising from the paucity of adjectives in Hebrew), and in the use of the words *of God* as indicative of the superlative degree. The Greek alphabet is a modification of the Phœnician, and it is to the adoption of this alphabet, which is but ill-adapted to express any sounds except those of Shemitic origin, that many of the anomalies of the Greek language are to be attributed.

### III.—CODICES OF THE NEW TESTAMENT.

There seems every reason to believe that the whole of the New Testament was originally communicated by the Holy Spirit to the inspired penmen in the Greek language. Some indeed have asserted, that the Gospel according to St. Matthew and the Epistle to the Hebrews were originally written in Hebrew, and at a subsequent period transferred into Greek; but the data on which this opinion is founded are by no means conclusive.<sup>1</sup> It is generally thought that the autographs of the evangelists and apostles were not preserved beyond the commencement of the third century, even if they remained in existence so long; but, prior to that period, many copies of the sacred writings had been made and dispersed among the infant churches. The most ancient copies appear generally to have been made on Egyptian papyrus, a very perishable material, so that none of these have been transmitted to us. As early as the fourth century we find vellum in common use for writing; and, in the eleventh century, paper made of cotton, wool, or linen, was adopted. The oldest MSS. have no divisions of words, and no accents, and are all written in capital, or, as they were formerly called, uncial letters. The earliest MS. written in letters of the present cursive form bears the date 890, but even after this period the old uncial characters were sometimes used on account of their beautiful regularity.

Although the Scriptures were given in the first instance by the immediate inspiration of God, yet no supernatural power was communicated to those who transcribed them. The multiplication of copies was conducted on the same principle as that of other books which have been transmitted from ancient times. The MSS. of the New Testament are not, therefore, free from the errors of copyists; but as it is not likely, or even possible, that copies executed by different persons, and from different exemplars, should all contain precisely the same errors, it seems reasonable to believe that, by the careful comparison of copies, one copy can be used to correct another, and the purity of the original text be thus in a great measure restored. An error in an ancient exemplar would be perpetuated in all copies and versions made from it; and it is probably owing to this cause that a sort of family resemblance is to be traced in copies, certain MSS. indicating, by peculiar or faulty readings, the age and country of the exemplar to which they owe their origin. This circumstance has led to the classification of MSS.

<sup>1</sup> Upon this point, however, the student may be usefully referred to a paper "On the Original Language of St. Matthew's Gospel," by Dr. S. P. Tregelles (London, Bagster and Sons, 1850), reprinted from the *Journal of Sacred Literature*, No. 9, and in which the subject is discussed with much learning and ability. The opinion of the Hebrew original of St. Matthew's Gospel was, as the author shows, universally entertained by the Christian Church for the long term of fourteen hundred years subsequent to the close of the first century.



Griesbach has divided all MSS. of the New Testament into the following classes, generally termed families, editions, or recensions:—

- I. The *Alexandrian* recension, so called because it emanated from Alexandria: it is quoted by Clement of Alexandria, by Origen, Eusebius, and other Greek fathers. The Coptic version agrees wholly with it, and the Ethiopic and Armenian versions coincide with it in part.
- II. The *Western* recension, used in countries where the Latin language was spoken, and with which the Latin versions coincide. The Sahidic and Jerusalem Syriac versions also agree with it: Tertullian, Cyprian, Ambrose, Augustine, and other Latin fathers, quote it.
- III. The *Constantinopolitan* recension, to which the mass of modern MSS. and the Moscow codices of St. Paul's epistles are referable. Quotations from this recension appear in the works of the fathers who lived from the end of the fourth till the sixth century, in Greece, Asia Minor, and the neighbouring provinces. The Gothic and Slavonic versions coincide with it.

The classification of MSS. is, however, a very intricate subject, the classes being so blended that it is difficult to separate them; and, besides, the discrepancies are so trifling, being chiefly of an orthographical nature, that in many cases it is not easy to determine to which class a given MS. may belong. Hence various systems of classification have been proposed by different writers: some affirm that there are four distinct classes, and others that there are only two. According to the system of Scholz, MSS. are divisible into the Alexandrian or African (including the first two classes of Griesbach), and the Constantinopolitan or Asiatic.

Individual MSS. are conventionally distinguished from each other by one of the letters of the alphabet being affixed to each. These marks do not point out the relative antiquity or value of the MSS., but seem to have been applied in the first instance in a very arbitrary manner, and to have been afterwards retained for the sake of convenience. The most ancient and valuable MSS. which have been handed down to us are the following:—

**CODEx A**, sometimes called the Alexandrine MS., having in all probability been written at Alexandria, whence it was certainly brought. It is commonly referred to the fifth century. It contains the Old Testament in three volumes, and the New Testament in one volume: appended to the latter is the First Epistle of Clement to the Corinthians, and a fragment of the Second. This MS. was presented by Cyrillus Lucaris, patriarch of Alexandria and afterwards of Constantinople, to Charles I. of England, in 1628, and it is now in the British Museum. A facsimile edition of the New Testament was published at the expense of the University of Oxford in 1726, under the editorship of Dr. Woide: the Old Testament was afterwards edited by the Rev. H. H. Baber.

**CODEx B**, generally termed the *Vatican* MS., because it belongs to that library, marked 1209. It is one of the most ancient MSS. extant, being ascribed to the middle of the fourth century. It contains both the Old and New Testaments, but the book of Revelation has been added to it by a modern hand. It wants the end of the Epistle to the Hebrews, and those to Timothy, Titus, and Philemon. The Old Testament was printed from this MS. in 1587 by order of Sixtus V., and a translation of the New Testament has been given by Granville Penn.

Another MS., also marked B, and therefore sometimes confounded with the preceding, is in the Vatican Library. It is supposed to belong to the seventh century, and contains the Apocalypse, with the Homilies of Basil and Gregory of Nyssa: a facsimile of it is given in Bianchini's *Evangeliarium Quadruplex*. The text has been published by Tischendorf.

**CODEx C**, also called *Codex Ephraemi*, and sometimes *Codex Regius*, because preserved in the



Royal Library of Paris. This valuable MS., which originally contained the whole of the New Testament, and the Septuagint version of the Old Testament, was written in Egypt, about the sixth century, but was erased in the thirteenth century to make room for the works of Ephraem the Syrian, which were written over it. By means of chemical applications, however, the original text has been in a great measure restored. Wetstein succeeded in deciphering and collating it; and, in 1843, a splendid facsimile edition, with prolegomena, was published by Tischendorf.

**CODEx D**, also known as *Codex Cantabrigiensis* or *Beza*, because presented in 1581 to the University of Cambridge by Beza. It had for years previously lain neglected in the monastery of St. Irenæus at Lyons, whence Beza had procured it. It contains the Gospels and Acts with a Latin version. It belongs probably to the seventh century, but to what country is uncertain. A beautiful facsimile edition was published by Dr. Kipling at Cambridge, in 1793.

**CODEx D**, or *Codex Claromontanus*, probably marked D, because erroneously believed by Dr. Mill and other critics to form the second part of the preceding. It is a Greek and Latin copy of St. Paul's Epistles, and is called *Codex Claromontanus* because procured from Clermont in France by Beza. It belongs either to the seventh or eighth century. It is preserved in the Royal Library at Paris. In the beginning of the eighteenth century, certain sheets were cut out of it by a thief, and sold in England, but they were restored to the library by Lord Oxford in 1729.

**CODEx ZACYNTHIUS** ( $\Xi$ ), a palimpsest MS. discovered in Zante in 1820 by the late General Macaulay, contains a considerable portion of the Gospel by St. Luke. It is in the Library of the British and Foreign Bible Society. The Committee granted the use of it for collation and transcription to Dr. Tregelles, who says, "I do not know of any MS. of equal antiquity accompanied by a Catena; in many respects this most valuable palimpsest is worthy of special attention: it is remarkable that it had remained in this country for nearly forty years unread and unused." It is printed with the Alexandrian types lent by the Trustees of the British Museum, and published by Messrs. Bagster.

Facsimiles of several other MSS have been published, but the bare enumeration of all the MSS. of the New Testament would be impossible within our limits. The number of MSS. known to have been collated in whole or in part amounts, according to Scholz, to 674. By far the greater number of these MSS. contain only the four Gospels, this portion of Scripture having been most constantly in demand, because most frequently used in the public service of the church. Ancient copies of the entire New Testament are extremely rare. MSS. Lectionaria, which contain the detached portions of the Testament appointed to be read in churches, are by no means uncommon. Copies of the book of Revelation are remarkably scarce: there are in fact but three ancient MSS. in which this book is to be found, namely *Codex A*, one of the Codices marked B, and *Codex C*. Of these, *Codex C* is the most valuable, but it is unfortunately very defective, about nine chapters being missing; so that *Codex B*, the text of which has been lately published by Tischendorf, and *Codex A* (the Alexandrine MS.) are the only ancient exemplars to which we are indebted for our acquaintance with the whole of the New Testament in the original.

#### IV.—PRINTED EDITIONS OF THE GREEK TESTAMENT.

Six chapters of the Gospel of St. John were printed at Venice as early as 1504, by Aldus Manutius, and the whole of that Gospel was printed at Tübingen in Suabia, the modern kingdom of Wurtemberg, in 1512. But these editions are interesting only as literary curiosities, for though they constituted the first portion of the Greek Testament ever committed to the press, yet they exercised no influence whatever on succeeding editions.

The earliest printed edition of the entire New Testament is contained in the Complutensian

Polyglot, a work we have already mentioned in our account of the Hebrew Scriptures. The MSS. used for this impression were most probably, as it is stated in the prologue, furnished for the purpose by Pope Leo X. from the Vatican Library. There is abundant internal evidence to prove that these MSS. were of no great antiquity, for the text agrees with MSS. written in the thirteenth, fourteenth, and fifteenth centuries in all passages wherein they differ from ancient exemplars.

The earliest *published* edition of the Greek Testament was that of Erasmus, which appeared at Basle in 1516; whereas the Complutensian text, although printed in 1514, was not published till 1520. Erasmus prepared the text from four MSS., the most ancient of which belonged to the tenth century, and contained all the New Testament except the Apocalypse. His other three MSS. consisted of a copy of the Gospels, written, according to Wetstein, in the fifteenth century; a copy of the Acts and Epistles of rather earlier date, and a document containing the book of Revelation, which he asserted was almost apostolic in age: but as the text in this MS. was accompanied with the Commentary of Arethas, who lived at least 900 years after the time of the apostles, its antiquity seems very doubtful. It belonged originally to Reuchlin, but after its publication by Erasmus it seems to have disappeared, and no one knows what has become of it. The other three MSS. used by Erasmus are still preserved at Basle. In addition to these MSS., he seems to have possessed no other critical apparatus except the Latin Vulgate, and a commentary of Theophylact containing part of the Greek text: but this Theophylact was the last of the Greek fathers: he lived at the end of the eleventh century, and his testimony is therefore of little weight as compared with that of the early fathers. Erasmus professed, indeed, to have consulted Origen, Chrysostom, and Cyril; but he could only have seen the Latin versions of their writings, as no edition of their original texts had then been issued from the press. He employed but nine months and a half in the preparation and printing of his first edition, although it comprised copious annotations and a Latin version printed in parallel columns with the Greek. Indications of this undue haste are clearly perceptible in many places, and it is nearly certain that in several passages where his MSS. were illegible, he supplied the defects by words of his own translation from the Vulgate. This is especially the case with the concluding six verses of the Book of Revelation, which are well known to have been wanting in Reuchlin's MS.

The second edition of the Greek Testament was published by Erasmus three years after the first, and, according to Mill, it contains no less than 400 corrections. His third edition appeared in 1522, and he then inserted the text 1 John v. 7, which he had rejected in his first two editions because it was wanting in the MSS. he had originally employed. This alteration was made on the authority of a MS. now in Dublin. The first English version from the Greek was made by Tyndale from this third edition. A copy of the Complutensian text was not seen by Erasmus till after the year 1522, but his fourth and fifth editions, which appeared in 1527 and 1535, contain many alterations made in conformity to it. Dr. Mill states that in these editions there are ninety corrections from the Complutensian text in the book of Revelation, and twenty-six only in all the other books. These editions are of especial importance, as they form the basis of all subsequent editions, and contain, *substantially*, the Greek text in general use at the present day.

During the nineteen years which elapsed between the publication of the first and last editions of Erasmus, nine or ten other New Testaments were printed; but they were all taken from one or other of the editions of Erasmus, except that by Colinaeus, which was printed at Paris in 1534. Colinaeus drew his text partly from those of Erasmus, partly from the Complutensian, and partly from MSS. which he collated for the purpose. Three of these MSS. are preserved at Paris. This edition is particularly correct and valuable, but it met with undeserved neglect, and being shortly after its appearance eclipsed by the more popular editions of Stephens, it had no share whatever in the formation of the received text.

The four editions of Robert Stephens (the step-son of Colinaeus) appeared in 1546, 1549, 1550, and 1551: his son published a fifth edition in 1569. These editions are more celebrated for their typographical neatness than for their critical excellence: the text is drawn partly from Erasmus, and



partly from the Complutensian; and even the third, or folio, edition, which was alleged by Stephens to have been formed on the authority of ancient MSS., was found, on subsequent examination, to be little more than a mere reprint of Erasmus's fifth edition, with marginal readings from about sixteen MSS. The verses into which the New Testament is divided were invented by Stephens, and first appeared in his edition of 1551.

The third edition of Stephens was reprinted by Beza, in 1565, with about fifty emendations. It is rather surprising that Beza did not introduce farther improvements in the text, as he had the advantage of possessing two valuable MSS., the Codex Bezae and the Codex Claromontanus above described, besides the Syriac version, then lately published with a very close Latin translation by Tremellius: but Beza employed these critical materials almost exclusively in drawing up the polemical disquisitions which he inserted in the notes of his editions. Like Stephens, he was a native of France, and a Protestant; and being persecuted on account of his religion, he fled to Geneva, where, between the years 1565 and 1598, he published five editions of his Testament. All these editions are accompanied by the Latin Vulgate, and a Latin version executed by himself. The best reprint of Beza's Greek text is generally considered to be the edition which appeared at Cambridge in 1642, with the notes of Joachim Camerarius.

In 1624, the first of the celebrated Elzevir editions was published by the Elzevirs, printers at Leyden. The editor is unknown; but it is evident he had little recourse to MS. authorities, the text, like that of Beza, being founded on the third edition of Stephens. This text, however, obtained so much celebrity, that it became commonly known as the *textus receptus*; and for upwards of a century it was (with few exceptions) reprinted in every successive edition of the New Testament. Among the most noted of the editions formed from this text, may be mentioned those published by Curcellæus, at Amsterdam, in 1658, 1675, 1685, and 1699: these editions contain a collection of parallel passages, and the greatest number of various readings to be found in any edition of the New Testament prior to that in the sixth volume of Walton's Polyglot. Some of these readings are said to be unfairly quoted, without authorities, in order to favour the Socinian heresy.

The Greek text in Walton's Polyglot is printed from the folio edition of Stephens. Dr. Fell published another edition, chiefly from the same text, at Oxford, in 1675; he copied the numerous readings of the Polyglot, to which he added collations from other sources.

A new era in biblical criticism commences with the year 1707, when the Rev. Dr. John Mill published, at Oxford, his important edition of the New Testament, with 30,000 various readings and useful prolegomena. He selected for his text the third edition of Stephens, as reprinted in Walton's Polyglot, and added all the collections of readings that had then been published: he also formed new collations himself of original editions, and of the quotations from the New Testament which occur in the writings of the fathers; and he obtained extracts of MSS. that had not previously been collated. During thirty years he devoted himself, with increasing assiduity, to the production of this work, and he survived its publication but fourteen days. A re-impression of his edition was executed by Küster, at Rotterdam, in 1710, with the readings of twelve additional MSS. The editions of the Greek Testament published at present are generally, at least in this country, printed from Mill's text.

An attempt towards a critical amendment of the text was made by Dr. Wells, in his edition of the New Testament, published at Oxford, in detached portions, between the years 1709 and 1719. But far more considerable corrections of the received text were introduced in the edition published by Bengel, at Tübingen, in 1734: it is however remarkable, that except in the book of Revelation, Bengel does not adopt one reading which is not to be met with in some of the printed editions. His edition is distinguished by its accuracy; he does not alter the *text itself*, except in the book of Revelation, but the relative value of the various readings is signified by the characters of the Greek alphabet affixed to each citation.

The materials for the revision of the text were greatly increased in 1751-2 by the publication of Wetstein's edition, with its valuable prolegomena and its vast collection of readings. Wetstein



collated several MSS. himself; (in thirty-eight years he collated about eighteen MSS. of the Gospels;) others he examined, and the collations of others were diligently collected by him. This edition is considered by Michaelis to be more important, in a critical point of view, than any other. The notes are particularly useful; for they contain copious extracts from rabbinical writers, which greatly serve to explain the idiom and turn of expression of the New Testament. The text is simply a reprint of the *editio recepta* of the Elzevirs. The emendations proposed by Wetstein, and indicated by him in the margin, were adopted by Bowyer, a learned printer in London, who inserted them in the text of his edition, published 1763: a second edition appeared in 1772.

Between the years 1775 and 1777, Dr. Griesbach published his revised text of the Greek Testament; but the second edition of this work, which was completed in 1806, is by far the most important, because it contains the results of collations made subsequently to the publication of the first edition. The first volume of this second edition was reprinted in 1796, at the expense of the then Duke of Grafton. All the critical materials which had been amassed by Mill, Bengel, Wetstein, Matthæi, Birch, and Alter, together with the results of his own extensive researches, were collected by Dr. Griesbach, and *applied* by him to the general revision of the text. Besides the readings which he admitted into the text, he formed a large collection of marginal readings, to which he affixed marks to denote the various degrees of probability as to the genuineness of such readings. In 1805, he published a manual edition, exhibiting, in a compendious form, the *results* to which he had been led by his minute critical investigations.

An edition of the various readings has been printed, together with Mill's text, in an 8vo. volume, by Messrs. Bagster. The advantage of these will appear from the subjoined tabular form:—

## ΛΟΥΚΑ, XI. 1-13.

ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἰπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. <sup>2</sup> Εἶπε δὲ αὐτοῖς· "Ὅταν προσεύχησθε, λέγετε· Πάτερ <sup>a</sup> ἡμῶν <sup>b</sup> ὃ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω <sup>c</sup> ἡ βασιλεία σου· <sup>d</sup> γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς." <sup>3</sup> Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν. <sup>4</sup> Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν· καὶ γὰρ αὐτοὶ <sup>e</sup> ἀφίμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, <sup>f</sup> ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ." <sup>5</sup> Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ <sup>h</sup> εἴπῃ αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρτους, <sup>6</sup> Ἐπειδὴ φίλος <sup>i</sup> μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω <sup>j</sup> παραθήσω αὐτῷ. <sup>7</sup> Καὶ εἰνός ἔσωθεν ἀποκριθεὶς εἶπῃ· Μὴ μοι κόπους παρέχε· ἦδη ἡ θύρα κέκλεισται, καὶ τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶν· οὐ δύναμαι ἀναστὰς δοῦναι σοι. <sup>8</sup> Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήξει. <sup>9</sup> Καὶ γὰρ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησθε· κρούετε, καὶ <sup>k</sup> ἀνοιγήσεται ὑμῖν. <sup>10</sup> Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι <sup>l</sup> ἀνοιγήσεται." <sup>11</sup> Τίνα δὲ <sup>m</sup> ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; <sup>n</sup> εἰ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν <sup>o</sup> ἐπιδώσει αὐτῷ; <sup>12</sup> Ἡ καὶ ἐὰν αἰτήσῃ ὄν, μὴ ἐπιδώσει αὐτῷ σκορπίον; <sup>13</sup> Εἰ οὖν ὑμεῖς, πονηροὶ ὑπάρχοντες, οἴδατε <sup>p</sup> ἀγαθὰ δόματα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ Πατήρ, <sup>q</sup> ὃ ἐξ οὐρανοῦ, δώσει Πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;

GRIESBACH. 1805.	SCHOLZ. 1830.	LACHMANN. 1842.	TISCHENDORF 1849.
<sup>a</sup> om.			<sup>a</sup> om.
<sup>b</sup> om.			<sup>b</sup> om.
<sup>c</sup> σου ἡ βασιλεία.		<sup>c</sup> [ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.]	<sup>c</sup> om. γενηθήτω... τῆς γῆς.
<sup>d</sup> om. γενηθήτω... τῆς γῆς			
<sup>e</sup> ἀφίμεν.		<sup>e</sup> ἀφίμεν.	<sup>e</sup> ἀφίμεν.
<sup>f</sup> om.	<sup>f</sup> om.		<sup>f</sup> om.
<sup>g</sup> om.		<sup>g</sup> ἐρεῖ.	<sup>g</sup> om.
<sup>h</sup> om.			<sup>h</sup> om.
<sup>i</sup> om.			<sup>i</sup> om.
<sup>j</sup> om.			<sup>j</sup> om.
<sup>k</sup> om.			<sup>k</sup> om.
<sup>l</sup> om.			<sup>l</sup> om.
<sup>m</sup> om.			<sup>m</sup> om.
<sup>n</sup> om.			<sup>n</sup> om.
<sup>o</sup> om.			<sup>o</sup> om.
<sup>p</sup> om.			<sup>p</sup> om.
<sup>q</sup> om.			<sup>q</sup> om.

A revision of the Greek text, on the authority of a set of MSS. of the Byzantine family, was published by Matthæi, at Riga, 1782-1788: he formed his edition from the rich collection of Byzantine MSS. belonging to the Patriarchal Library at Moscow. Among the critical editions of the New Testament must also be mentioned that of Dr. Harwood, published in London, 1776, and again in 1784, in which the received text forms the basis, but corrected by readings from the Codex Bezae and the Codex Claromontanus. Alter's edition of the New Testament, published 1786-7, is merely a copy from a single MS., the Codex Lambecii I., in the Imperial Library at Vienna, accompanied with various readings from Greek MSS. in the same library, and from the Coptic, Slavonic, and Latin versions. In 1781, an edition of the Four Gospels was published, with various readings from the Vatican and other MSS., the results of the combined labour of Professors Birch, Adler, and Moldenhawer, who were employed by the King of Denmark to traverse Germany, Italy, France and Spain, for the purpose of collating the most famous MSS. contained in those countries. This edition is particularly valuable, on account of the large extracts it contains from the Codex Vaticanus. In 1798, Birch published, at Copenhagen, a collection of various readings derived from the same sources; but a calamitous fire, which destroyed the printing-office, types, and paper, prevented the completion of the entire work.

Another revised Greek Testament was published in 1830-36, by Dr. Scholz, of Bonn, who had for years been accumulating materials for this work from the principal libraries of Europe and the East. This edition contains a greater number of readings than any of the preceding. In the correction of the text, Griesbach had generally admitted the authority of the more ancient MSS.; but Scholz was influenced by a contrary principle, for, as the ancient MSS. are very few in number, he contended that their testimony is of less weight than that of the mass of more modern MSS. The text of Scholz has been reprinted in England; first, in 1840, in the "English Hexapla," and subsequently in the "Critical Greek and English New Testament:" in this latter edition, the text is accompanied by the readings, both textual and marginal, of Griesbach, and the variations of the principal printed editions.

In 1831, a revision of the New Testament was published by Lachmann: it is conducted on the principle that the ancient MSS. are to be followed implicitly, even in cases where there are manifest errors of transcription; and no appeal except to Greek and Latin authorities is admitted. At the end of this edition there is a list (extending to 42 pages) of the discrepancies between the received text and that adopted by Lachmann. In the second edition of this work, the authorities on which the corrections of the text were made are given, and the Latin Vulgate is added.

In 1841, Tischendorf published a critical edition of the Greek text, in which he partly adopted the readings of ancient authorities: other editions have been issued by him; among which may be mentioned one published at Paris, for which he appears to have searched many MSS., with the view of selecting such particular readings as exhibit any tendency to countenance the renderings of the Latin Vulgate. A new edition of his *Leipsic* Greek Testament appeared in 1849.

In consequence of the paucity of the MSS. in which the Apocalypse has been transmitted to us, that book affords less scope for textual criticism than any other portion of the New Testament; hence it has been comparatively overlooked in many of the critical editions above enumerated. Erasmus, as we have seen, edited it upon very slender authority: and Griesbach, finding that his system of classification was inapplicable to this book, devoted but little critical attention to it. It was not till 1844 that the full appliances of modern criticism were brought to bear upon this previously neglected portion of Holy Writ. In that year, Dr. Tregelles published a revised edition of this book. His text is formed entirely from ancient authorities, part of which were known but imperfectly to Griesbach and Scholz; and he has given a copious collection of various readings, including all that are found in ancient MSS., and all that have any importance in themselves, or are supported by any considerable number of authorities. To render the result of his critical investigations accessible to the mere English reader, Dr. Tregelles has added a literal English version of his amended text.



A more important critical edition of the New Testament than any which has yet appeared is in course of publication. The object contemplated in this edition is no less than the restoration of the text commonly received among the churches during the fourth century. This is accomplished by means of direct reference to the most ancient MSS. extant; and in all passages where these ancient documents do not precisely agree, or where there is the slightest room for doubt, conflicting evidence on every side of the question is carefully adduced. The ancient versions are allowed a voice as to the insertion or non-insertion of clauses; but no word is admitted into the text which is not found in one or other of the most ancient MSS. The citations occurring in early writers are carefully noted; and even the readings of modern MSS. are impartially stated in the margin. The received text is allowed no prescriptive authority whatever; and in all cases in which its readings are retained, the MS. authorities on which such readings rest are systematically enumerated. The works of ancient and modern biblical critics have been closely examined, and the errors into which many of them have fallen are detected and avoided in this edition, by means of a fresh and most laborious collation of several of the MSS. cited. The projector and editor of this work is Dr. Tregelles, the editor of the Apocalypse, as above mentioned. Twenty years of his life have been devoted to this undertaking, and it is to be hoped that the period is not far distant when this text of the pure and unadulterated word of God will be given to the Church. In the meantime, it is a most satisfactory reflection, that all that human learning has done, or can do, in the investigation of the sacred text, leads only to the conviction that Divine Providence has so watched over the transmission of the divine word, that the utmost variations of the MSS. which contain it are, after all, of comparatively little or no importance: so that, to all intents and purposes, the most unlearned believer possesses, in the holy volume whence he draws his springs of hope and consolation, as true a transcript of the revealed will of God, as if it had been communicated to him personally and directly from heaven.

Messrs. Bagster have published an edition of the Greek Testament in *large type*, for the convenience of general use. The common text is given, with the addition of those readings which are supported by great authority: at the end is a collation of the texts of Griesbach, Scholz, Lachmann, and Tischendorf.

#### V.—RESULTS OF THE PUBLICATION OF THE GREEK NEW TESTAMENT.

The first application of the art of printing to the multiplication of copies of the inspired text may justly be said to form an era in the history of the Church. Strong and bitter hostility was excited among the enemies of the truth by the first appearance of the New Testament in a printed form. At Cambridge, when first published by Erasmus, in 1516, it was absolutely proscribed, and the priests endeavoured to dissuade the students from the study of the Greek language; and Standish (afterwards bishop of St. Asaph) is said on one occasion to have flung himself on his knees before the king and queen, conjuring them, by all they accounted sacred, to go on as their ancestors had done, and put down Erasmus. Thomas Bilney, the martyr of 1531, was at that period a fellow of Trinity Hall. His eyes had been opened to the perception of his state of sinfulness by nature, and he had sought in vain for hope and consolation under the distress and anxiety of mind which his convictions had engendered. At the instigation of his ecclesiastical superiors, he had endeavoured to find relief in watching, fastings, and other exercises; but he soon discovered that all attempts made in his own strength towards the attainment of holiness of life, or purity of heart, invariably proved abortive. When he heard of the publication of the Greek Testament by Erasmus, in parallel columns with the Latin, he resolved, at any risk, to possess himself of a copy. He succeeded in obtaining one, and the results of its perusal were manifested to all; among other tokens, by the powerful strain of his preaching, which was used as the means of converting Hugh Latimer, Robert Barnes, and many other individuals. The effects of the study of this New Testament upon his own mind are best described in the simple eloquence of his own words:—"But at the last," says he, "I heard speak of Jesus, even then when the New Testament was first set forth by Erasmus. Which, when I understood to be



eloquently done by him, being allured rather for the Latin than for the word of God—for at that time I knew not what it meant—I bought it even by the providence of God, as I do now well understand and perceive. And at the first reading, as I well remember, I chanced upon this sentence of St. Paul, (O most sweet and comfortable sentence to my soul!) in his first epistle to Timothy, and first chapter—‘It is a true saying, and worthy of all men to be embraced, that Christ Jesus came into the world to save sinners, of whom I am the chief and principal.’ This one sentence, through God’s instruction and inward teaching, which I did not then perceive, did so exhilarate my heart, being before wounded with the guilt of my sins, and being almost in despair, that immediately I felt a marvellous comfort and quietness, insomuch that *my bruised bones leapt for joy*. (Ps. li. 8.) After this the Scripture began to be more pleasant to me than the honey, or the honeycomb. Wherein I learned that all my travels, all my fasting and watching, all the redemption of masses and pardons, being done without truth in Christ, who alone saveth his people from their sins; these, I say, I learned to be nothing else but even, as Augustine saith, a hasty and swift running out of the right way; or else much like to the vesture made of figleaves, wherewith Adam and Eve went about in vain to cover themselves, and could never before obtain quietness and rest, till they believed on the promise of God, that ‘Christ the seed of the woman should tread upon the *serpent’s* head.’ Neither could I be relieved or eased of the sharp stings and biting of my sins, before I was taught of God that lesson which Christ speaketh of in the third chapter of John—‘Even as Moses exalted the serpent in the desert, so shall the Son of man be exalted, that all which believe on him should not perish, but have life everlasting.’ As soon as I began to taste and savour of this heavenly lesson, which no man can teach, but only God, which revealed the same unto Peter, I desired the Lord to increase my faith; and, at last, I desired nothing more than that I, being so comforted by him, might be strengthened by his holy Spirit and grace from above, that I might teach the wicked his ways, which are mercy and truth, and that the wicked might be converted unto Him by me, who sometime was also wicked.”

## SPECIMEN OF THE SEPTUAGINT VERSION.

ΕΞΟΔΟΣ, xv. 1-13.

TOTE ἦσε Μωσῆς καὶ οἱ υἱοὶ Ἰσραὴλ τὴν ὁδὸν ταύτην τῷ ᾧ<sup>a</sup> ᾧ, καὶ εἶπαν, <sup>b</sup> λέγοντες, ᾧ Ἄσωμεν τῷ Κυρίῳ, ἐνδόξως γὰρ δεδοξάσται· ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν. <sup>2</sup> Βοηθὸς καὶ ᾧ σκεπαστὴς ἐγένετό μοι εἰς σωτηρίαν· οὗτός ἐστιν ὁ Θεός, καὶ δοξάσω αὐτόν· Θεὸς τοῦ πατρὸς μου, καὶ ὑψώσω αὐτόν. <sup>3</sup> Κύριος συντρίβων πολέμους, Κύριος ὄνομα αὐτοῦ. <sup>4</sup> Ἄρματα Φαραὼ, καὶ τὴν δύναμιν αὐτοῦ ἔρριψεν εἰς θάλασσαν, ἐπiléκτους ἀναβάτας τριστάτας· <sup>5</sup> κατεπόθησαν ἐν ἐρυθρᾷ θαλάσῃ. <sup>6</sup> Πόντω ἔκάλυψεν αὐτούς· κατέδυσαν εἰς βυθὸν ὥσπερ λίθος. <sup>7</sup> Ἡ δεξιὰ σου Κύριε δεδοξάσται ἐν ἰσχύϊ· ἡ δεξιὰ σου χεὶρ Κύριε ἔθραυσεν ἐχθρούς. <sup>8</sup> Καὶ τῷ πληθεί τῆς δόξης σου συνέντευξας τοὺς ᾧ ὑπεναντίους· ἀπέστειλας τὴν ὀργήν σου· <sup>9</sup> κατέφαγεν αὐτοὺς ὡς καλάμην. <sup>10</sup> Καὶ διὰ πνεύματος τοῦ θυμοῦ σου· διέστη τὸ ὕδωρ· ἐπάγη ὥσπερ τεῖχος τὰ ὕδατα· ἐπάγη τὰ κύματα ἐν μέσῳ τῆς θαλάσσης. <sup>11</sup> Εἶπεν ὁ ἐχθρὸς, Διώξας καταλήψομαι, μερὶς σκύλα· ἐμπλήσω ψυχὴν μου, ἀνελῶ τὴν μαχαίρά μου, κυριεύσει ἡ χεὶρ μου. <sup>12</sup> Ἀπέστειλας τὸ πνεῦμά σου· ᾧ ἔκάλυψεν αὐτοὺς θάλασσα· ἔδυσαν ὥσπερ μόλιβος ἐν ὕδατι σφοδρῶ. <sup>13</sup> Τίς ὁμοίος σοι ἐν θεοῖς Κύριε; τίς ὁμοίος σοι; δεδοξασμένος ἐν ἁγίοις, θαυμαστὸς ἐν δόξαις, ποιῶν τέρατα. <sup>14</sup> Ἐξέτεινας τὴν δεξιάν σου· κατέπειν αὐτοὺς γῆ. <sup>15</sup> Ὡδήγησας τὴν δικαιοσύνην σου· τὸν λαόν σου τοῦτον, ὃν ἐλυτρώσω· παρεκάλεσας τὴν ἰσχύϊ σου εἰς κατάλυμα ἁγίον σου.

COD. ALEX.

HEXAPLORUM  
RELIQUIÆ.<sup>a</sup> Κυρίῳ.  
<sup>b</sup> τῷ λέγειν.  
(ᾧ ἄσω μεν.)<sup>d</sup> ὑπερασπιστὴς, Alius.<sup>c</sup> Θεός μου.<sup>f</sup> κατεπόντισεν.<sup>f</sup> Alius, ut Cod. Alex.<sup>h</sup> add καὶ.<sup>g</sup> ἐχθρούς σου, Alius.<sup>k</sup> add καὶ.<sup>i</sup> ἐσωρεύθη, Aquila, Symmachus, & Theodotion.  
<sup>j</sup> οὐτε ἐν δυναστείαις, οὐτε ἐν ἁγιασμῷ ἐξισωθῆναι τις δυνήσεται, ἢ κατὰ τι γούν ὡμοιωθῆναι, Symmachus.<sup>m</sup> add ἡ.<sup>n</sup> ἐν τῷ ἐλέει σου, Aquila (al. ἐν τῇ ἐλεημοσύνῃ σου).<sup>o</sup> διεβάστασας, Symmachus.

## I.—THE SEPTUAGINT.

The Septuagint is unquestionably the most ancient and the most important of all the versions of Scripture that have been transmitted to us. It derives its name from the now exploded story of its

having been translated by seventy or seventy-two translators, each of whom, it is said, executed a separate translation from the Hebrew text; and, on coming together afterwards to compare the results of their labour, discovered a miraculous verbal agreement between their respective productions. The accounts given by early writers concerning this version, when divested of fabulous and improbable details, afford us little or no information as to its real history beyond the mere date of its execution, which concurrent testimonies lead us to place somewhere about the year 285 B. C., or during the joint reign of Ptolemy Lagus and Philadelphus his son. This version is far more ancient than any Hebrew MS. now extant; and it is therefore peculiarly valuable not only as exhibiting the state of the original text at that early period, but also as showing the interpretation conventionally attached to the words of sacred writ by the Jews of that epoch.

The Septuagint, on its first appearance, seems to have been received with comparatively little favour by the Jews of Palestine, but afterwards it became regarded among them as an accredited version of their Scriptures. The large and then rapidly increasing class of their countrymen called Hellenistic or Grecian Jews, from their living in cities where Greek was spoken, adopted this version as their own; and it was habitually used in public and private among them, from the time of its completion till about the close of the first century of the Christian era. The early Christians, who were generally ignorant of Hebrew, had recourse to this version in proving from the prophets that Jesus was the promised Messiah; and the Jews, being unable to meet the arguments drawn from this source, endeavoured to throw discredit on the version itself, by alleging that it did not agree with the Hebrew text. In order still further to evade the proofs that Jesus was the Christ, which in the pages of the Septuagint were laid open to the gaze of all nations, the Jews, in default of better arguments, instituted a solemn annual fast, in execration of the day in which the version was completed.

Thus rejected by the Jews, the Septuagint became the accredited version of the professing Christian Church; it was uniformly cited by the Greek and Latin fathers; and from it the old Italic, the Armenian, the Arabic, and most of the ancient versions of the Old Testament were made. The Septuagint has been, moreover, honoured above all other versions, in being quoted by the inspired writers of the New Testament. There are in all 244 quotations from the Old Testament in the New; and of these, according to Bishop Wetenhall, 147 are from the Septuagint, while 97 vary more or less from it. Taking ten citations from each of the four evangelists as they rise, the bishop has shown that, of these forty citations, twenty-two differ from the Septuagint, having been apparently translated anew from the Hebrew, while fourteen agree both with the Septuagint and the Hebrew; whence he draws the conclusion, that "the Holy Ghost did not intend, in the style of the New Testament, to canonise any translation by a constant and perpetual use of it."

The dialect in which this version is written resembles that of the New Testament, but it contains more Hebraisms, and is even further removed from the idiom of the classical Greek writers. It is evident that the translators were not Palestine but Alexandrian Jews, and that they were familiar with the phraseology of Egypt. This is proved by the many Coptic words and terms, appertaining to Egyptian customs and philosophy, which appear in the translation. Thus, the Thummim of the high priest is in the Pentateuch rendered by the term *ἀληθεια* (*truth*), which same word was inscribed on the sapphire collar worn about the neck of the chief priest in Egypt. It is equally evident from the style of the Septuagint, that different portions were executed by different hands, the various books of which it is composed being very unequal in point of execution. The Prophetical and most of the Historical Books, and the Psalms, were translated by very incompetent individuals. The Pentateuch, the Proverbs, and the book of Job, are generally considered the portions best translated. In several passages of the Pentateuch, the Septuagint follows the Samaritan more closely than the Hebrew text. The translator of the book of Job appears to have been familiar with the language of the Greek poets, and though he often seems studious of elegance rather than of accuracy, yet his very faults, it has been remarked by Jahn, are indicative of genius. The discrepancy in point of chronology which exists between the Septuagint and the Hebrew text is very remarkable, and not easily to be accounted for:



according to the Hebrew, a period of 2448 years elapsed between the creation and the giving of the law by Moses; whereas, in the Septuagint, this interval is represented as extending over 3953 years.

In consequence of the numerous transcriptions of the Septuagint made by Jews and Christians, errors arising from the inadvertence of copyists crept into the text, and a revision was therefore undertaken, during the early part of the third century, by Origen, a learned father of the Church. His object in engaging in this recension or revision was not only to detect and remove the errors of copies, but by a thorough comparison of the Septuagint version with the Hebrew original, and with all other existing Greek versions, to form a standard of appeal for the Christians in their arguments with the Jews. He devoted twenty-eight years to the preparation of the work, and travelled all over the East in quest of materials. During the course of these travels he met with six Greek translations, namely, the version of Aquila, the version of Symmachus, and that of Theodotion, hereafter to be mentioned, and three anonymous translations. He instituted a minute comparison between these six translations, the Septuagint, and the Hebrew. The versions of Aquila, Symmachus, Theodotion, and the Septuagint, were written by Origen in parallel columns, forming what early writers termed the Tetrapla; and when he added two columns of the Hebrew text, the one in Hebrew the other in Greek characters, the entire work was denominated the Hexapla, by which title it is still known. Origen made no alterations whatever in the text of the Septuagint which he inserted in the Hexapla: whenever he found that text deficient in a word which occurred in the Hebrew, or in any of the other Greek versions, he indicated the omission, using for that purpose an asterisk (\*) and two large dots, placed after the word itself; when, on the other hand, he met with a word or words redundant in the Septuagint, he made no erasures in the text, but placed an obelus (÷) and two smaller dots, to show that the reading was wanting in the original. This great work extended to fifty volumes, and from its admitting in certain books fragments of other translations besides the four above enumerated, it has been variously denominated the "Octapla," or the "Enneapla." Fifty years after the death of Origen it was found at Tyre, where that great man had died, by Pamphilus and Eusebius; and by them it was deposited in the famous library of Pamphilus the martyr, at Cæsarea, the civil metropolis of Palestine. It was unfortunately consumed with that library in A.D. 653, when Cæsarea was taken by the Saracens. But although destroyed, this laborious compilation is not altogether lost to us, for the column containing the Septuagint had been transcribed by Pamphilus and Eusebius, with the marks and annotations of Origen. Of this transcription, however, we possess no perfect copy, for the asterisks, obeli, and other marks, were confused and interchanged by copyists, and readings and glosses from later versions were added to those cited by Origen.

Two other revisions of the Septuagint remain to be noted, both of which were executed about the same period as the transcription of the Hexapla text by Pamphilus and Eusebius. The principal of these revisions was executed by Lucian, a presbyter of Antioch, A.D. 312, who confined himself to the comparison of the Septuagint with the Hebrew text, without having recourse to other Greek versions. This recension was adopted by all the churches of the East, from Antioch to Constantinople. The other revision was effected by Hesychius, an Egyptian bishop, and according to Jerome, was used in all the churches of Egypt.

The principal MSS. in which the Septuagint has been transmitted to us are the Vatican and Alexandrine codices, already described in our notice of the New Testament. The Vatican MS. is supposed to contain the earlier text, while the Alexandrine MS. apparently exhibits many of the amendments and interpolations of Origen's Hexapla; but these texts have been so often blended, that it is difficult to distinguish between them.

The printed editions of the Septuagint, although very numerous, may all be considered as belonging to one or other of the four following primary or original editions:—

- I. The Complutensian edition, so called because it appeared in the Complutensian Polyglot. Much diversity of opinion exists as to the MSS. used for this edition. It approaches so closely



to the Hebrew, that it is questioned whether the editors corrected the readings of their MSS. by comparison with the original, or whether they employed a MS. in which portions of Aquila's version were blended with the Septuagint text. This might be ascertained by examining the MSS. used, which are now at Madrid.

II. The Aldine edition, published at Venice, at the Aldine press, in 1518. Several ancient MSS. were used in the formation of this text, and it is usually accounted considerably purer than the Complutensian; yet, according to Archbishop Usher, it follows in many instances the peculiar renderings of Aquila's version; by some it is thought to contain readings from Theodotion's version.

III. The Roman or Vatican edition, printed in 1586, chiefly from the Vatican MS. at Rome. This edition was undertaken by order of Sixtus V., whence it is often called the Sixtine edition. It was printed under the care of Cardinal Caraffa, who with his coadjutors devoted nine years to its preparation and publication. In this edition the Vatican MS. is rarely departed from, except when, through some inadvertence of the printer, readings from the Aldine edition are inserted; but such instances are comparatively few. This text has been more frequently reprinted than any other, and may be called the *textus receptus* of the Greek Old Testament Scriptures.

IV. The Alexandrine edition, printed at Oxford from the Alexandrine MS., between 1707 and 1720. This edition was prepared for the press, and partly printed, under the care of Dr. Grabe, and after his death it was completed under the editorship of Lee and Wigan. The defective and incorrect passages of the Codex Alexandrinus are supplied in this edition, partly from the Vatican MS., and partly from the Complutensian edition; and these amended portions are distinguished from the rest of the text by being printed in smaller characters. The critical marks used by Origen are inserted, and copious prolegomena were added by Dr. Grabe. A facsimile edition of the Alexandrine MS. was published at the public expense, under the care of the Rev. H. H. Baber, one of the librarians of the British Museum, between 1816 and 1827.

Several valuable editions of the Septuagint have been published with various readings. The first in point of time is that published by Breitinger, at Zurich, 1730-1732: it contains Grabe's text, with the various readings of the Vatican edition printed at the foot of the page. In 1821, Mr. Bagster issued an exact reprint of the Vatican text, with the various readings of the whole Alexandrian text as edited by Grabe. A splendid folio edition was published at Oxford, 1818-1827, under the editorship of Dr. Holmes, dean of Winchester, and, after his death, of Rev. J. Parsons. The text is that of the Vatican edition, to which readings from all known MSS. are added, with quotations from the patristic writings and from ancient versions. The various readings are so numerous, that they confirm the general opinion, that "the text of the Septuagint is in a worse state than any other except the Latin Vulgate." This edition is furnished with prolegomena and other critical apparatus. Another edition of the Vatican text, with readings from the Alexandrine and other MSS., from the Complutensian and Aldine editions, and from the fragments of Aquila, Symmachus, and Theodotion, was published at Paris in 1839, edited by the Abbé Jager. An important edition, also from the Vatican MS., has been issued by Messrs. Bagster: it includes the *real* Septuagint version of Daniel; and in the Apocrypha, the fourth book of Maccabees has been added to the three found in previous reprints.

The Septuagint has been twice translated into English. The first translation was made by Charles Thomson, late secretary to the Congress of the United States, and was published at Philadelphia in 1808, in 4 vols. 8vo. In 1844, a close translation from the Vatican text, with the principal readings of the Alexandrine copy, was completed by Sir Lancelot Charles Lee Brenton, and published in London, in 2 vols. 8vo.

## II.—GREEK VERSIONS COLLECTED BY ORIGEN.

We have already seen that, during his travels through the East, Origen met with six Greek translations of the Old Testament. All the information we possess concerning these translations may be briefly summed up in a few words.

The versions of Aquila, Symmachus, and Theodotion, appear to have been executed during the second century of the Christian era. The versions of Aquila and Theodotion are at least known to have been completed before the year A.D. 160, for Justin Martyr, who wrote about that period, refers to them. Aquila was a Jew born at Sinope, in Pontus. He is supposed to have embraced Christianity, and to have afterwards relapsed into Judaism. His object in writing this version was to assist the Jews in their arguments with the Christians, and he is said to have wilfully perverted many of the prophecies relating to the Messiah. When the Jews rejected the Septuagint, they adopted this version in its stead; and, in token of their approbation, distinguished it by the name of "the Hebrew Verity." It is a close and literal translation of the Hebrew, and is of some use in criticism, as exhibiting the antiquity of certain contested readings of the Masoretic text.

The version of Symmachus (an Ebionite, or semi-christian) is less literal than that of Aquila, but clearer and more elegant. The version of Theodotion, who was also an Ebionite, holds a middle place between the literal exactness of Aquila and the freedom of Symmachus. Theodotion's version conforms in so many instances to the text of the Alexandrine MS., that it has sometimes been questioned whether his design was to produce a new translation, or simply to rectify the readings of the Septuagint text.

Three other versions, less ancient than the preceding, were discovered by Origen, but their date and the names of their translators are unknown. They are usually distinguished by the numerals 5, 6, and 7, applied to them in accordance with the number of the column they occupied in the great biblical work of Origen above described. The fifth translation contained the Pentateuch, the Psalms, the Canticles, the twelve minor prophets, and the books of Kings. The sixth comprised the same portions of the sacred volume with the exception of the books of Kings. The seventh contained only the Psalms and the minor prophets.

All that now remains to us of these six translations, besides what we possess through Syriac channels, consists of a few fragments, preserved by means of the transcription of the Hexapla text of the Septuagint, made, as above stated, by Pamphilus and Eusebius, about A.D. 300. These fragments, with the remains of Origen's Hexapla text, were published by Montfaucon at Paris, 1714, in 2 vols. folio, with preliminary disquisitions on the Hebrew text, the ancient Greek versions, and the labours of Origen. On account of the costliness and rarity of this work, a smaller and abridged edition was published at Leipsic, 1769-70, by Bahrdt.

## III.—THE GRÆCA VENETA.

This appellation is usually given to a Greek version found in a unique MS. of St. Mark's Library at Venice. This version is of little use in criticism: its age and author are unknown, but it is supposed to have been executed at Byzantium for private use, after the close of the ninth century. It is evidently a direct translation from the Hebrew, to which it adheres with rigid, and even slavish, exactitude. The style is very peculiar, at times furnishing examples of Attic elegance, yet occasionally admitting the grossest barbarisms. It contains the Pentateuch, the Proverbs, Ecclesiastes, Ruth, Canticles, Lamentations, and Daniel. The Pentateuch was published by Ammon at Erlangen, 1790-91, in 3 vols. 8vo.; the other portions had previously appeared at Strasburg in 1784, under the editorship of Villoison. Extracts from this version are given in Holmes's edition of the Septuagint.

## IV.—TO ΣΑΜΑΠΕΙΤΙΚΟΝ.

Certain Greek fragments, in all probability the remains of a Greek translation of the Samaritan Pentateuch, are generally known by this appellation. These fragments are met with in several ancient



MSS., and are referred to by the fathers of the third, fourth, and following centuries. They agree in a great measure with the Septuagint, but are accounted of little or no value in criticism.

## MODERN GREEK.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

MAXIMUS CALLIOPOLITAN'S VERSION, 1638.

Εἰς τὴν ἀρχὴν ἦτον ὁ λόγος· καὶ ὁ λόγος ἦτον μετὰ Θεοῦ καὶ Θεὸς ἦτον ὁ λόγος. <sup>2</sup> Ἐτοῦτος ἦτον εἰς τὴν ἀρχὴν μετὰ Θεοῦ. <sup>3</sup> Ὅλα [τὰ πράγματα] διὰ μέσου τοῦ [λόγου] ἐγένηκαν, καὶ χωρὶς αὐτὸν δὲν ἔγινε κανένα εἶτι ἔγινε. <sup>4</sup> Εἰς αὐτὸν ἦτον ζωὴ· καὶ ἡ ζωὴ ἦτον τὸ φῶς τῶν ἀνθρώπων. <sup>5</sup> Καὶ τὸ φῶς εἰς τὴν σκοτείαν φέγγει, καὶ ἡ σκοτεία δὲν τὸ κατέλαβε. <sup>6</sup> Ἐγίνετο ἕνας ἄνθρωπος ἀπεσταλμένος ἀπὸ τὸν Θεόν, τὸ ὄνομά του ἰωάννης. <sup>7</sup> Ἐτοῦτος ἦλθεν εἰς μαρτυρίαν, νὰ μαρτυρήσῃ διὰ τὸ φῶς πιστεῦσιν ὅλοι διὰ μέσου αὐτοῦ. <sup>8</sup> Δὲν ἦτον ἐκεῖνος τὸ φῶς, ἀλλὰ νὰ μαρτυρήσῃ διὰ τὸ φῶς. <sup>9</sup> Ἦτον τὸ φῶς τὸ ἀληθινόν, τὸ ὁποῖον φωτίζει κάθε ἄνθρωπον ὅπου ἔρχεται εἰς τὸν κόσμον. <sup>10</sup> Εἰς τὸν κόσμον ἦτον· καὶ ὁ κόσμος διὰ μέσου αὐτοῦ ἔγινε, ἀμὴ ὁ κόσμος δὲν τὸν ἐγνώρισεν. <sup>11</sup> Εἰς τὰ ἐδικάτου ἦλθεν, καὶ οἱ ἐδικοῖτον δὲν τὸν ἐδέχθησαν. <sup>12</sup> Καὶ ὅσοι τὸν ἐδέχθησαν, τοὺς ἔδωκεν ἐξουσίαν, νὰ γενοῖν παιδιά Θεοῦ, [ἦγον] ἐκείνους ὁ ποῦ πιστεῦσιν εἰς τὸ ὄνομά του. <sup>13</sup> Οἱ ὅποιοι οὐ δὲ ἀπὸ αἵματα, οὐ δὲ ἀπὸ τὸ θέλημα τοῦ σαρκὸς οὐδὲ ἀπὸ τὸ θέλημα τοῦ ἀνδρὸς, ἀλλὰ ἀπὸ τὸν Θεόν ἐγεννήθησαν. <sup>14</sup> Καὶ ὁ λόγος ἔγινε σὰρξ, καὶ ἐκατοίκησεν εἰς ἡμᾶς, καὶ ἴδαμεν τὴν δόξαν του· δόξαν ὡσὰν (νιού) μονογενοῦς ἀπὸ τὸν πατέρα, γεμάτος χάριν καὶ ἀλήθειαν.

HILARION'S VERSION.

Ἀπ' ἀρχῆς ἦτον ὁ λόγος, καὶ ὁ λόγος ἦτον ὁμοῦ μὲ τὸν Θεόν, καὶ ὁ λόγος ἦτον Θεός. <sup>2</sup> Αὐτὸς ἦτον ἀπ' ἀρχῆς ὁμοῦ μὲ τὸν Θεόν. <sup>3</sup> Ὅλα (τὰ κτίσματα) ἐδημιουργήθησαν δι' αὐτοῦ (τοῦ λόγου), καὶ κἀνὲν ἀπὸ ὅσα ἐδημιουργήθησαν, δὲν ἐδημιουργήθη χωρὶς αὐτοῦ. <sup>4</sup> Εἰς αὐτὸν ἦτον ζωὴ, καὶ ἡ ζωὴ ἦτον τὸ φῶς τῶν ἀνθρώπων. <sup>5</sup> Καὶ τὸ φῶς λάμπει μέσα εἰς τὸ σκότος, καὶ τὸ σκότος δὲν τὸ κατέλαβεν. <sup>6</sup> Ἐγένετο τις ἄνθρωπος ὀνομαζόμενος Ἰωάννης, ὁ ὁποῖος ἐστάλη ἀπὸ τὸν Θεόν. <sup>7</sup> Αὐτὸς ἦλθε διὰ νὰ γένηται μάρτυς, καὶ νὰ μαρτυρήσῃ διὰ τὸ φῶς, διὰ νὰ πιστεύσωσιν ὅλοι διὰ μέσου αὐτοῦ. <sup>8</sup> Δὲν ἦτον ἐκεῖνος (ὁ Ἰωάννης) τὸ φῶς, (ἐστάλη) ὅμως διὰ νὰ μαρτυρήσῃ διὰ τὸ φῶς. <sup>9</sup> Τὸ ἀληθινὸν φῶς ἦτον, τὸ ὁποῖον φωτίζει καθενα ἄνθρωπον, ὁ ὁποῖος ἔρχεται εἰς τὸν κόσμον. <sup>10</sup> Εἰς τὸν κόσμον ἦτον, καὶ ὁ κόσμος ἐδημιουργήθη δι' αὐτοῦ· πλὴν ὁ κόσμος δὲν τὸν ἐγνώρισεν. <sup>11</sup> Ἦλθεν εἰς τὰ ἰδιά του, καὶ οἱ ἰδιοὶ του δὲν τὸν ἐδέχθησαν. <sup>12</sup> Ὅσοι ὅμως τὸν ἐδέχθησαν, εἰς αὐτοὺς ἔδωκε δικαίωμα τοῦ νὰ γένωνται υἱοὶ Θεοῦ, δηλαδὴ εἰς ἐκείνους. οἱ ὁποῖοι ἐπίστευσαν εἰς τὸ ὄνομά του. <sup>13</sup> Αὐτοὶ δὲν ἐγεννήθησαν ἀπὸ αἷμα, μήτε ἀπὸ θέλησιν σαρκὸς, μήτε ἀπὸ θέλησιν ἀνδρὸς, ἀλλ' ἐγεννήθησαν ἀπὸ τὸν Θεόν. <sup>14</sup> Καὶ ὁ λόγος ἐγένετο σὰρξ· καὶ κατώκησεν εἰς ἡμᾶς, γεμάτος ἀπὸ χάριν καὶ ἀλήθειαν, καὶ ἡμεῖς εἶδομεν τὴν δόξαν αὐτοῦ (τοῦ λόγου), ὡς δόξαν (νιού) ὁ ὁποῖος εἶναι μονογενὴς ἀπὸ τὸν Πατέρα.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

MODERN Greek, or Romaic, is the vernacular language of about 2,000,000 descendants of the ancient Greeks, dispersed throughout the Turkish empire. The modern kingdom of Greece, the original seat of the language, is bounded, as of old, on three sides by the Mediterranean; but on the north it extends no further than the frontiers of Albania and Thessaly: its area has been estimated at 15,000 square miles, and its population amounted, in 1856, to 1,067,216. The established religion of Greece is that of the Greek Church; but the authority of the Patriarch of Constantinople is not recognised, the King of Greece being regarded by his subjects as the head of the Church. Toleration is extended to all sects: Protestants are few in number, but there are about 4000 Jews, and (according to recent statements) as many as 70,000 Roman Catholics, in Greece.

### II.—CHARACTERISTICS OF THE LANGUAGE.

Although the yoke of foreign dominion has been imposed upon Greece from the time of the



Roman conquests till within the last half century, yet the classical language of the ancient Greeks has never given place to that of the conquerors, but has maintained its vitality in the midst of political ruin. It has been said that Modern Greek differs from Ancient Greek but little more than the Doric from the Attic dialect. This statement must be received with some reservation; yet it is certain that Italian, French, and Spanish, have diverged far more widely from Latin than Modern Greek from its parent source.

The changes incident to time are not so visible in the vocabulary as in the grammatical structure of Modern Greek. The dual number, the dative case, the middle voice, and the optative mood, have all disappeared; but, unlike the languages of Latin origin, this modern tongue retains the three genders and the declension of nouns. The place of the lost dative is commonly supplied by means of the accusative, either with or without the preposition *εἰς*: in all other respects, Greek nouns are still declined according to the analogy of the ancient language. On the other hand, in the conjugation of verbs, the Modern Greek departs further from the Ancient than Italian from Latin. The very system of conjugation is changed in Modern Greek; three auxiliary verbs are brought into requisition, and almost all the simple tenses have ceased to exist. Even the future is no longer expressed by a simple tense, but is construed in three ways: thus, *θέλω γράφει* (*I will write*), *θέλει γράφω*, and *θὲ νὰ γράφω*, (by crasis) *θὰ γράφω*, are all equivalent to the ancient *γράφω*. The composition of most of the other tenses is susceptible of similar variety. In syntax, the Modern Greek preserves many ancient turns of expression, yet at the same time admits of great innovations. In imitation of French and Italian, its verbs are accompanied by personal pronouns, more frequently than was customary in the ancient tongue; and it often changes the case formerly required by the particle or verb. Many peculiarities, characteristic of the New Testament and ecclesiastical writers, are to be met with in Modern Greek. The language no longer retains any possessive pronouns, but their place is supplied by the genitive case of the personal pronouns, and in the third person plural by the accusative of the relative pronoun, with or without a reflected pronoun. The ellipsis, or loss, of the infinitive, is accounted the greatest imperfection of Modern Greek: this mood is now construed by means of the particle *νὰ* (an abbreviation of the ancient *ἵνα*) and the subjunctive; for instance, the Hellenic proposition, *ἐπιθυμῶ ἰδεῖν αὐτὸν* (*I wish to see him*), is now rendered *ἐπιθυμῶ νὰ τὸν ἰδῶ*.

The term Romaic, or Romeika, is often applied to Modern Greek; it arises from the name *Romaioi* or *Romans*, obtained or assumed by the Greeks during the period of their subjection to the Roman empire of Constantinople.

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

Three versions of the New Testament exist in Modern Greek. Of these, the earliest was printed at Geneva, in 1638, in parallel columns with the inspired text: it was executed by Maximus Calliergi (or Callipoli, as he is sometimes called), at the solicitation of Haga, the ambassador of the then United Provinces at Constantinople. The translation is remarkable for its close and literal adherence to the Greek original text.

The expense of this work was borne by the United Provinces. It is preceded by two prefaces, the one by the translator, and the other by Cyrillus Lucaris, patriarch of Constantinople, who, having spent his youth at Geneva, had imbibed the principles of Calvinism: both prefaces treat on the necessity of presenting the Scriptures in a language intelligible to the people. This version was reprinted, with corrections, in 1703, in London, by the Society for Propagating the Gospel in Foreign Parts; and another edition was issued by the same Society in 1705. A reprint of this version, in 12mo., was published at Halle, in 1710, at the expense of Sophia Louisa, queen of Prussia. From this edition, the British and Foreign Bible Society published an impression, under the superintendence of the Rev. J. F. Usko, in 1808, with the Ancient and Modern Greek in parallel columns. This edition was so favourably received, that, in 1812, it was found necessary to undertake another edition, for the supply of the urgent demands in the Levant, the isles of the Archipelago, and

certain other Greek stations. A strict and thorough revision of the text being deemed requisite, the Rev. C. Williamson, and, afterwards, Dr. Pilkington, were directed by the British and Foreign Bible Committee to enquire among the learned Greeks at Constantinople for an individual properly qualified for so important an undertaking. The Archimandrite Hilarion (subsequently archbishop of Ternovo), with two assistants, both ecclesiastics, was accordingly appointed, in 1819, to execute a revision, or rather a new version, of the Testament; and as a great desire had been expressed for a version of the entire Scriptures in Modern Greek, arrangements were at the same time made for the translation of the Old Testament. Father Simon, in his "Critical History," speaks of a version of the Bible in this language having been printed at Constantinople in the sixteenth century; but this statement has been doubted, and it is generally believed that the translation of the Old Testament undertaken by Hilarion, for the British and Foreign Bible Society, is the first that has ever been executed in Modern Greek.

In 1827, Hilarion's version of the New Testament was completed; and, after having been submitted to the inspection of Constantius, archbishop of Mount Sinai, it was printed at the national printing-office in the patriarchate, under the eye of the Greek Church. This version was made from the inspired text; but though faithful and accurate as a translation, the diction is considered rather stiff, and the forms of the ancient language are too frequently imitated. About the same time, Hilarion executed a translation of the Old Testament from the Septuagint; and, in 1829, the whole of his MS. was submitted to the Committee of the British and Foreign Bible Society, in London. After mature and anxious deliberation, however, the Committee came to the conclusion that it would be more desirable to circulate a version prepared from the Hebrew text itself, than a mere translation of the Septuagint. The Rev. H. D. Leeves was therefore appointed to reside in Corfu, where, with the assistance of natives, he commenced a translation of the Hebrew Scriptures into Modern Greek. In conjunction with the Rev. I. Lowndes (an agent of the London Missionary Society), he engaged the services of Professors Bambas and Tipaldo, to which, for a short period, were added those of Professor Joannides; and the plan pursued was the following: "A certain portion of the books of the Old Testament was allotted to each of the Greek translators, who with the English authorised version, the French of Martin, and the Italian of Diodati, before them, consulting also the Septuagint, the Vulgate, and other versions and aids where necessary, made as good a translation as they were able into the Modern Greek. It was then the office of Mr. Leeves and Mr. Lowndes to compare this translation with the Hebrew, calling in the aid of other versions and critical commentaries, and to make their observations and proposed corrections in the margin of the manuscript. The manuscript, thus prepared, was brought before the united body of translators, at their regular sittings, where the whole was read over; and every word and phrase being regularly weighed and discussed, the final corrections were made with general consent. A fair copy was then taken, the comparison of which with its original gave occasion to a last consideration of doubtful points; and afterwards it was sent to England for the press. This process was twice repeated in some parts of the work."

In 1836, the translation of the Old Testament was completed; but in consequence of the great demand, portions had previously been committed to the press. As early as 1831, 5000 copies of the Psalms had been printed in London, under the care of Mr. Greenfield, after having been revised by the original, and corrected by Mr. T. P. Platt; and this edition was so greatly approved, that another edition, also of 5000 copies, had followed in 1832, of which the Rev. W. Jowett was the editor. Mr. Leeves died in 1845, and the revision of the Old Testament, translated under his superintendence, then devolved upon Mr. Lowndes. He availed himself of the continued services of Professors Bambas and Nicolaides in this revision; and each sheet, when completed, was examined by the Rev. J. W. Mellor, vicar of Woodbridge. An edition of 3000 copies was printed at Oxford, in 1847, under the superintendence of the Rev. J. Jowett, assisted by Mr. Mellor.

While engaged in the translation of the Old Testament, Professor Bambas devoted part of his time to the production of another version, or rather revision, of the New Testament in Modern Greek.



This work was revised by Mr. Leeves and Mr. Lowndes; and 2000 copies of the Gospels and Acts were printed at Athens before the year 1839. An edition of 10,000 copies of the entire New Testament was printed at Athens, in 1848, by the British and Foreign Bible Society; and this revision is considered so correct and idiomatic, that it has now completely superseded that of Archbishop Hilarion.

A further revision of the Old Testament was undertaken by Mr. Lowndes, with the aid of Messrs. Bambas and Nicolaides, in 1846, and was completed early in 1849, after an arduous labour of three years' duration. The remaining portion of the year 1849 was devoted to a similar revision of the New Testament. Editions of these revised versions, embracing the entire Scriptures, have since been printed in England by the British and Foreign Bible Society; and an edition of 5000 New Testaments in Modern Greek was printed at Athens in 1854, concomitantly with one of 10,000 copies in London.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

It is a well known fact, and attested by native writers, that, before the efforts made by the British and Foreign Bible Society in Greece, nearly the whole Greek nation, though making an outward profession of Christianity, "knew only by hearsay of the existence of the Holy Scriptures." Hence it may well be considered as a manifestation of the merciful intentions of Divine Providence towards the Greeks, that, at the very commencement of their political career as a free people, this Society was induced to place before them the long-forgotten word of God in their own vernacular language. No less than 45,294 copies of the New Testament, in Ancient and Modern Greek, had, up to the end of 1858, been issued by the Society, besides 232,738 copies of smaller portions of the Scriptures in Modern Greek.

The Greeks, as a nation, have received and valued the heavenly gift. The government encourages the reading of the Scriptures in the schools, and has charged the teachers of primary schools to communicate scriptural instruction to their pupils every Sunday after church. The good thus done is not confined to the children alone, for many of the parents have declared that "they have learnt much of the truths of the Gospel by hearing their children repeating their lessons." The school appears, indeed, to be the chief medium through which a knowledge of the word of God is becoming disseminated in Modern Greece. "I was pleased to find (writes Mr. Lowndes in a recent communication addressed to the British and Foreign Bible Society, and dated from Athens) on my arrival here, a confirmation of what Mr. Nicolaides had stated by letter, viz.: that the Director of Government schools now distributes the New Testament to these establishments. Four thousand copies of the edition of 1844 were presented to the Government by Mr. Leeves, for this purpose, and they remained undisturbed in their magazine till lately; but now a large portion of them have been issued, and the remainder are to be thus disposed of." The Scriptures are now exposed for sale, without hindrance, in one of the most public streets of Athens. All who choose to avail themselves of it, have free access to the word of God. Concerning the spiritual results of this extensive circulation and perusal of the Scriptures, we are not without satisfactory evidence. One missionary writes: "It hath pleased Him who hath said, 'My word shall not return unto me void,' to grant us, in addition, many interesting proofs that 'God is not slack concerning his promises.' We know many who are even now walking in the light of God's word. They are as suns in the centre of their respective circles, and their influence attracts others to come and seek at its source the light which they are distributing."



## LATIN.

SPECIMEN, FROM EXODUS, CHAP. XV. v. 1 to 13.

## ANTE-HIERONYMIAN VERSION.

<sup>1</sup> Tunc cantavit Moyses & filii Israël canticum hoc Domino, & dixerunt dicere: Cantemus Domino: gloriose enim magnificatus est, equum & ascensorem deiecit in mare. <sup>2</sup> Adjutor, & protector factus est mihi in salutem: iste Deus meus, & glorificabo eum: Deus patris mei, & exaltabo eum. <sup>3</sup> Dominus conterens bella, Dominus nomen est ei. <sup>4</sup> Currus Faraonis & exercitum ejus projecit in mare: electos ascensores ternos stantes demersi in rubro mari. <sup>5</sup> Pelago cooperuit eos, devenerunt in profundum tanquam lapis. <sup>6</sup> Dexter tua, Domine, glorificata est in virtute: dextera manus tua, Domine, confregit inimicos. <sup>7</sup> Et per multitudinem gloriæ tuæ contribulasti adversarios: misisti iram tuam, & comedit illos tanquam stipulam. <sup>8</sup> Et per spiritum iræ tuæ divisa est aqua: gelaverunt tanquam murus aquæ, gelaverunt fluctus in medio mari. <sup>9</sup> Dixit inimicus: Persequens comprehendam, partibor spolia, replebo animam meam: interficiam gladio meo, dominabitur manus mea. <sup>10</sup> Misisti spiritum tuum, & cooperuit eos mare: descenderunt tanquam plumbum in aquam validissimam. <sup>11</sup> Quis similis tibi in diis Domine? quis similis tibi, gloriosus in sanctis, mirabilis in majestatibus, faciens prodigia? <sup>12</sup> Extendisti dexteram tuam, & devoravit eos terra. <sup>13</sup> Gubernasti in justitia tua populum tuum hunc quem redemisti: exhortatus es in virtute tua, in requie sancta tua.

## VULGATE VERSION.

<sup>1</sup> Tunc cecinit Moyses et filii Israël carmen hoc Domino, et dixerunt: Cantemus Domino: gloriose enim magnificatus est; equum et ascensorem deiecit in mare. <sup>2</sup> Fortitudo mea, et laus mea Dominus, et factus est mihi in salutem: iste Deus meus, et glorificabo eum: Deus patris mei, et exaltabo eum. <sup>3</sup> Dominus quasi vir pugnator; Omnipotens nomen ejus. <sup>4</sup> Currus Pharaonis et exercitum ejus projecit in mare: electi principes ejus submersi sunt in Mari rubro. <sup>5</sup> Abyssi operuerunt eos, descenderunt in profundum quasi lapis. <sup>6</sup> Dexter tua, Domine, magnificata est in fortitudine: dextera tua, Domine, percussit inimicum. <sup>7</sup> Et in multitudine gloriæ tuæ deposuisti adversarios tuos: misisti iram tuam, quæ devoravit eos sicut stipulam. <sup>8</sup> Et in spiritu furoris tui congregatæ sunt aquæ: stetit unda fluens, congregatæ sunt abyssi in medio mari. <sup>9</sup> Dixit inimicus: Persequar et comprehendam, dividam spolia, implebitur anima mea: evaginabo gladium meum, interficiet eos manus mea. <sup>10</sup> Flavuit spiritus tuus, et operuit eos mare: submersi sunt quasi plumbum in aquis vehementibus. <sup>11</sup> Quis similis tui in fortibus Domine? quis similis tui, magnificus in sanctitate, terribilis atque laudabilis, faciens mirabilia? <sup>12</sup> Extendisti manum tuam, et devoravit eos terra. <sup>13</sup> Dux fuisti in misericordia tua populo quem redemisti: et portasti eum in fortitudine tua, ad habitaculum sanctum tuum.

## PAGINUS'S VERSION.

<sup>1</sup> Tunc cecinit Moyséh et filii Israél canticum istud Iehouæ, et dixerunt in hunc modum, Cantabo Iehouæ, quia magnificando magnificatus est, equum et sessorem ejus proiecit in Mare. <sup>2</sup> Fortitudo mea, et laus est Iáh: fuit enim mihi in salutem: iste Deus meus, propterea tabernaculum faciam ei: iste Deus patris mei, propterea exaltabo eum. <sup>3</sup> Iehouáh vir belli, Iehouáh nomen ejus. <sup>4</sup> Currus Paróh et exercitum ejus proiecit in Mare, et electi principes ejus submersi sunt in Mari ðsoph. <sup>5</sup> Voragines operuerunt eos, descenderunt in profunda tanquam lapis. <sup>6</sup> Dexter tua Iehouáh, magnificata est fortitudine: dextera tua, ó Iehouáh, confregit inimicum. <sup>7</sup> Et in multitudine magnificentiae tuæ destruxisti inimicos tuos: immisisti iram tuam, deuoravit eos sicut stipulam. <sup>8</sup> Et spiritu naris tuæ coaceruatæ sunt aquæ, steterunt sicuti acervus fluente, coagulatae sunt voragines in corde Maris. <sup>9</sup> Dixit inimicus, Persequar, comprehendam, dividam spolia, explebitur eis anima mea, euaginabo gladium meum, perdet eos manus mea. <sup>10</sup> Flauisti vento tuo, et operuit eos Mare, absorpti sunt tanquam plumbum in aquis vehementibus. <sup>11</sup> Quis sicut tu in diis, ó Iehouáh? quis sicut tu, magnificus in sanctitate, terribilis laudibus, faciens mirabilia? <sup>12</sup> Extendisti dexteram tuam, deglutiuit eos terra. <sup>13</sup> Duces per misericordiam tuam populum hunc quem redemisti, duces in fortitudine tua ad habitaculum sanctitatis tuæ.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

LATIN, the language of the ancient Romans, derived its name from the small state of Latium, of which it was the vernacular language. With the Roman conquests it was carried beyond its originally narrow limits to the utmost boundaries of the then known world, and ultimately it became co-extensive with the Roman empire, in many cases mingling with and remoulding the dialects of the conquered nations. When, with the decline of the Roman power, it ceased to be the medium of colloquial intercourse, it continued to maintain its supremacy throughout Europe, during the whole of the middle ages, as the general language of literature, of philosophy, of legislation, of religion, and of inter-communication between the learned of all countries. From the establishment of the papacy to the present day it has constituted the liturgical language of the Roman Catholic Church; and it is still extensively cultivated by every civilised nation of the earth, on account of the treasures contained in the vast repository of its literature.

## MUNSTER'S VERSION.

<sup>1</sup> Tunc cantauit Moses & filij Israel canticum istud domino, & dicentes dixerunt: cantabo domino, quoniam triumphando magnifice egit: equum & ascensorem eius deiecit in mare. <sup>2</sup> Fortitudo mea & laus dominus, factusque est mihi in salutem: iste deus meus, & decorabo eum: deus patri mei, & exaltabo eum. <sup>3</sup> Dominus uir bellicosus, dominus nomen eius. <sup>4</sup> Quadrigas Pharaonis & exercitum eius proiecit in mare: & electi duces eius, demersi sunt in mari rubro. <sup>5</sup> Abyssi operuerunt eos, descenderunt in profunditates quasi lapis.

<sup>6</sup> Dextra tua domine magnificata est in uirtute: dextera tua domine fregit inimicum. <sup>7</sup> Et in multitudine magnificentiae tuae, subuertisti insurgentes contra te: misisti furorem tuum, qui absumpsit eos quasi stipulam. <sup>8</sup> Per flatum narium tuarum, coaceruatae sunt aquae: steterunt quasi cumulus fluidae aquae: coagulatae sunt abyssi in corde maris. <sup>9</sup> Dixit hostis: persequar, apprehendam, diuidam spolia: implebitur ab eis anima mea: euaginabo gladium meum, perdet eos manus mea. <sup>10</sup> Flauisti per uentum tuum, operuit eos mare: demersi sunt quasi plumbum, in aquis uehementibus. <sup>11</sup> Quis ut tu in dijs domine? quis sicut tu magnificus in sanctitate, terribilis laudibus, faciens mirabilia? <sup>12</sup> Extendisti dexteram tuam, deuorauit eos terra. <sup>13</sup> Duxisti in tua misericordia populum istum, quem redemisti: duxisti in tua fortitudine ad habitaculum sanctitatis tuae.

## LEO JUDA'S VERSION.

<sup>1</sup> Tunc cecinit Moses et filij Israel canticum istud DOMINO, et cecinerunt in hunc modum, Cantabo DOMINO, quia magnifice magnificentiam suam exeruit, equum et currus eius sublato in altum deiecit in mare. <sup>2</sup> Dominus est robur et carmen meum, qui fuit seruator meus: iste [inquam dominus] est deus meus, hunc decorabo: deus patris mei, hunc extollam. <sup>3</sup> DOMINUS uir bellator, DOMINUS nomen eius. <sup>4</sup> Quadrigas Pharaonis et copias eius deiecit in mare, et electi triarj eius demersi sunt in mari caretoso. <sup>5</sup> Abyssi eos operuerunt, descenderunt in profunditates ueluti lapis.

<sup>6</sup> Dextera tua ô DOMINE, excellenti uirtute emiuit, dextera tua ô DOMINE hostem confregit. <sup>7</sup> Et in multitudine magnificentiae tuae subuertisti insurgentes contra te, misisti furorem tuum, qui deuorauit eos tanquam stipulam. <sup>8</sup> In flatu narium tuarum coaceruatae sunt aquae, flumina constiterunt ut cumulus, abyssi coagulatae sunt in medio mari. <sup>9</sup> Hostis dixit, Persequar, apprehendam, diuidam spolia, implebitur eis anima mea: exeram gladium meum, perdet eos manus mea. <sup>10</sup> Uento tuo flauisti, mare eos operuit, demersi sunt ueluti plumbum in aquis uehementibus. <sup>11</sup> Quis tui similis in dijs ô DOMINE? Quis sicut tu magnificus sanctitate? formidabilis laudibus, faciens admiranda? <sup>12</sup> Extendente te dexteram tuam deglutiuit eos terra. <sup>13</sup> Duxisti tu bonitate populum istum, quem asseruisti, duxisti tua fortitudine ad habitaculum sanctuarij tui.

## CASTALIO'S VERSION.

<sup>1</sup> Tum Moses unâ cum Israelitis carmen hoc Iouæ cecinit. Iouam canto, qui pro sua præstantia et equos, et equites in mare deiecerit. Vires meae, carmenque Ioua est, qui mihi saluti fuit. <sup>2</sup> Hic meus est Deus, quem celebrô: Deus patrius, quem extollo. <sup>3</sup> Ioua vir bellicosus, Ioua inquam qui nominatur. <sup>4</sup> Pharaonis et currus et copias in mare deturbauit, ita ut illius duces lectissimi in mare rubrum demersi, <sup>5</sup> et undis obruti, in fundum tanquam saxa subsederint.

<sup>6</sup> Tu ista dextera, ô Ioua, decus tibi fortissime peperisti: ista dextera Ioua hostem oppressisti, <sup>7</sup> et tua singulari præstantia infestos tuos euertisti, laxataque ira tua quasi stipulam confecisti. <sup>8</sup> Ergo ad tuorum narium flatum coaceruatae sunt aquae: steter fluctus in cumulum, inque mari medio undæ concreuerunt. <sup>9</sup> Dixerat hostis: Persequar, assequar, diuidam prædam, animum meum ex illis explebo, gladium stringam, illos mea manu peruertam. <sup>10</sup> At te spiritu isto flante obruti sunt mari, et plumbi ritu in aquas nobiles demersi. <sup>11</sup> Quis tibi deorum par est, ô Ioua? quis cum sacro isto decore conferendus? ô terribilis, laudabilis, mirifice, <sup>12</sup> qui extensa dextera tua, illis humo absorptis, <sup>13</sup> populum hunc à te redemptum pro tua clementia abducis, et tua ui in tuum sacrum perducis domicilium.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The Latin language originated from that of the Pelasgians, an ancient race by whom Greece and Italy were overspread at a very early period of history. This identity of origin accounts for the many instances of similarity which exists between the Greek and Latin languages. In Italy the Pelasgian type was considerably altered by the influence of the numerous petty dialects, chiefly of Celtic origin, anciently spoken in that peninsula; and hence Latin possesses a class of words, and certain peculiarities of grammatical structure, which are not to be found in Greek. On the other hand, Greek has deviated in many respects from the parent stock, where Latin has remained faithful to the original: there are, for instance, a number of Sanscrit words, which in Greek have been altered by the addition of the prefix *o*, while in Latin they remain to a great degree unchanged; such as *ὀδὸς*, in Sanscrit *danta*, and in Latin *dens*; *ὄνομα*, in Sanscrit *nama*, and in Latin *nomen*; and many others. Latin is inferior to Greek in the power of compounding words, so that in translating Greek poetry into Latin, difficulty has been often felt in finding terms to express the picturesque epithets of the Greeks. No language, however, can surpass the Latin in the power of expressing in one word accessory notions combined with the principal idea: this power, the result of numerous inflections, adds greatly to the characteristic energy and conciseness of Latin phrasology.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

We possess no direct evidence as to the time when the Scriptures were first translated into Latin. There is no reason to suppose that a Latin translation would be peculiarly wanted by the large body of



## JUNIUS AND TREMELLIUS'S VERSION.

<sup>1</sup> Tunc canens Mosche et filii Jisraëlis canticum istud Jehovæ, loquuti sunt dicendo; Cantabo Jehovæ, eo quod admodum excelluit, equum et sessorem ejus dejecit in mare. <sup>2</sup> Robur meum et carmen Jah, qui fuit mihi saluti: hic est Deus fortis meus, cui habitaculum decorum ponam, Deus patris mei quem exaltabo. <sup>3</sup> Jehova est bellicosissimus, nomen ejus est Jehova. <sup>4</sup> Currus Parthionis et copias ejus præcipitavit in mare; delectusque præfactorum ejus demersi sunt in mare algosum. <sup>5</sup> Abyssi operuerunt eos, descendunt in profunda velut lapis. <sup>6</sup> Dextera tua, ô Jehova, magnificat se mihi virtute illa: dextera tua, Jehova, confringis hostem: <sup>7</sup> Et magnitudine excellentiæ tuæ subvertis insurgentes contra te: furem tuum immittis, consumit eos tamquam ignis stipulam. <sup>8</sup> Quum flatu narium tuarum coacervatæ sunt aquæ, constituerunt velut cumulus fluida: concreverunt abyssi in intima parte maris:

<sup>9</sup> Dixerat hostis, persequar, assequar, dividam prædam: explebitur eis anima mea, exseram gladium meum, asseret eos in hæreditatem manus meæ. <sup>10</sup> Flavisti vento tuo, operuit eos mare: profunda petierunt tamquam plumbum, in aquis validis. <sup>11</sup> Quis est sicut tu inter fortissimos, Jehova? quis est sicut tu, magnificus sanctitate? reverendus laudibus? mirificus? <sup>12</sup> Extendisti dexteram tuam, deglutivit eos terra. <sup>13</sup> Deducis benignitate tua populum quem redemisti: commodè ducis robore tuo ad decorum habitaculum sanctitatis tuæ.

## SCHMIDT'S VERSION.

<sup>1</sup> Tunc cecinit Moses, & filii Jisraël, canticum hoc JEHOVÆ, & dixerunt dicendo; Cantabo JEHOVÆ, quia exaltando exaltavit Se: equum & equitem ejus projecit in mare. <sup>2</sup> Fortitudo mea & canticum JAH, & factus est mihi in salutem: Hic DEUS meus, ideo celebrabo Eum; DEUS patris mei, ideo exaltabo Eum. <sup>3</sup> JEHOVAH (est) vir belli: JEHOVAH (est merito) nomen Ejus. <sup>4</sup> Currus Pharaonis & exercitum ejus projecit in mare; & electi ternariorum ejus submersi sunt in mari Suph. <sup>5</sup> Abyssi contexerunt eos: descendunt in profunditates, sicut lapis. <sup>6</sup> Dextera Tua, JEHOVAH, magnifica est robore: dextera Tua, JEHOVAH, confringit hostem. <sup>7</sup> Et magnitudine excellentiæ Tuæ destruis consurgentes contra Te: emittis excarescentiam Tuam, (quæ) comedit eos, sicut stipulam. <sup>8</sup> Et flatu narium Tuarum coacervatæ sunt aquæ; steterunt sicut cumulus fluentia; congelatæ sunt abyssi in corde maris.

<sup>9</sup> Dixit inimicus; persequar, assequar, dividam spoliū: implebitur eis anima mea: denudabo gladium Meum: expellet eos manus Mea. <sup>10</sup> (Sed) spirasti vento Tuo, (tum) contexit eos mare: submersi sunt, sicut plumbum in aquis validis. <sup>11</sup> Quis sicut Tu, in Diis, JEHOVAH? quis, sicut Tu, magnificus sanctitate: venerandus laudibus, faciens miraculum? <sup>12</sup> Extendisti dextram Tuam; absorpsit eos terra. <sup>13</sup> Duxisti in misericordia Tua populum eum, (quem) redemisti: deduxisti in fortitudine Tua ad habitaculum sanctitatis Tuæ.

## DATHE'S VERSION.

<sup>1</sup> Tunc Moses et Israelitæ hoc carmen in honorem Jovæ dixere: Jovam cano, nam magna præstitit. Equum et equitem in mare dejecit. <sup>2</sup> Deum canam ob defensionem mihi præstitam. Saluti mihi fuit. Ille Deus meus, hunc celebrabo. Deus patrius, hunc laudibus extollam. <sup>3</sup> Jova fuit bellator, is qui Jova nominatur. <sup>4</sup> Currus Pharaonis et exercitum ejus in mare projecit, duces ejus lectissimi mari Arabiæ sunt immersi. <sup>5</sup> Fluctibus obruti in fundum tanquam lapis subsiderunt. <sup>6</sup> Dextera tua, o Jova, insignem virtutem ostendit, dextera tua, o Jova, hostem prostravit. <sup>7</sup> Immensa tua potentia evertisti adversarios tuos, ab ardente ira tua consumti sunt ut stipula. <sup>8</sup> Halitu tuo coacervatæ sunt aquæ, steterunt in cumulum erecti fluctus, in medio mari undæ concreverunt.

<sup>9</sup> Dixit hostis: persequar, assequar, prædam dividam, jam vota mea explebuntur: stringam gladium, manu mea perdentur. <sup>10</sup> Vento tuo flabas, tum mare eos texit, fundum petierunt ut plumbum in aquis profundis. <sup>11</sup> Quis tui similis est, o Jova, inter Deos? quis ut tu tanta sanctitate est conspicuus? Laudibus illustris, qui mira præstat! <sup>12</sup> Manum tuam extendebas, tum terra eos absorpsit. <sup>13</sup> Ducis pro benignitate populum, quem tibi vindicasti, ducis eum pro potentia tua ad sedem tuam sanctam.

Christians residing at Rome in the earliest ages, for Greek was well understood by both the educated and uneducated. This language spread among even the lower classes, from the great influx of strangers into the capital of the civilised earth, with whom Greek was the general language of communication, as well as from the vast number of slaves in Rome brought from countries where Greek had obtained some footing: besides this, the near proximity of Rome to the cities of Magna Græcia, to which the franchises of the *jus Latinum* had been extended, must have had no small influence. And indeed the fact of St. Paul having written in Greek to the church at Rome, may be taken as at least an indication that *Latin* was not absolutely required by the Christians in that city.

A Latin version had, however, been made some time before the end of the second century. Such a version was used by Tertullian, who criticised it, and condemned some of its renderings. Many have supposed that there existed originally numerous independent Latin translations; and in proof of this they have turned to passages in Jerome and Augustine, which speak of the multiplicity of translations, and they have also pointed out how differently the same texts are read by different Latin Fathers. The statements, however, of Jerome and Augustine may be better understood as relating to what versions had become through repeated alterations; and the variety in citations appears to have arisen partly from the use of such altered versions, and partly from writers having translated passages for themselves.

Lachmann especially has given good reasons for supposing that at first there existed but one version in Latin, and that it was made in the north of Africa, in that Roman province of which Carthage was the metropolis. Like most of the other ancient versions, we know not from whose hand



it sprung; and it does not seem as if much *authority* was attached to it, otherwise private individuals would hardly have felt themselves at liberty to alter it almost at pleasure.

As this version was made from the *Greek*, it was in the Old Testament based on the LXX., and not on the original Hebrew. Hence it has resulted, that when a version of the Old Testament into Latin had been made from the Hebrew, the older version fell after a time into such oblivion, that only fragments of it have come down to us.

In the latter part of the fourth century, the process of continually altering and correcting the Latin copies occasioned great confusion: this was remarked by Jerome, Augustine, and others. The latter of these Fathers speaks of the multiplicity of the versions then current, and, amongst them all, commends one which he calls the *Itala*. This term has occasioned much discussion, and much misapprehension. Some have thought the word *Itala* to be an error; while others have strangely applied the name of *Itala* or *Italic* to *all* the Latin versions extant prior to the time of Jerome. It is evident, however, that Augustine meant some *one* version, and that it was one which had been *revised*, and that the name indicates its connection with the province of Upper Italy (*Italic* in contrast to *Roman*), of which Milan (*Mediolanum*) was the capital. It is well known how closely Augustine was connected with Milan; it might, we believe, be shown, that in his day pains were taken to revise the Latin copies in that very district. One thing at least is certain, that however common it may be to call the ancient Latin versions indiscriminately "the Old *Italic*," the name ought to be rejected, as having originated in misconception, and as perpetuating a confusing error.

Before we speak of the labours of Jerome for the revision and retranslation of the Latin text, we have to mention what editions have been published of the *older* translations.

In 1588, Flaminio Nobili published at Rome a work which *professed* to be the ancient Latin version of the Old Testament, made from the Greek: it was, however, always considered *doubtful* from what sources Nobili had taken the passages, so as to give the Old Testament *complete*; and now it is *certain* that he really in general did nothing but translate into Latin the Sixtine text of the LXX.

Sabatier, one of the distinguished French Benedictines, published at Rheims, in 1743-49, a very large collection of fragments of the ancient versions: he drew them from MSS. and citations: the modern Vulgate is placed by the side of the more ancient text, and the various citations of Latin Fathers are given very elaborately in the notes. Besides the collection of Old Testament fragments given by Sabatier, some passages of Jeremiah, Ezekiel, Daniel, and Hosea, were found by Dr. Feder, in a Würzburg Codex Rescriptus; and they were published by Dr. Münter in 1821. Cardinal Mai has also given, in his *Spicilegium Romanum*, vol. ix. 1843, some fragments of such a version.

The term *Ante-Hieronymian* is often used as a general expression for denoting all the versions or revisions made before the labours of Jerome. Of these we possess not a few of the Gospels, and some of other parts of the New Testament. Martianay published, in 1695, an old text of St. Matthew's Gospel and of the Epistle of St. James. In 1749 (as has been mentioned), Sabatier published all he could collect of the New Testament. In the same year, Bianchini published at Rome his *Evangeliarum Quadruplex*, containing the Latin texts of the Gospels, as found in the Codices Vercellensis, Veronensis, Brixianus, and Corbeiensis. Subjoined there were some Latin texts of parts of Jerome's version. The principal of these was the Codex Forojuliensis. In 1828, Cardinal Mai gave, in his "Collectio Vaticana," vol. iii., an *Ante-Hieronymian* version of St. Matthew's Gospel, from a MS. which in the other Gospels followed Jerome's version. We have, in the last place, to mention the "Evangelium Palatinum," a purple MS. at Vienna, of which Tischendorf published a magnificent edition in 1847.

Besides these Latin texts, there are also others of which we cannot speak with entire certainty, as they *accompany* a Greek text in the same MS.: they may probably, therefore, be versions which never had a separate circulation. Hearne published in 1715, at Oxford, the Greco-Latin Codex Laudianus of the book of Acts; in 1793, Kipling edited the Codex Bezae of the Gospels and Acts; and, in 1791, Matthæi published the Codex Boernerianus of St. Paul's Epistles, which has an interlineary Latin version: a similar copy of the Four Gospels, Codex Sangallensis, was published in 1836, by Rettig.

We have now to speak of the version of Jerome. The labours of this most learned of the Fathers will be described most clearly by mentioning, in chronological order, the respective versions and revisions which he undertook.

His first labour was the correction of the Latin text of the New Testament, beginning with the Four Gospels, which he undertook at the request of Pope Damasus: this was executed about the year 382, after Jerome's return to Rome from the East. He used the old Latin version, then in common use, as a basis; but as it was incorrect in many ways, and passages in one gospel had been inserted in another, etc., he amended it in accordance with ancient Greek MSS. He feared innovating too much, and thus he did not correct every thing which he thought inaccurate. In his other works, he often mentions renderings and readings which he preferred to those which he allowed to remain in his version.

Soon after this revision of the Latin New Testament, he corrected the Psalter then in common use at Rome, by amending some of the places in which it was wide of the LXX. text, from which it had been originally translated. This revision obtained the sanction of the church at Rome, and it was widely used at one time in the Latin Church: in this country it was used at Canterbury alone until the Reformation. The Council of Trent, however, rejected this version in favour of the *Gallican Psalter*, of which we have next to speak; its use was henceforth confined simply to the city of Rome.

After the return of Jerome to the East in 384, he employed himself, in his retreat at Bethlehem, in carefully making a recension of the Old Testament, in accordance with the Hexaplar text of the LXX. The Psalter, with which he seems to have begun, obtained a wide use in the Latin Church, under the name of the *Gallican Psalter*: the Council of Trent adopted it as of *authority*, as it had then a place in the Latin Bibles. Jerome proceeded in his revision of the Old Testament, in accordance with the Hexaplar text of the LXX.: the whole of this version, however (except the Psalms, Job, Proverbs, Ecclesiastes, Canticles, and Chronicles), was, as he says in a letter to Augustine, *lost by fraud*. Job is the only book of this version which we possess, besides the Psalms, as already stated.

But even while Jerome was occupied with the recension according to the LXX., he had commenced and made considerable progress in a far more important work. With great pains he had acquired a very fair knowledge of Hebrew, and several of his friends were anxious to profit by his superior attainments: at their solicitations he translated book after book of the Old Testament, between the years 385 and 405. This important work was looked on by many as an innovation; loud were the outcries against any departure from the LXX., which was then commonly believed to be possessed of divine authority. It proves that Jerome's strength of purpose must indeed have been great; or else a person so sensitive as to his own reputation for orthodoxy would never have stemmed the opposition that was raised. His energy in acquiring the Hebrew language was very remarkable; he obtained all the information he could from Jewish teachers, and he made diligent use of all the Greek versions then extant. His Latinity, though not classical, is vigorous; indeed *his* version is refined and elegant, when compared with the translation into that language which was current in the days of Tertullian.

Jerome's labours were *gradually* appreciated; after a lapse of about two centuries, his version from the Hebrew of all the Old Testament, except the Psalms, and his revision of the New, were adopted pretty generally: the Psalms were taken from his version from the LXX. The adoption, however, of Jerome's version occasioned its corruption, by the admixture of the older renderings, and by other mistakes of copyists. The first reviser of whom we read was the celebrated Englishman, Alcuin, who about the year 802, at the command of Charlemagne, endeavoured to correct the Vulgate, as Jerome's version, as transmitted, was called. It was formerly thought by some, that he revised with the Hebrew and Greek texts; but it has been shown that *this* was not his object: he only endeavoured to restore the text as it stood in ancient Latin copies. A noble MS. of Alcuin's recension is now in the British Museum. Other revisions were undertaken by Lanfranc, archbishop of Canterbury (ob. 1089), and others, for the text was continually injured by copyists.

After the invention of printing, the first book to which this almost divine art was applied was the



Latin Vulgate. The first edition has no indication of place or date: the earliest which is dated is that of Mayence, 1462. The first printers just followed the copy which they could most conveniently procure. Cardinal Ximenes took some pains to give the text more carefully in the Complutensian Polyglot, 1514–17; and yet farther care was taken in the editions of Robert Stephens, 1528–46; of Hentenius, 1547; and of the Louvain divines in 1573. Meanwhile, in 1546, the Council of Trent had decreed the Latin Vulgate to be “authentic;” and it was considered to be the prerogative of the Popes to issue an *authoritative* edition. In 1590 this was done by Sixtus the Fifth, a little before his death. Although he threatened with excommunication any one who should vary from his text, his third successor, Clement the Eighth, in 1592, published a very different text: he *professed* in this merely to correct the errata of the Sixtine text; but this does not explain the variations. In 1593, another edition was published with some alterations, which, with a few corrections made soon after, is the standard Vulgate of the whole Romish Church.

It is not regarded, even by Romanists, as altogether the genuine version of Jerome; and some renderings are palpably corrupt, so as to suit false dogmas. The Benedictine editors of Jerome in 1693, Martianay and Poujet, used MS. authority for printing his biblical versions, as also did the Verona editors, Vallarsi and Mattci, in 1734–42.

There are also other MSS. of Jerome’s translation extant, of great antiquity and excellence; particularly the Codex Amiatinus at Florence, of which an imperfect collation has been published. It has since been twice collated in the New Testament part; and from this and similar sources the version of Jerome might be restored to nearly the condition in which it left his hand.

As Jerome’s own translation of the *Psalms* from the Hebrew is not contained in the Vulgate, it has been given, as well as that of the Vulgate, in the *Biblia Polyglotta Ecclesiæ* and the *Hexaplar Psalter*, under the name which it usually bears, *Psalterium Hebraicum*.

Although no version but the Vulgate has ever been received as “authentic” by the Romish Church, yet, on account of the many errors and corruptions by which that text is disfigured, several attempts have been made, by Catholics as well as by Protestants, to produce more correct Latin versions. The following is a brief description of these modern translations:—

- I. The version of *Pagninus*, containing the Old and New Testaments, was published at Lyons in 1528. This is a very close and servile representation of the original texts, and the diction is often obscure and barbarous. Pagninus was a Dominican monk of great learning, and he executed this version under the patronage of the Popes, Leo X., Adrian VI., and Clement VII. His version of the Old Testament was reprinted by Stephens in 1557.
- II. The revision of the version of Pagninus by *Arias Montanus* was published in the Antwerp, Paris, and London Polyglots. In this revision the most literal signification of the Hebrew words is given without any reference to the context, and even the number of Latin words is accommodated to that of the Hebrew. The chief use of this revision is therefore that of a grammatical commentary for Hebrew students. In the New Testament, Montanus chiefly made use of the Vulgate, contenting himself with correcting it in a few places according to the Greek.
- III. The version of *Malvenda*, a Spanish Dominican, printed at Lyons in 1650, was never regarded with any estimation, on account of its obscure and ungrammatical diction, and it has now completely fallen into oblivion.
- IV. The version of Cardinal *Cajetan* comprises only the Old Testament, and was published at Lyons in 1639. Cajetan had no knowledge of Hebrew, but he employed two translators well acquainted with that language, the one a Jew and the other a Christian, to execute the version under his superintendence. This, like the preceding translations, adheres rigidly to the very letter of the text.



V. The version of *Houbigant*, celebrated for the elegance and freedom of its style, was published at Paris in 1753, in a critical edition of the Hebrew Bible. This version, which comprises only the Old Testament, is executed from Father Houbigant's emended Hebrew text.

These five modern versions were all produced by Roman Catholics. The following are the principal Latin versions executed by Protestants:—

- I. The version of *Munster* was published at Basle in 1534, and again in 1546: it is confined to the Old Testament, and is held in some reputation on account of the clearness of the style, and its strict fidelity to the Hebrew text. This version is preferred by Father Simon and other critics to that of Pagninus and Montanus.
- II. The version of the Old and New Testaments commenced by *Leo Juda* and completed by Bibliander, professor of divinity at Zurich, was printed in 1543, and again by Stephens at Paris in 1545. In general accuracy and fidelity this version equals that of Munster; and the style, though less literal, is more elegant.
- III. The version of *Castalio* or *Chatillon* was printed at Basle in 1551, with a dedication to Edward VI., king of England. It was reprinted at Basle in 1573, and at Leipsic in 1738. The design of Castalio was to produce a Latin translation of both Testaments in the pure classical language of the ancient Latin writers.
- IV. The version of *Junius* and *Tremellius* was published at Frankfort-on-the-Main in 1575–1579. It was afterwards corrected by Junius, and on account of its close adherence to the Hebrew, the Old Testament of this version has been frequently reprinted. The New Testament, translated from the Syriac version by Tremellius, with Beza's translation from the Greek, appeared in a second edition at Geneva in 1590.
- V. *Schmidt's* version of the Old and New Testaments was executed with great exactness from the original texts, and printed at Strasburg in 1696. Several more recent editions have been issued.
- VI. The version of *Dathe*, professor of Oriental literature at Leipsic, appeared in 1773–1789, and is considered a faithful and elegant translation of the Hebrew text.
- VII. The version of the Pentateuch by *Schott* and *Winzer* was translated from the Hebrew, and published at Leipsic in 1816.

LATIN VERSIONS OF THE NEW TESTAMENT.—ST. JOHN, CHAP. I. v. 1 to 14.

IN principio erat verbum, et verbum erat apud Deum, et Deus erat verbum. <sup>2</sup>Hoc erat in principio apud Deum. <sup>3</sup>Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est. <sup>4</sup>In ipso vita erat, et vita erat lux hominum: <sup>5</sup>Et lux in tenebris lucet, et tenebræ eam non comprehenderunt. <sup>6</sup>Fuit homo missus a Deo, cui nomen erat Joannes. <sup>7</sup>Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. <sup>8</sup>Non erat ille lux, sed ut testimonium perhiberet de lumine. <sup>9</sup>Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. <sup>10</sup>In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. <sup>11</sup>In propria venit, et sui eum non receperunt. <sup>12</sup>Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: <sup>13</sup>Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. <sup>14</sup>Et verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi unigeniti a patre, plenum gratiæ et veritatis.

## ANTE-HIERONYMIAN VERSION.

<sup>1</sup> IN principio erat verbum, & verbum erat apud Deum, & Deus erat verbum.  
<sup>2</sup> Hoc erat in principio apud Deum.  
<sup>3</sup> Omnia per ipsum facta sunt : & sine ipso factum est nihil, quod factum est.  
<sup>4</sup> In ipso vita est, & vita erat lux hominum : <sup>5</sup> & lux in tenebris lucet, & tenebræ eam non comprehenderunt.

<sup>6</sup> Fuit homo missus à Deo, cui nomen erat Johannes. <sup>7</sup> Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum : <sup>8</sup> non erat ille lux, sed ut testimonium perhiberet de lumine. <sup>9</sup> Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. <sup>10</sup> In mundo erat, & mundus per ipsum factus est, & mundus eum non cognovit. <sup>11</sup> In propria venit, & sui eum non receperunt. <sup>12</sup> Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus : <sup>13</sup> qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. <sup>14</sup> Et verbum caro factum est, & habitavit in nobis : & vidimus gloriam ejus, gloriam quasi unigeniti à patre, plenum gratia, & veritate.

## ERASMUS'S VERSION.

<sup>1</sup> IN principio erat sermo, et sermo erat apud deum, et deus erat ille sermo.  
<sup>2</sup> Hic erat in principio apud deum.  
<sup>3</sup> Omnia per ipsum facta sunt : et sine eo factum est nihil, quod factum est. In ipso uita erat, <sup>4</sup> et uita erat lux hominum, <sup>5</sup> et lux in tenebris lucet, et tenebræ eam non apprehenderunt.

<sup>6</sup> Erat homo missus à deo, cui nomen Ioannes. <sup>7</sup> Hic uenit ad testificandum, ut testaretur de luce, ut omnes crederent per ipsum. <sup>8</sup> Non erat ille lux illa, sed *missus erat* ut testaretur de luce. <sup>9</sup> Erat lux illa, lux uera: quæ illuminat omnem hominem uenientem in mundum. <sup>10</sup> In mundo erat, et mundus per ipsum factus est, et mundus eum non cognouit. <sup>11</sup> In sua uenit, et sui eum non receperunt. <sup>12</sup> Quotquot autem receperunt eum, dedit eis ut liceret filios dei fieri, *uidelicet* his qui credidissent in nomen ipsius. <sup>13</sup> Qui non ex sanguinibus, neque ex uoluntate carnis, neque ex uoluntate uiri, sed ex deo nati sunt. <sup>14</sup> Et sermo ille caro factus est, et habitauit in nobis : et conspeximus gloriam eius, gloriam uelut unigeniti à patre : plenus gratia et ueritate.

## BEZA'S VERSION.

<sup>1</sup> IN principio erat Sermo ille, et Sermo ille erat apud Deum, eratque ille Sermo Deus. <sup>2</sup> Hic *Sermo* erat in principio apud Deum. <sup>3</sup> Omnia per hunc *Sermonem* facta sunt, et absque eo factum est nihil quod factum sit. <sup>4</sup> In ipso vita erat, et vita erat Lux illa hominum. <sup>5</sup> Et Lux ista in tenebris lucet, sed tenebræ eam non comprehenderunt.

<sup>6</sup> Exstitit homo missus à Deo, cui nomen Joannes. <sup>7</sup> Is venit ad *dandum* testimonium, *id est*, ut testaretur de illâ Luce, ut omnes per eum crederent. <sup>8</sup> Non erat ille Lux illa, sed *missus fuit* ut testaretur de illâ Luce. <sup>9</sup> Hic erat Lux illa vera quæ illuminat omnem hominem venientem in mundum. <sup>10</sup> In mundo erat, et mundus per eum factus est; sed mundus eum non agnouit. <sup>11</sup> Ad sua venit, et sui eum non exceperunt. <sup>12</sup> Quotquot autem eum exceperunt, dedit eis *hoc* jus, ut filii Dei sint facti, *nempe* iis qui credunt in nomen ejus: <sup>13</sup> Qui non ex sanguine, neque ex libidine carnis, neque ex libidine viri, sed ex Deo geniti sunt. <sup>14</sup> Et Sermo ille factus est caro, et commoratus est inter nos, (et spectauimus gloriam ejus, gloriam, *inquam*, ut unigeniti, *egressi* à Patre,) plenus gratiæ ac veritatis.

Several important Latin versions, comprising only the New Testament, have been executed from the Greek text. The first of these, in point of time, is that of Erasmus, which was published at Basle, in 1516, with the Greek text. It contained a dedicatory epistle to Pope Leo X., and was highly commended by that pontiff; yet it was regarded with great hostility by the members of the Roman Catholic Church, and, on its first appearance, excited much opposition. Erasmus drew his version not only from printed copies of the Greek Testament, but also from four Greek MSS., and in the rendering of several passages, he consulted the ecclesiastical writers. He does not, however, make any notable departures from the Vulgate, and wherever he felt compelled to deviate in any degree from that version, he assigned his reasons for so doing in the notes which accompany his work. The version of Beza is bolder and more faithful than that of Erasmus, and does not betray the same timid adherence to the Vulgate. It has been greatly condemned in consequence by Roman Catholics, but it is generally preferred by Protestants to all other Latin versions. Its style is clear and simple, but its chief excellence consists in its accurate and exact interpretation of the sacred original.

Thalemann published another Latin version of the Gospels and Acts in 1781, and Jaspis completed the work by translating and publishing the Epistles in 1793–1797 at Leipsic. In 1790, a version of the entire New Testament was published at Leipsic by Reichard. A translation, professedly executed from the Alexandrine text, was published by Sebastiani, London, 1817; but it is well known that this editor merely followed the common Greek text. The versions of Schott, Naebe, and Goeschen, were printed as accompaniments to critical editions of the New Testament: they all appeared at Leipsic; that of Schott in 1805, that of Naebe in 1831, and that of Goeschen in 1832.

## IV.—RESULTS OF THE PERUSAL OF THE LATIN VULGATE.

Although this version is confessedly at fault in some of its renderings, yet it has been used by the Holy Spirit as the means of leading many to the knowledge of salvation. It was from this version that Luther, in the first instance, drew his supplies of strength and consolation, and the same may be said of most of the servants of God during the middle ages, when comparatively few versions in other lan-



## CASTALIO'S VERSION.

<sup>1</sup> In principio erat sermo, et sermo erat apud Deum, et Deus erat is sermo: <sup>2</sup> is erat in principio apud Deum. <sup>3</sup> Omnia per eum facta sunt, et absque eo factum est nihil, quod factum sit. <sup>4</sup> In eo vita erat, et vita erat lux hominum, <sup>5</sup> et lux in tenebris lucet, nec eam comprehenderunt tenebræ.

<sup>6</sup> Fuit homo missus à Deo, nomine Johannes. <sup>7</sup> Is venit ob testimonium, ut de luce testaretur, ut omnes per eum crederent. <sup>8</sup> Non erat ille ipsa lux, sed qui de luce testaretur. <sup>9</sup> Erat ipsa vera lux, quæ collustrat omnem hominem veniens in mundum. <sup>10</sup> In mundo erat, et mundus per eum factus fuit, et mundus eum non cognovit. <sup>11</sup> In sua venit, et sui eum non acceperunt. <sup>12</sup> Quicumque autem eum acceperunt, iis eam potestatem dedit, ut Dei filii fierent, fidem habentibus ejus nomini: <sup>13</sup> qui non ex sanguine, nec ex voluntate carnis, nec ex voluntate viri, sed ex Deo geniti sunt.

<sup>14</sup> Et sermo caro factus est, et apud nos gratiæ veritatisque plenus habitavit: ejusque splendorem, ut unigenitæ à patre splendorem aspeximus.

## SCHMIDT'S VERSION.

<sup>1</sup> In principio erat Verbum: et Verbum illud erat apud Deum; et Deus erat illud Verbum. <sup>2</sup> Hoc erat in principio apud Deum. <sup>3</sup> Omnia per illud facta sunt: et sine illo factum est ne unum quidem, quod factum est. <sup>4</sup> In ipso vita erat: et vita erat lux illa hominum. <sup>5</sup> Et Lux illa in tenebris lucet: sed tenebræ eam non comprehenderunt.

<sup>6</sup> Fuit homo missus à Deo: nomen ei erat Johannes. <sup>7</sup> Hic venit ad testificationem, nempè ut testaretur de illâ Luce, ut omnes crederent per eum. <sup>8</sup> Non erat ille Lux ea; sed missus erat, ut testaretur de eâ Luce. <sup>9</sup> Hoc Verbum erat Lux illa vera, quæ illuminat omnem hominem venientem in mundum. <sup>10</sup> In mundo erat: et mundus per ipsum factus est: et mundus illum non cognovit. <sup>11</sup> In sua venit: sed sui eum non receperunt. <sup>12</sup> Quotquot autem susceperunt eum, dedit eis hoc-jus, ut fierent Filii Dei, nempè illis, qui credunt in nomen ejus. <sup>13</sup> Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo geniti sunt.

<sup>14</sup> Et Verbum illud caro factum est: et tanquam in tabernaculo habitavit inter nos, (et vidimus gloriam ejus, gloriam quasi unigeniti à Patre,) plenum gratiæ et veritatis.

## SEBASTIAN'S VERSION.

<sup>1</sup> In principio erat Verbum, et Verbum erat apud Deum, et Verbum erat Deus. <sup>2</sup> Hoc erat in principio apud Deum. <sup>3</sup> Omnia per ipsum facta sunt; et sine ipso nihil quicquam factum est ejus, quod factum est. <sup>4</sup> In ipso erat vita, et vita erat lux hominum; <sup>5</sup> Et lux lucet in tenebris, et tenebræ eam non comprehenderunt.

<sup>6</sup> Fuit homo missus a Deo, cui nomen erat Johannes. <sup>7</sup> Hic venit in testimonium, ut testaretur de luce, et ut omnes crederent per eum. <sup>8</sup> Non erat ille lux, sed missus fuerat, ut testimonium perhiberet de luce. <sup>9</sup> Erat vera lux, quæ illuminat omnem hominem venientem in mundum. <sup>10</sup> Ipse erat in mundo, et mundus per ipsum factus est; sed mundus eum non cognovit. <sup>11</sup> In domum suam venit, et familiares non receperunt eum; <sup>12</sup> Sed quicumque eum receperunt, dedit eis potestatem efficiendi se filios Dei, eis videlicet, qui credunt in personam ejus: <sup>13</sup> Qui non ex humanis parentibus, neque ex carnali libidine, neque ex voluntate hominis; sed ex Deo nati sunt.

<sup>14</sup> Et verbum factum est homo, habitavitque inter nos plenum gratiæ et veritatis; et vidimus gloriam ejus, ut gloriam filii-unigeniti a patre.

guages were in existence. Our earlier translations, so eminently blessed in bringing in the Reformation were derived immediately from the Vulgate.

It was the prohibition of the Scriptures to the laity, and not merely the exclusive use of this version, which was the crying evil of the Roman Catholic Church. Bishop Bedell, in one of his letters, tells us that he once heard a monk preaching from the text, "What is truth?" After a good deal of elaborate discussion, the preacher drew somewhat cautiously from his pocket a copy of the New Testament, and said, "This only shall I say: I have found truth at last within the leaves of this book; but," added he, replacing it coolly, "it is prohibited."

## SCHOTT'S VERSION.

<sup>1</sup> INITIO (omnium) fuit Logos; Logos apud Deum fuit; Deusque fuit Logos. <sup>2</sup> Hic initio fuit apud Deum. <sup>3</sup> Omnia per eum facta sunt, et absque eo factum est ne ullum quidem, quod factum est. <sup>4</sup> In eo vita fuit (et vitæ fons), quæ vita lux fuit (fons lucis) hominum. <sup>5</sup> Lucetque lux inter tenebras, nec eam tenebræ comprehenderunt. <sup>6</sup> Exstitit homo a Deo missus, nomine Joannes. <sup>7</sup> Is venit testimonium daturus, ut testaretur de luce, ut omnes per eum fidem haberent (lucis auctori). <sup>8</sup> Non erat ille ipsa lux; sed (missus), ut testaretur de luce. <sup>9</sup> Erat (illa) lux verissima (perfectissima), collustrans quemvis hominem, qui in mundum venit (nascitur). <sup>10</sup> In mundo fuit (Logos), mundusque per eum factus est, nec vero mundus eum agnovit. <sup>11</sup> Ad sua (veluti domum suam) venit, nec sui eum exceperunt. <sup>12</sup> At, quotquot eum exceperunt, iis hanc dedit potestatem, ut liberi fierent Dei, fidem ejus nomini habentibus, <sup>13</sup> qui, non ex sanguine neque ex voluntate (libidine) carnis neque ex voluntate viri, sed ex Deo sunt geniti. <sup>14</sup> Atque Logos factus est carne præditus, et tentorium fixit (commoratus est) apud nos [spectavimusque ejus gloriam, qualis est gloria filii unigeniti a patre oriundi] plenus gratiæ et veritatis.

## GOESCHEN'S VERSION.

<sup>1</sup> In principio erat logos, et logos erat apud deum, et deus erat logos. <sup>2</sup> Hic erat in principio apud deum. <sup>3</sup> Omnia per eum facta sunt; ac sine eo nihil unum factum est, quod factum est. <sup>4</sup> In eo vita erat, ac vita erat lux hominum; <sup>5</sup> et lux in tenebris lucet, ac tenebræ eam non comprehenderunt. <sup>6</sup> Fuit homo missus a deo, cui Ioannis nomen; <sup>7</sup> hic venit ad testimonium, ut de luce testaretur, ut omnes ejus causa (auctoritate) crederent. <sup>8</sup> Non erat ille lux, sed ut de luce testaretur. <sup>9</sup> Erat lux illa vera, qua illustratur omnis homo, in mundum veniens. <sup>10</sup> In mundo erat, et mundus per eum factus est, et mundus eum non novit. <sup>11</sup> In sua venit, et sui non exceperunt eum. <sup>12</sup> Quotcunque autem exceperunt eum, eis, credentibus in ejus nomen, facultatem dedit ut filii dei fierent; <sup>13</sup> qui non ex sanguinibus, neque ex voluntate carnis, neque ex viri voluntate, sed ex deo nati sunt. <sup>14</sup> Et logos caro factus est, et commoratus est inter nos (et vidimus maiestatem ejus, maiestatem ut unigeniti a patre), plenus gratia ac veritate.



## F R E N C H.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

AU commencement était la Parole, et la Parole était avec Dieu, et la Parole était Dieu. <sup>2</sup> Elle était au commencement avec Dieu. <sup>3</sup> Toutes choses ont été faites par elle, et sans elle rien de ce qui a été fait, n'a été fait. <sup>4</sup> En elle était la vie, et la vie était la lumière des hommes. <sup>5</sup> Et la lumière luit dans les ténèbres, mais les ténèbres ne l'ont point comprise. <sup>6</sup> IL Y EUT un homme appelé Jean, qui fut envoyé de Dieu. <sup>7</sup> Il vint pour rendre témoignage, pour rendre, dis-je, témoignage à la Lumière, afin que tous crussent par lui. <sup>8</sup> Il n'était pas la Lumière, mais il *était envoyé* pour rendre témoignage à la Lumière. <sup>9</sup> Cette Lumière était la véritable, qui éclaire tout homme venant au monde. <sup>10</sup> Elle était au monde, et le monde a été fait par elle; mais le monde ne l'a point connue. <sup>11</sup> Il est venu chez soi; et les siens ne l'ont point reçu. <sup>12</sup> Mais à tous ceux qui l'ont reçu, il leur a donné le droit d'être faits enfans de Dieu, *savoir* à ceux qui croient en son nom; <sup>13</sup> Lesquels ne sont point nés de sang, ni de la volonté de la chair, ni de la volonté de l'homme; mais ils sont nés de Dieu. <sup>14</sup> Et la Parole a été faite chair; elle a habité parmi nous, et nous avons contemplé sa gloire, *qui a été* une gloire, comme la gloire du Fils unique du Père, pleine de grâce et de vérité.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE French language is predominant throughout France, except (as is elsewhere stated) in part of Brittany and in the Basque districts: German dialects prevail, more or less, in Upper and Lower Rhine, and in some of the other departments along the eastern frontier. The total population of France, in 1856, amounted to 36,039,364. The great majority of the French people belong to the Roman Catholic Church; but certain sects among them, while they adhere to Roman Catholic doctrines, repudiate the authority of the Pope. Toleration is so freely extended to all parties, that pastors and teachers of every denomination, Jewish as well as Christian, are considered entitled to support from the state. According to the census of 1851, the population of France (then numbering 35,781,627) was divided into 34,931,032 Roman Catholics; 748,332 members of the Reformed and Lutheran Churches; 73,995 Jews; 26,328 members of other churches; the rest being returned under the head of "religion unknown." The French language is spoken in parts of Switzerland and in the Channel Islands; and is in frequent use, as a medium of communication, between people of different nations, in almost every country of Europe. In the colonies, however, it is incomparably less diffused than the English. It is extensively spoken in Louisiana and the French Antilles, and particularly in Lower Canada, where a vast majority of the people are of French origin. The primitive habits of the original settlers are still retained; and it is said that the French language itself is there preserved precisely in the same state as it existed in the days of Louis XIV.

## II.—CHARACTERISTICS AND HISTORY OF THE LANGUAGE.

Three principal languages, the Aquitainian, the Celtic, and the Belgic, were spoken in Gaul at the time of the Roman invasion of that country. These languages, particularly the Celtic, which was the most widely diffused, commingled with the language of the Roman legions, and formed a new language, which, from the predominance of Roman words and elements, was called the Romance. The stock of words entering into the Romance language was augmented by the addition of numerous Greek words, chiefly sea-terms, borrowed from Marseilles, then a Greek colony.

In the fifth century, Gaul passed into the hands of Teutonic nations: the Visigoths occupied the south, while the Franks and Burgundians established themselves in the north and east. Ultimately the Franks extended their dominion throughout the whole country; but, being few in number, their language exercised little perceptible influence. The Romance, therefore, still continued to be the language of Gaul; and, about the tenth century, it seems to have diverged into two principal dialects, the *langue d'oc*, spoken in the south, and the *langue d'oïl* or *d'oui*, spoken in the north. During the thirteenth century, the *langue d'oïl* became the language of the court and capital of France, and gradually superseded the *langue d'oc*. Originally, the differences between the two dialects were few and inconsiderable; but by degrees the *langue d'oïl* dropped many of its ancient terminations, acquired new and distinctive peculiarities, and finally merged into the language which, from the Franks, the Teutonic conquerors of Gaul, is now denominated the French.

Thus the history of the French language proves that it may be regarded as a direct emanation from the Latin; and yet, of all the Neo-Latin languages, it differs the most widely from the parent stock. It has a singular habit of contracting the Latin words which enter into its composition: this it often effects by omitting one of the internal consonants: thus, *ligare*, in French, is converted into *lier*, *laudare* into *louer*, *sudare* into *suer*. On the other hand, it generally lengthens the *a* of the Latin into *ai*; as in *ala*, *aile*—*amo*, *aime*—*panis*, *pain*—*pax*, *paix*, &c. The *w* of Teutonic nations becomes *gu* in French; as in *wasp*, *guepe*—*William*, *Guillaume*, &c. In point of construction, French is remarkable for its clearness and uniformity; and its idiomatical phrases are particularly concise and expressive: it is hence admirably adapted for conversational and epistolary purposes, and also for commercial and diplomatic negotiation. Yet, with all these advantages of structure, it is most difficult to convert the French language into a vehicle of theological ideas; and we are told, that “all translators and editors of the Scriptures in this language have found themselves embarrassed between the choice of a literal version, which makes the language barbarous, and an idiomatical one, which degenerates into paraphrase.”

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

Owing, perhaps, to the extreme difficulty of producing a faithful and satisfactory French version, the attempts that have been made to translate the Scriptures into this language are particularly numerous. The first translation of which we have any definite account is ascribed to the twelfth century; and portions of it, with other ancient writings, were published at Paris, in 1842, by Leroux de Lincy, under the title of “The Four Books of Kings.” A translation is extant of all the epistles and gospels of the Latin Missal, executed by De Vignay, at the request of Jane of Burgundy, queen of Philip of Valois, king of France: the MS. is in the library of the Convent of St. Dominic, at Paris. The *Historia Scholastica* of Peter Comestor, which is a popular compendium of scriptural history was translated by Guiars des Moulins, between the years 1291 and 1294, and several MS. copies are preserved in the Royal Library at Paris: this work, which is generally known as “La Bible Historiale,” was printed by command of Charles VIII. of France, in 1487. Among the Lansdowne MSS. in the British Museum, is a fine copy of a translation of the Bible as far as the Psalms, executed by Raoul de Presles, by command of Charles V. of France.

All these translations were superseded by a version of the entire Scriptures published at Antwerp, in consecutive portions, between the years 1512 and 1530, by Jaques le Fevre of Estaples, commonly called Jacobus Faber, Stapulensis. Faber translated from the Latin Vulgate, which he has followed so closely that many of his passages appear obscure. This version is the basis of all other French versions, Protestant as well as Catholic, which have since been published: it was reprinted in 1534 and 1541; and was revised and published by the divines of Louvain in 1550.

The following is a list of the principal translations of the Scriptures into French which have appeared since the publication of Faber's version:—

1535. Olivetan's version of the entire Scriptures, translated from the original texts, and printed



at Neufchatel, and again, in 1540, at Geneva, with corrections by his relative, the celebrated reformer, Calvin. The so-called versions of Renat Benoist (1566), of Besse (1608), and of Frizon (1620), are merely editions of this version, with slight alterations. Several other revisions have been published; but, of these, by far the most important is the one familiarly known as the "Geneva Bible." It appeared at Geneva in 1588, after having been corrected by the College of Pastors and Professors of the Reformed Church at Geneva (Beza, Goulart, Jaquemot, Bertram, La Faye, and Rotan). The individuals engaged in this revision are said to have consulted the rabbinical writers, and the Latin versions of Munster and Tremellius, besides the sacred originals: they succeeded in imparting a greater degree of elegance and precision to the language, and corrected some of the errors of Olivetan.

1555. Castalio published a French translation of his own Latin version; but this work scarcely deserves a place in the list of French versions, as it is disfigured by serious errors, and never rose into repute. Castalio is even charged with having invented French words, for the purpose, as he thought, of expressing the full force of the Greek. In 1562, a translation was published, in French, of Diodati's Italian version.

1641. A translation of the entire Bible from the Vulgate, executed by Corbin, advocate of the

## LE FEVRE'S VERSION.

<sup>1</sup> Av commencement estoit la parolle, et la parolle estoit avec dieu: et la parolle estoit dieu. <sup>2</sup> Icelle estoit au commencement avec dieu. <sup>3</sup> Toutes choses ont este faictes par icelle: et sans icelle riens na este fait qui ait este fait. <sup>4</sup> En icelle estoit la vie: et la vie estoit la lumiere des hommes: <sup>5</sup> et la lumiere luyt es tenebres: et les tenebres ne lont point comprinse. <sup>6</sup> Ung homme fut enuoye de dieu: qui estoit nomme Jehan. <sup>7</sup> Lestuy vint en tesmoignage, pour rendre tesmoignage de la lumiere: affin que tous creussent par icelle. <sup>8</sup> Lestuy nestoit point la lumiere: mais affin quil rendisse tesmoignage de la lumiere. <sup>9</sup> La vraye lumiere estoit celle qui enlumine tout homme venant en ce monde. <sup>10</sup> Elle estoit au monde, et le monde est fait par elle: et le monde ne la point congneue. <sup>11</sup> Elle est venue es choses que estoient siennes: et les siens ne lont point receue. <sup>12</sup> Mais tous ceulx qui lont receue, elle leur a donne puissance destre fais les filz de dieu, iceulx creans en son nom. <sup>13</sup> Lesquels ne de sangz, ne par volente de chair, ne par volente dhomme: mais sont nez de dieu.

<sup>14</sup> Et la parolle est faicte chair: et a habite en nous, et auons veu sa gloire, gloire comme de celluy qui est seul ne du pere, plaine de grace et de verite.

## OLIVETAN'S VERSION.

<sup>1</sup> Au commencement estoit la parolle, et la parolle estoit avec Dieu: et Dieu estoit la parolle. <sup>2</sup> Icelle estoit au commencement avec Dieu. <sup>3</sup> Toutes choses ont este faictes par icelle: et sans icelle rien na este fait, de ce qui est fait. <sup>4</sup> En icelle estoit la vie: et la vie estoit la lumiere des hommes, <sup>5</sup> et la lumiere luyt es tenebres, et les tenebres ne lont pas comprinse. <sup>6</sup> Ung homme fut enuoye de Dieu, qui avoit nom Jehan. <sup>7</sup> Lestuy est venu en tesmoignage, a ce quil rendist tesmoignage de la lumiere: affin que tous creussent par icelle. <sup>8</sup> Lestuy nestoit pas la lumiere, mais affin quil tesmoignast de la lumiere. <sup>9</sup> Celle estoit la vraye lumiere qui enlumine tout homme venant au monde. <sup>10</sup> Elle estoit au monde: et le monde est fait par elle: et le monde ne la point congneue. <sup>11</sup> Elle est venue es choses qui estoient siennes: et les siens ne lont pas receue. <sup>12</sup> Mais tous ceulx qui lont receue: elle leur a donne puissance destre faictz enfans de Dieu, *ascavoir* a ceulx qui croyent en son nom: <sup>13</sup> Lesquelz ne de sang, ne de volente de chair, ne de volente dhomme: mais de Dieu sont naiz.

<sup>14</sup> Et la parolle est faicte chair, et a habite en nous (et auons contemple sa gloire, gloire comme de celuy, qui est seul nay du pere) pleine de grace et de verite.

## GENEVA VERSION.

<sup>1</sup> Av commencement estoit la Parole, & la Parole estoit avec Dieu: & icelle Parole estoit Dieu. <sup>2</sup> Elle estoit au commencement avec Dieu. <sup>3</sup> Toutes choses ont esté faites par elle: & sans elle rien n'a esté fait de ce qui est fait. <sup>4</sup> En elle estoit la vie, & la vie estoit la lumiere des hommes. <sup>5</sup> Et la lumiere luités tenebres, & les tenebres ne l'ont point comprise.

<sup>6</sup> Il y eut vn homme enuoyé de Dieu, qui avoit nom Iean. <sup>7</sup> Cestuy-ci vint pour *porter* tesmoignage, à ce qu'il rendit tesmoignage de la Lumière, à fin que tous creussent par luy. <sup>8</sup> Il n'estoit pas la Lumière, mais *estoit* pour tesmoigner de la Lumière. <sup>9</sup> La vraye Lumière estoit celle qui illumine tout homme venant au monde. <sup>10</sup> Il estoit au monde, & le monde a esté fait par luy, & le monde ne l'a point cognu. <sup>11</sup> Il est venu chez soy: & les siens ne l'ont point receu. <sup>12</sup> Mais à tous ceux qui l'ont receu, il leur a donné ce droit d'estre faits enfans de Dieu, *à scavoir*, à ceux qui croyent en son Nom. <sup>13</sup> Lesquels ne sont point nais de sang ne de volenté de la chair, ne de volenté de l'homme: mais sont nais de Dieu.

<sup>14</sup> Et ceste Parole a esté faite chair, & a habité entre nous (& auons contemplé sa gloire: gloire, *di-ie*, comme de l'unique *issu* du Pere) plein de grace & de verité.



Parliament of Paris, and published with the approbation of the Faculty of Theology of Poitiers. The modes of expression adopted in this translation are rude and barbarous, and it has long sunk into disrepute.

1649. De Marolles published a New Testament, professedly translated from the original; but, as he did not understand the Greek language, it is believed that he merely made a translation of Erasmus's Latin Testament, which was drawn immediately from the Greek text. In some places he seems to have conformed to the Vulgate.

1666. Father Amelotte published a translation of the New Testament, which is well known to have been executed from the Vulgate, although he pretended that he had consulted Greek MSS. of the highest antiquity. This version is far from being faithful or accurate: he often uses great circumlocution, and in many instances inserts words which are not in the original, without writing them in Italics.

## DE SACY'S VERSION.

<sup>1</sup> Au commencement étoit le Verbe, & le Verbe étoit avec Dieu, & le Verbe étoit Dieu. <sup>2</sup> Il étoit au commencement avec Dieu. <sup>3</sup> Toutes choses ont été faites par lui: & rien de ce qui a été fait n'a été fait sans lui. <sup>4</sup> Dans lui étoit la vie, & la vie étoit la lumière des hommes: <sup>5</sup> & la lumière luit dans les ténèbres, & les ténèbres ne l'ont point comprise. <sup>6</sup> Il y eut un homme envoyé de Dieu, qui s'appelloit Jean. <sup>7</sup> Il vint pour servir de témoin, pour rendre témoignage à la lumière, afin que tous crussent par lui. <sup>8</sup> Il n'étoit pas la lumière: mais *il vint* pour rendre témoignage, à *celui qui étoit* la lumière. <sup>9</sup> Celui-là étoit la vraie lumière, qui illumine tout homme venant en ce monde. <sup>10</sup> Il étoit dans le monde, & le monde a été fait par lui, & le monde ne l'a point connu. <sup>11</sup> Il est venu chez soi, & les siens ne l'ont point reçu. <sup>12</sup> Mais il a donné à tous ceux qui l'ont reçu, le pouvoir d'être faits enfans de Dieu, à ceux qui croient en son nom: <sup>13</sup> qui ne sont point nés du sang, ni de la volonté de la chair, ni de la volonté de l'homme, mais de Dieu même. <sup>14</sup> Et le Verbe a été fait chair, & il a habité parmi nous: & nous avons vu sa gloire, sa gloire, *dis-je*, comme du Fils unique du Pere, étant plein de grace & de vérité.

## OSTERVALD'S VERSION.

<sup>1</sup> La Parole étoit au commencement, la Parole étoit avec Dieu, et cette Parole étoit Dieu. <sup>2</sup> Elle étoit au commencement avec Dieu. <sup>3</sup> Toutes choses ont été faites par elle, et rien de ce qui a été fait, n'a été fait sans elle. <sup>4</sup> C'est en elle qu'étoit la vie, et la vie étoit la lumière des hommes. <sup>5</sup> Et la lumière luit dans les ténèbres, et les ténèbres ne l'ont point reçue. <sup>6</sup> Il y eut un homme, appelé Jean, qui fut envoyé de Dieu. <sup>7</sup> Il vint pour être témoin et pour rendre témoignage de la lumière, afin que tous crussent par lui. <sup>8</sup> Il n'étoit pas *lui-même* la lumière, mais *il étoit envoyé* pour rendre témoignage à la lumière. <sup>9</sup> C'étoit la véritable lumière qui éclaire tous les hommes, en venant au monde. <sup>10</sup> Elle étoit dans le monde, et le monde a été fait par elle; mais le monde ne l'a pas connue. <sup>11</sup> Il est venu chez soi: et les siens ne l'ont point reçu. <sup>12</sup> Mais à tous ceux qui l'ont reçu, il leur a donné le droit d'être faits enfans de Dieu, *savoir*, à ceux qui croient en son nom; <sup>13</sup> qui ne sont point nés du sang, ni de la volonté de la chair, ni de la volonté de l'homme, mais *qui sont nés* de Dieu. <sup>14</sup> Et la Parole a été faite chair, et a habité parmi nous, et nous avons vu sa gloire, une gloire telle qu'est celle du Fils unique du Père, pleine de grace et de vérité.

## SWISS VERSION.

<sup>1</sup> Au commencement étoit la Parole; et la Parole étoit auprès de Dieu; et la Parole étoit Dieu. <sup>2</sup> Elle étoit au commencement auprès de Dieu. <sup>3</sup> Toutes choses ont été faites par son moyen, et rien de ce qui a été fait n'a été fait sans elle. <sup>4</sup> En elle étoit la vie, et la vie étoit la lumière des hommes. <sup>5</sup> Et la lumière luit dans les ténèbres, et les ténèbres ne l'ont point reçue. <sup>6</sup> Il y eut un homme envoyé de Dieu; son nom étoit Jean; <sup>7</sup> Il vint en témoignage, pour rendre témoignage de la lumière, afin que tous crussent par son moyen. <sup>8</sup> Lui n'étoit pas la lumière, mais il étoit pour rendre témoignage de la lumière. <sup>9</sup> La véritable lumière qui éclaire tout homme étoit venue dans le monde. <sup>10</sup> Elle étoit dans le monde, et le monde a été fait par son moyen, et le monde ne l'a pas connue. <sup>11</sup> Elle est venue chez soi, et les siens ne l'ont point reçue. <sup>12</sup> Mais, à tous ceux qui l'ont reçue, elle leur a donné le droit de devenir enfans de Dieu, à ceux qui croient en son nom, lesquels ont été engendrés non du sang, ni de la volonté de la chair, ni de la volonté de l'homme, mais de Dieu. <sup>14</sup> Et la Parole a été faite chair, et elle a dressé sa tente parmi nous, pleine de grâce et de vérité, et nous avons contemplé sa gloire, gloire comme du fils unique de la part du Père.

1667. The celebrated version of the New Testament from the Vulgate, by De Sacy and other Port-Royalists, was printed by the Elzevirs, at Amsterdam, for Migeot, a bookseller of Mons; whence it is often called the Mons Testament. It appeared under the approbation of Cardinal Noailles, and it is still held in high repute, and has passed through many editions. De Sacy was confessor to the Society of Port Royal; he was involved in the persecution raised against that Society by the Jesuits, and was thrown into the Bastille

- in 1666. It was here, during his confinement for two years and a half, that he undertook his translation of the Bible. He finished the entire version of both Testaments on the Eve of All Saints, 1668, the day of his liberation from imprisonment. His version has often been condemned by the Jesuits as too favourable to Protestantism, but in France it is generally regarded as "the most perfect version in French, or in any other tongue." De Sacy's character as a translator has been thus drawn:—"In a critical knowledge of the sacred text, he may have had many superiors; but none in that exquisite sensibility to the grandeur, the pathos, the superhuman wisdom, and the awful purity of the divine original, without which none can truly apprehend, or accurately render into another idiom, the sense of the inspired writers."
1668. Godeau, bishop of Vence, published at Paris another version of the New Testament from the Vulgate: it is neither a literal translation nor a paraphrase, but partakes of the nature of both.
- 1671-1680. Quesnel executed a translation of the New Testament from the Vulgate, taking as a basis that of De Sacy, and appending Moral Reflections, which have been translated and published in English.
1686. A New Testament, wilfully falsified to agree with Roman Catholic dogmas, was published at Bordeaux, by the Jesuits, and was intended for those Protestants who, after the revocation of the edict of Nantes, in 1685, had been compelled, by torture and other means, to embrace the Roman Catholic religion. Nearly the whole of this edition is supposed to have been destroyed, yet no fewer than nine copies are known to be still in existence in England and Ireland.
- 1696-1707. Martin revised the Geneva Bible, and rendered it more conformable in point of style to the modern idiom. Martin was a native of Languedoc, and exercised the duties of pastor in that part of France, till he was exiled by the revocation of the edict of Nantes. He then settled in Utrecht, as the pastor of the Walloon church in that city; he died in 1721. A revision of Martin's Bible was executed by Pierre Roques, pastor of the French church at Basle: it was published in 1772: other editions have been given elsewhere, and in 1820 this version was again carefully revised at Paris, and afterwards stereotyped at the expense of the British and Foreign Bible Society.
- 1697-1703. The Jesuits Bouhours, Tellier, and Bernier, published another version of the New Testament from the Vulgate; but this version, together with that of Hure (also from the Vulgate, and printed in 1702), has long sunk into oblivion.
1702. Father Simon, the celebrated author of some critical histories of the text and versions of Scripture, made a translation of the New Testament from the Vulgate: it was translated into English by Mr. Webster, in 1730.
1709. The Bible, translated chiefly from the Vulgate, but with corrections from the original Hebrew, and from some of the more ancient versions, was published by Le Gros, at Cologne. It was reprinted at Brussels in 1759, and at Paris in 1819.
1718. A Protestant version of the New Testament, remarkable for its closeness and accuracy, was executed from the original text by Beausobre and L'Enfant, and published at Amsterdam. An English translation of the preliminary dissertation and of the gospel of Matthew, belonging to this version, was printed at Cambridge in 1779.
1724. Ostervald, a pastor of the Lutheran church at Neufchatel, published an edition of the Geneva Bible, with notes: in 1744 he published another edition, with many corrections and emendations. His corrections, it has been observed, "have so far modernised the style, as to render this version far more elegant and idiomatic than that of Martin; but it is rather paraphrastical, and not so rigidly conformed to the originals."
1741. A translation of the entire Bible, by Le Cene, was published by his son, a bookseller of



Amsterdam; but, on account of its Socinian tendency, it never rose into much repute. The same may be said of Le Clerc's version of the New Testament, which was also published at Amsterdam.

1820-1824. Genoudé published a translation of the Bible, executed mainly from the Vulgate, and written in pure and elegant language. This is a Roman Catholic version, and is in every respect conformed to the dogmas of that church.

1822. The Bible Society for the Canton-de-Vaud, after an uninterrupted labour of four years, published a revised edition of 10,000 copies of the entire French Scriptures. The revision was conducted by four clergymen, who availed themselves of the researches of oriental scholars, and of various critical aids that did not exist when Martin (and, after him, Ostervald) revised the old version of Olivetan. Many errors, however, crept into this version, which were pointed out by Mr. Haldane, and in consequence of these inaccuracies, and of notes appended to it, it was repudiated by the parent Society.

1839. The Lausanne revision of the Scriptures was published by an association of Swiss ministers of the gospel at Lausanne. The object of this revision was partly to accommodate the obsolete style of older editions to the modern idiom; but many of the emendations partake of the character of a paraphrase.

A revision of former versions, so carefully corrected as to be essentially a new version, was published, (the New Testament in 1842 and the Old Testament in 1850), at Paris, by the Society for Promoting Christian Knowledge. The Society was induced to undertake this revision chiefly in consequence of a statement laid before them in 1835, by which it was shown that no less than four different versions of the Holy Scriptures were used indiscriminately in the Channel Islands; and that at least ten distinct versions were in use among French Protestants, occasioning much confusion, not to say evil, in their churches, schools, and families. Martin's revision was selected by the Society as the basis of the new edition, because it approaches the nearest to the English version.

Many other corrected editions and re-publications of the French Bible, several of which were executed, more or less, at the expense of the British and Foreign Bible Society, might be here enumerated, did our limits permit. The above list, however, may suffice to indicate the revisions in which the emendations are of sufficient importance to claim for them in any degree the character of new versions. The only texts circulated by the British and Foreign Bible Society are those of Martin, Ostervald, and De Sacy; the latter for the use of Roman Catholics. Ostervald's version is in general use among the French Protestants of Switzerland, while the Protestants in the south of France, and those of Holland and Belgium, prefer Martin's revision.

The following specimens, illustrating some of the various provincial dialects of France, will be found interesting:—

#### NORMANDIAN DIALECT.—1 SAMUEL, CHAP. I, v. 1 to 6.

FROM A BOOK ENTITLED, "LES QUATRE LIVRES DES ROIS."

Uns bers fu jà, en l'antif pople Deu, e out num Helcana; fiz fud Jéroboam, le fiz Héliud, le fiz Thaïr, le fiz Suf; e fud de Effrata. <sup>2</sup> Muillers out dous, la plus noble fud clamée Anna, e l'autre Phénenna. Phénenna out enfanz plusurs, mais Anna n'en out nul.

<sup>3</sup> En cel cuntemple, fud une cité Sylo, de part Effraïm, que Deu out à sun oës saisie e sacrée. Icest lieu seintefied fud li bers Helchana acostumiers à visiter, pur Deu dépreier, oblatiuns faire, e sacrifier as jurs asis e par la lei establiz. A cest lieu servir furent dui pruveire atitelé, Ofni Phinées. Fiz furent Hély, ki dunc ert évesche et maistre principals.

<sup>4</sup> E à un jur avint que Helchana fist sacrefise, e, sulune lu lei, à sei retint partie, partie dunad à sa compaignie. <sup>5</sup> E a Anne sa muiller, que il tendrement amad, une partie dunad, ki forment ert déshaitée, kar Deu ne li volt encore duner le fruit désired de sun ventre.



## BURGUNDIAN DIALECT.—RUTH, CHAP. I. v. 1 to 5.

DAN le tam voû c'étoo dé Juge qui gouvanein le peuple jui et ansin qu'ein de lo étoo an plaice, ai vin dan lai Judée éne si tarbe fameigne que c'étoo pei qu'antan, et qu'ein haibitan de Betléam s'an-ali d'airô sai fanne et sé deu fi mâle, ché lé Moaibite por y passai ein pechô de tam. <sup>2</sup>Stu-lai s'aipeloo Elimelai, et sai fanne Noëmi. Sé fi aivein nom Maalon et Chélion; Nel étein de Betléam qu'at an Juda. Étan don venun dans le paï de Moaibite el y restire. <sup>3</sup>Elimelai, mairi de Noëmi, vin depeû ai meuri. Noëmi resti d'aivô sé deu garçon. <sup>4</sup>Ai priure po lo fanne dé fille du paï, don l'éne aivoo nom Ruth, et l'autre Orpha. Aipré aivoi vicu diz an aivô lei, <sup>5</sup>Maalon et Chélion meurire tô dcu; et Noëmi se trôvi tête seul, porce qu'elle aivoo antarri son homme et sé deuz anfan.

## IV.—RESULTS OF THE DISSEMINATION OF THE FRENCH VERSION.

Copies of the French Scriptures, almost too numerous to be within the limits of calculation, have been issued, within the last half-century, by the French and Foreign Bible Society, by the Swiss Societies, and by other Continental Bible Societies, which have originated from the example, and have been assisted by the grants, of the British and Foreign Bible Society. From the Paris dépôt of the British and Foreign Bible Society, there had been issued, up to the year 1860, a total of 3,695,062 copies of the Scriptures; and nineteen-twentieths of the number had been distributed among the Roman Catholic portion of the population. The result of these extensive distributions, as collected from the details of colporteurs, is a vast accumulation of facts, which could scarcely be comprised within the compass of a single volume; and for which, therefore, we must refer our readers to the pages of the Reports of the British and Foreign, and other Bible Societies. A late report of M. de Pressensé, the agent of the British and Foreign Bible Society in France, is couched in the following terms:—"The Lord only knows what amount of good has been produced by so large a circulation of his holy Word. What we ourselves have witnessed appears to me to be sufficient to convince us that it must be immense. Have not our colporteurs frequently discovered, in localities the very names of which were scarcely known, and even in solitary houses, scattered on heaths and moors, or buried in the midst of forests, individuals who proved themselves to be awakened and converted—true disciples of the Lord Jesus Christ—rendered such by the power of the Holy Ghost, infusing life and vigour into his written word? Have we not before us a sufficient array of facts to assure us that much of the divine seed has not fallen by the wayside, or among thorns and briars? And may we not, without exaggeration, declare, to the praise and glory of God, that the work of distributing the Scriptures in France has been carried on with the most visible and the most encouraging success?"

More recently, among other gratifying testimony to the progress of the good work from the same quarter, we meet with the following:—"One of our colporteurs writes to me respecting difficulties he has to encounter in a certain canton, difficulties of rather an uncommon character. The fact is, the people will scarcely allow of his going from house to house from the fear of being altogether deprived of his visits; indeed they seem almost inclined to keep him as a kind of prisoner. There are in the parishes comprising the district in question, at least a thousand persons, who, in consequence of the visits of the colporteurs, will have nothing further to do with popery. The greater number of these persons belong to the class of agriculturists, who are in easy circumstances, and they have made up their minds to incur sacrifices for the purpose of erecting a Protestant chapel. They already occupy a hired room, situated in the most central position. A pastor residing in the neighbourhood occasionally visits them, and the meetings which he holds are attended by from 200 to 300 persons, who appear to be increasingly growing in their attachment to the Bible."

## SPANISH.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

## REYNA'S VERSION,

<sup>1</sup> EN el principio éra la Palabra: y la Palabra éra acerca de Dios: y aquella Palabra éra Dios. <sup>2</sup> Esta éra en el principio acerca de Dios. <sup>3</sup> Todas las cosas por esta fueron hechas: y sin ella nada, de lo que es hecho, fue hecho. <sup>4</sup> En ella éstava la vida, y la vida éra la luz de los hombres. <sup>5</sup> Y la luz en las tinieblas resplandéce: mas las tinieblas no la comprehendieron. <sup>6</sup> Fue un hombre embiado de Dios: el qual se llamava Juan. <sup>7</sup> Este vino para dar testimonio, para testificar de la luz: para que todos creyéssen por él. <sup>8</sup> El no éra la luz, sino fue embiado para que diésse testimonio de la luz. <sup>9</sup> Éra la verdadera luz, que alumbra á todo hombre, que viene al mundo. <sup>10</sup> En el mundo estava, y el mundo fue hecho por él, y el mundo no lo conoció. <sup>11</sup> A lo que éra suyo, vino. Y los suyos no lo recibieron. <sup>12</sup> Mas á todos los que lo recibieron, dióles potestad de ser hechos hijos de Dios, á los que creen en su nombre. <sup>13</sup> Los quales no son engendrados de sangres, ni de voluntad de carne, ni de voluntad de varon, mas de Dios. <sup>14</sup> Y aquella palabra fue hecha carne, y habitó entre nosotros: y vimos su gloria, gloria como de unigénito del padre, lleno de gracia y de verdad.

## SCIO'S VERSION.

<sup>1</sup> EN el principio era el Verbo, y el Verbo era con Dios, y el Verbo era Dios. <sup>2</sup> Este era en el principio con Dios. <sup>3</sup> Todas las cosas fuéron hechas por él: y nada de lo que fué hecho, se hizo sin él. <sup>4</sup> En él estaba la vida, y la vida era la luz de los hombres. <sup>5</sup> Y la luz en las tinieblas resplandece; mas las tinieblas no la comprehendieron. <sup>6</sup> Fué un hombre enviado de Dios, que tenia por nombre Juan. <sup>7</sup> Este vino en testimonio, para dar testimonio de la luz, para que creyesen todos por él. <sup>8</sup> No era él la luz, sino para que diese testimonio de la luz. <sup>9</sup> Era la luz verdadera, que alumbra á todo hombre, qui viene á este mundo. <sup>10</sup> En el mundo estava, y el mundo por él fué hecho, y no le conoció el mundo. <sup>11</sup> A lo suyo vino, y los suyos no le recibieron. <sup>12</sup> Mas á quantos le recibieron, les dió poder de ser hechos hijos de Dios, á aquellos que creen en su nombre: <sup>13</sup> Los quales son nacidos no de sangres, ni de voluntad de carne, ni de voluntad de varon, mas de Dios. <sup>14</sup> Y el Verbo fué hecho carne, y habitó entre nosotros: y vimos la gloria de él, gloria como de Unigénito del Padre, lleno de gracia y de verdad.

## AMAT'S VERSION.

<sup>1</sup> EN el principio era el Verbo, y el Verbo estaba con Dios, y el Verbo era Dios. <sup>2</sup> El estaba en el principio con Dios. <sup>3</sup> Por él fueron hechas todas las cosas: y sin él no se ha hecho cosa alguna de cuantas han sido hechas. <sup>4</sup> En él estava la vida, y la vida era la luz de los hombres: <sup>5</sup> Y esta luz resplandece en las tinieblas, y las tinieblas no la han recibido. <sup>6</sup> Hubo un hombre enviado de Dios, que se llamaba Juan. <sup>7</sup> Este vino como testigo, para dar testimonio de la luz, á fin de que por medio de él todos creyesen: <sup>8</sup> No era él la luz, sino enviado para dar testimonio de la luz. <sup>9</sup> Era la luz verdadera, que alumbra á todo hombre que viene á este mundo. <sup>10</sup> En el mundo estava, y el mundo fue por él hecho, y el mundo no le conoció. <sup>11</sup> Vino á su propia casa, y los suyos no le recibieron. <sup>12</sup> Pero á todos los que le recibieron, que son los que creen en su nombre, dióles poder de llegar á ser hijos de Dios: <sup>13</sup> Los cuales no nacen de la sangre, ni de la voluntad de la carne, ni de la voluntad de hombre, sino que nacen de Dios. <sup>14</sup> Y el Verbo se hizo carne, y habitó en medio de nosotros: y nosotros hemos visto su gloria, gloria como del unigénito del Padre, lleno de gracia y de verdad.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

EXCEPT in the Basque Provinces, the Spanish language is spoken with remarkably few dialectical variations throughout Spain. In the provinces of Catalonia and Valencia, however, as we shall afterwards have occasion to mention, a peculiar dialect of this language is in common use. According to the census taken in 1857, the population of Spain amounted in that year to 15,850,000. The Spanish language is also spoken in the Philippine Islands, and in other Eastern possessions of the Spanish crown; but it is most widely diffused in America, where it is still spoken by the descendants of those colonists in Mexico and other states which have shaken off the yoke of Spain. The portion of America through which this language is diffused comprises a total area of not much less than 4,000,000 square miles, with a population that is perhaps little short of 20,000,000. But of this vast territory, the only portions now belonging to Spain are the islands of Cuba and Porto Rico, which together comprise an area of 45,970 square miles, and about 1,500,000 inhabitants, half of whom are negroes. The national religion of all countries in which the Spanish language is predominant, is Roman Catholicism.



## II.—CHARACTERISTICS OF THE LANGUAGE.

The Spanish language has, in a great measure, been formed by the commingling of Shemitic and Indo-European elements. The Cantabrian, apparently the most ancient language of the Peninsula, was nearly swept away when the Roman legions took possession of the country; and, during several centuries, Latin was almost exclusively spoken. The power of the Romans in Spain was eventually superseded by that of the Goths, but the Latin language maintained its ground, until it became so changed and corrupted by the influence of the Gothic tongue, that it insensibly merged into a new dialect. During the long supremacy of the Moors in Spain, and the consequent predominance of the Arabic language, this new compound was subjected to further modification by the introduction of Arabic terms.

Yet, notwithstanding this slight amalgamation with the Arabic, Spanish has preserved a closer resemblance to the Latin than any of the other Neo-Latin languages. A learned philologist, we are told, had once the curiosity to compute the relative number of Spanish and Latin roots, and, according to his calculation, there are scarcely four hundred roots in Latin which may not be clearly traced in Spanish, while the number of Latin roots which have not passed into French amounts at least to seven hundred. Latin words are, however, subjected by the Spanish idiom to the following orthographical changes. The vowel *o* is generally changed into *ue*, as in *dona* (Ital. *donna*), Sp. *duena*; *cor*, Sp. *cuer*; *porta*, Sp. *puerta*: when double consonants occur in Latin words, one is frequently dropped in Spanish; and *i* is generally placed before *e* in the interior of words, as in *mandimento*, Sp. *mandimiento*, etc. Spanish is perhaps the only modern Latin dialect in which the sonorousness, the dignity, and the pompous formality of that ancient tongue are fully retained, and it is one of the most beautiful of European languages. Charles V. used to say of the five languages he could speak, that Spanish was intended for intercourse with God; French with men; Italian with ladies; English with birds; and German with horses. Unlike the Latin, however, it is characterised by remarkably strong aspirates, the result, doubtless, of the predominance of the Teutonic and Arabic languages during the process of its formation.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

Spain was furnished at a very early period with versions of the Scriptures in the vernacular tongue; but little is known concerning these translations except that some of them are attributed to the Albigenses, who had found their way into Spain. Several Spanish MSS. are extant, but in many instances no date is affixed to them, and they seem to possess comparatively little interest. As early as 1478, a version of the Scriptures was published in the Valencian or Catalanian dialect, of which we shall hereafter have occasion to speak. Another class of Spanish translations, executed by and for Jews, and written in the peculiar Spanish dialect used by that people, must be reserved for a separate notice. The first version printed in the pure Castilian idiom was a translation of the New Testament from the original Greek, published at Antwerp in 1543. Enzina, the translator of this work, was by birth a Spaniard, but he had spent part of his life in Germany, in company with Melancthon, and had embraced the principles of the Reformation. He dedicated his version to Charles V.; and, on its completion, presented it to that monarch. He was, in consequence, thrown into prison at Brussels, whence, however, he effected his escape in 1545, and what afterwards befell him is totally unknown. His translation adheres with tolerable fidelity to the Greek text, and it is evident that in many instances he consulted and followed Erasmus. An edition of the New Testament with notes, published by Perez at Venice, in 1556, is said by Le Long to be merely a revision of Enzina's version. Perez also published in 1557, at Venice, a Spanish version of the Psalms from the Hebrew, which he dedicated to Mary of Austria, queen of Hungary and Bohemia.

The first Spanish version of the entire Bible was executed by Cassiodore de Reyna, a Spaniard, who, after devoting twelve years to the preparation of the work, published an edition at Basle in 1569, with the assistance of several ministers of that city. De Reyna is believed to have been a Protestant,



although several expressions in his preface, introduced doubtless with a view to conciliate the Catholics, might lead us to a contrary supposition. He translated chiefly from the Latin version of Pagninus, which he avowedly preferred to all other versions. He also referred continually to the original texts, and derived some aid from the Judeo-Spanish version printed at Ferrara. A separate edition of the New Testament, with a few slight alterations, was published in 1596, by Cyprian de Valera; and, in 1602, a thorough revision of De Reyna's entire version was printed at Amsterdam. This revision was effected by means of a diligent comparison of the Spanish version with the original texts, and with other translations, particularly with the French version of Geneva. De Valera was fifty years of age when he commenced this revision, and he completed it in his seventieth year: he was zealously attached to the principles of the Reformation, and his corrections of De Reyna's text, though not very considerable, add greatly to the accuracy and value of the translation. He resided many years in England, and graduated at both the universities. His New Testament was reprinted in the Nuremberg Polyglot in 1599, and another edition appeared at Amsterdam, in 1625.

In the meantime the original edition of De Reyna's version without the corrections of De Valera was re-issued at Frankfort, with a new titlepage, bearing the date 1622. Another new and revised edition of De Reyna's New Testament was given by Don Sebastian de la Enzina, at Amsterdam, in 1708.

No edition either of the Old or New Testament seems to have been printed from 1708 till 1793, when Philipe Scio de San Miguel (generally known as Padre Scio) undertook a version of the entire Scriptures from the Vulgate. The first edition appeared at Valencia, and was adorned with 300 engravings, copied from those executed for the Paris edition of De Sacy, which had been published about four years previously. Scio published a second edition of his version, in nineteen volumes, at Madrid, in 1795-1797; and a third edition, in sixteen volumes, in 1806-1808. These editions were accompanied with the Latin text and a commentary; but an edition of 1500 copies was printed in 1795 at Madrid, without the Vulgate. The total number of copies comprised in these four editions amounted only to 6500, and they were printed in a form so large and expensive as to be inaccessible to any but the wealthy, and few even of the priests were able to purchase them.

Another version of the Scriptures from the Vulgate, prepared by Don Felix Torres Amat, bishop of Barcelona, was published with notes at Madrid, 1823-1824, in 2 vols. 4to. This version is more paraphrastic and less faithful than that of Scio, and is not held in much estimation. A corrected edition, prepared with the assistance, and printed under the care, of Señor Calderon, was published by the Society for Promoting Christian Knowledge, in 1853.

A new version of the entire Scriptures, prepared by about eight of the priests of Mexico, was printed in that country by Ribera, an enterprising publisher, in 1831-1833. This was the first Bible ever printed in Spanish America. The expenses of publication were defrayed by subscription: the work extends to twenty-five volumes in Spanish 4to., and a folio volume of maps and plates: in addition to the Spanish, it comprises the Latin text, with prefaces to all the books, analyses, expositions, and dissertations. The translation was made from the French version of Vence, and from the Vulgate; but the sacred originals were also consulted, and the passages in which they differ from the Vulgate are carefully noted.

The present diffusion of the Bible in Spain and Spanish America is entirely owing to the efforts of the British and Foreign and other Bible Societies. The first editions of the British and Foreign Bible Society were printed from Enzina's edition of 1708, and were primarily designed for the benefit of the Spanish prisoners of war; but the copies found so rapid a circulation in Spain and in Spanish South America, that other and larger editions of 5000 copies each were issued from time to time, according to the opportunities for distributing them. From the reluctance of the British and Foreign Bible Society, in the early period of its history, to print any Catholic version of the Scriptures, it was long before any other version was issued except that of Enzina. In fact, the Society has always printed the modern translations from the Vulgate rather from necessity than choice, and solely for the sake of the Roman

Catholic nations of Europe and America, who in some instances have refused to receive other versions. At length, in 1820, in consequence of the representations and example of the American Bible Society, an edition of 5000 copies of Father Scio's New Testament was printed in London, followed, in 1821, by an edition of the entire Bible of this version. An edition of the New Testament from Valera's version was completed by the Society in 1858, and the Old Testament from the same version is now in progress. The total number of copies published by the Society in Spain and elsewhere, up to the beginning of 1860, is as follows:—

Bibles . . . . .	74,417
Testaments . . . . .	254,736
Spanish and Latin Psalms . . . . .	1,000
Portions of Old and New Testaments . . . . .	59,840

Little can be said as to the result of the distribution of the Spanish version. Spain herself, as well as her colonies, is so hermetically sealed, that we are unable to follow up any inquiries as to the effects of the circulation of the Scriptures. We must hope that so much seed, though long buried, will one day fructify; and that many in the midst of surrounding darkness have been guided, under the Spirit's teaching, to Him who is the light of life. The printing of Amat's version in Spain, and that in Mexico, seem to prove that the distributions of Bible Societies have awakened a desire to possess the Scriptures, so that they cannot be altogether withheld from the people. Further evidence of this is afforded by the fact, referred to in the Report of the British and Foreign Bible Society for 1851, that a stereotype edition of the Scriptures, accompanied by numerous notes and comments, as well as by the Apocrypha, had been brought out in Barcelona a few years previously, in ten volumes. A prospectus, it is also stated, was issued for printing another edition at Madrid, in two thick volumes, under the superintendence of the Archbishop of Toledo.

The subjoined extract from a recent Report (1856) of the Foreign Translation Committee of the Society for Promoting Christian Knowledge is highly interesting. After noticing the unwonted frequency of recent demands for grants of Spanish Bibles, for distribution in various quarters, they proceed to observe: "The fact is, that a somewhat larger amount of religious liberty having been of late, by law, conceded to the people, Spain seems now to be awakening, so to speak, from the sleep of ages, and is seeking the light which, it is conscious, can be obtained in all its purity only from the inspired word of God. Hence has arisen an increasing demand for copies of the Holy Scriptures in the Spanish language, with a preference for translations representing, like the Society's version, the sense of the Hebrew and Greek originals, and not according with the Latin Vulgate, like those of Scio, and Torres Amat."

Attention has been drawn to the works of their ancient Reformers, and, in particular, a desire has been excited among the reading population of Spain to possess the justly celebrated translation of the Bible of Cyprian de Valera, referred to above. With such rigour and perseverance was this edition of the Bible searched for and destroyed by the Inquisition, that copies of it are now rarely met with. "An attempt (continues the Report) was made to reprint it last year in Madrid, but it failed; and certain portions of it have recently been published, with modernised orthography, both in London and in Scotland." But so important did it appear to the Committee to supply the demand which has arisen for this venerable version of the Spanish Scriptures, that they determined at once to undertake the task of revision and re-issue from the press. This work has during some years been steadily advancing. The revised version is now in course of printing at the Clarendon Press, Oxford, under the careful superintendence of the Rev. Dr. Lorenzo Lucena, Professor of Spanish in the Taylor Institution, who has throughout modernised the spelling, and, where absolutely necessary, substituted other phraseology for those terms and modes of expression which would be unintelligible to ordinary Spanish readers of the present day. In the early part of the present year (1860) it had advanced as far as Isaiah.

It is the more gratifying to notice the above, from contrast with the almost hopeless bigotry which



yet prevails so largely within Spain itself. In 1857, an edition of the entire Bible, and one of the New Testament, printed by the British and Foreign Bible Society in the course of the preceding year, at Madrid, were completed and ready for circulation, when the authorities absolutely interdicted their dissemination amongst the people, and even the confiscation of the whole was threatened. Such are the arguments of the Church of Rome!

The Report of the American Bible Society for 1856 makes mention, among their issues of the preceding year, of a Spanish New Testament, recently translated in London, by a learned Spaniard, from the original Greek. The language of this version is described as pure and elegant.

## CATALAN, OR CATALONIAN.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

EN lo principi era lo Verb, y lo Verb era ab Deu, y lo Verb era Deu. <sup>2</sup> Ell era en lo principi ab Deu. <sup>3</sup> Per ell foren fetas todas las cosas, y sens ell ninguna cosa fou feta de lo que ha estat fet. <sup>4</sup> En ell era la vida, y la vida era la llum dels homes. <sup>5</sup> Y la llum resplandeix en las tenebras, y las tenebras no la compregueren. <sup>6</sup> Hi hagué un home enviat de Deu ques anomenava Joan. <sup>7</sup> Est vingué á servir de testimoni pera testificar de la llum, á fi de que tots creguessen per medi d'ell. <sup>8</sup> No era ell la llum, sinó enviat pera donar testimoni de la llum. <sup>9</sup> Aquell era la verdadera llum, que illumina á tot home que ve á est mon. <sup>10</sup> Ell era en lo mon, yl mon ha estat fet per ell, yl mon nol conegué. <sup>11</sup> Vingué á sa propia casa, yls seus nol reberen. <sup>12</sup> Mes á tots los quel reberen, que son los que creuen en son nom, los doná poder de ferse fills de Deu. <sup>13</sup> Los quals no han nat de la sanch, ni de la voluntat de la carn, ni de la voluntat del home, sinó de Deu. <sup>14</sup> Yl Verb fou fet carn, y habitá entre nosaltres, y nosaltres vegerem sa gloria, gloria com del unigenit del Pare, ple de gracia y de veritat.

THE Catalan is a cognate dialect of the Spanish language, spoken in the province of Catalonia, by a population estimated at upwards of a million and a half. A softer and more harmonious modification of the same dialect prevails in Valencia, among a population of about 1,400,000. In the islands of Majorca, Minorca, and Iviça, a corrupt dialect of Catalan is vernacular.

The early history of the Catalan dialect is precisely similar to that of the Castilian or modern Spanish; both dialects originated from the mixture of the Latin and Gothic languages, but the Catalan has received fewer Arabic words than the Castilian. The Catalan soon became a fixed language, and, as early probably as the twelfth century, a celebrated code of international maritime laws was drawn up in Catalan by the citizens of Barcelona: an abstract of this code is still familiarly known as "the laws of Oleron." Of all living languages, the Catalan is said to bear the nearest resemblance to the idiom of the Troubadours of Southern France. As in the *langue d'oc*, the consonant *d* is often suppressed in Catalan, when occurring in the middle of words: thus the Latin *mandamen* is converted into *manamen*, the Latin *recomandar* into *recomanar*; and other peculiarities coexist in the two dialects, proving that the closest connection must, at one period, have subsisted between them. Ancient Catalan



was, in fact, but a provincial variety of the *Langue d'oc*, which was diffused through the three powerful states of Toulouse, Guienne, and Barcelona.

Two or three Catalan versions of the Bible (one of which bears the date 1407) are preserved at Paris. One of these MSS. is deposited in the Royal Library, and contains a translation from the Latin of the entire Scriptures, with the prefaces of Jerome; it is beautifully written on fine parchment, and bound in three volumes. In 1478, a version of the Scriptures in the Valencian dialect was printed at Valencia, but no portion of this edition is extant except the last four pages of one of the copies. From the subscription appended to these pages, we learn that the translation was made from the Latin by Boniface Ferrer, assisted by other learned men in the monastery of Porta Cœli; and that, after having been revised by Borrell, a Dominican and inquisitor, it was printed at the expense of Vizlant, a merchant. The date of the translation is unknown, but it was probably executed at the very commencement of the fifteenth century, as Ferrer died in 1419. The four pages which have reached our times are preserved in the monastery of Porta Cœli; they were transcribed and printed by Father Civera, in his work entitled "*Varones illustres del Monasterio de Porta Cœli*."

No further attempts seem to have been made to furnish the Catalans with a version of the Scriptures in their own dialect till the institution of the British and Foreign Bible Society. About the year 1809, two Catalan translations of St. Matthew's Gospel were laid before the committee of that Society, and some inquiries were made as to their respective merits. Ultimately, however, a version of the entire New Testament was prepared at the expense of the Society by Mr. Prat, a native of Catalonia, under the superintendence of the Rev. Mr. Cheap of Knaresborough. An edition of 1000 copies was printed in London in 1832, under the care of the late Mr. Greenfield, editorial superintendent of the Society. A second edition of 2000 copies of the New Testament was published in London in 1835, and a third edition of 3000 copies was brought out at Barcelona in 1837, under the care of Lieut. Graydon, R.N., the Society's agent in that city. The total number of copies of the New Testament in the Catalan language, printed by the Society, amounted, at the close of 1859, to 9030. These editions were gladly received by the Catalans, and obtained a speedy circulation. The translation, which was made from the Vulgate conferred with the original text, is accounted accurate and faithful; and the style in which it is written is idiomatic, clear, and elegant. The Psalms and the Pentateuch have since been translated by Mr. Prat, but have not yet been committed to the press.

## J U D E O - S P A N I S H .

SPECIMEN, FROM EXODUS, CHAP. XX. v. 1 to 7.

אי אצלו איל דיין אה טודאס לאס פאלאצראס לאס  
איסטאס פור דיור: <sup>2</sup> יו' ה' טו דיין קי טי סאקי די  
טיירה די אייפטו די קאזה די סירבוס: <sup>3</sup> נון סאיה אטי  
דייווס אותרוס דלאנטרי די מי: <sup>4</sup> נון אגאס אטי אידולו  
ני ננגונה סימאנסה קי אין לוס סילוס די ארצה אי  
קי אין לה טיירה די אבאטו אי קי אין לאס אגואס די  
אבאטו אלה טיירה: <sup>5</sup> נון טי אינקורבס אה איליוס אי  
נון לוס סירבאס קי יו' ה' טו דיין דיין סילוס סיקוטאן  
דליטו די פאדרים סוברי איזוס סוברי טרסירוס אי סוברי  
קוארטינוס א מוס אבורסינטים: <sup>6</sup> אי אויין מירסיד אה  
מילס אהים אמיגוס אי אה גוארדאנטים מים אינקומינדאנסאס:  
<sup>7</sup> נון אוריס אה נומברי די ה' טו דיין אלה צאנידאד קי נון  
ליצרה ה' אה איל קי קורה אה סו נומברי אלה צאנידאד:

וידבר אלהים את כל-הדברים האלה לאמר: ׀  
<sup>2</sup> אנכי יחזה אלהיך אשר הוצאתיך מארץ מצרים  
מבית עבדים: <sup>3</sup> לא-יהיה לך אלהים אחרים על-פני:  
<sup>4</sup> לא-תעשה לך פסל וכל-תמונה אשר בשמים ו  
במעל ואשר בארץ מתחת ואשר במים ו מתחת  
לארץ: <sup>5</sup> לא-תשתחוה להם ולא-תעבדם כי אנכי  
יהוה אלהיך אל קנא פקר עון אבת על-בנים  
על-שלישים ועל-רבעים לשנאי: <sup>6</sup> ועשה הסר  
לאלפים לאהבי ולשמרי מצותי: ׀ <sup>7</sup> לא תשא  
את-שם-יהוה אלהיך לשוא כי לא ינקח יהוה את  
אשר-ישא את-שמו לשוא: ׀ פ

THIS language is spoken by the Jews of Turkey, who are the descendants of the Jews formerly settled in the Spanish Peninsula. Their forefathers emigrated to Spain and Portugal at a very early period of history: traditions, both Jewish and Christian, represent them as having arrived there soon after the destruction of the first Temple; and it is very probable that they were settled in the Peninsula before the time of the Roman Emperors. This section of the Jewish people claims to be the house of David, and though the claim is not to be proved genealogically (for no genealogies have been kept by the Jews since their dispersion), yet it cannot be refuted by any existing data; and that the house of David will be found distinct from the other families at the time of the restitution of Israel appears to be the inference drawn, by many members of that nation, from Zech. xii. 10—14. But, be this as it may, it is certain that the Sephardim (Spaniards), as they are still called, consider themselves and are regarded by their brethren as the "aristocracy of the dispersed people of Israel." They are distinguished from other Jews, not by any difference of faith or of religious observances, but by a peculiar language, and by diversity of historical associations. They look back with a degree of pride on their glorious sojourn of many centuries in the Peninsula. They were not, even there, exempt from persecution; but their position, social and intellectual, was very different from that of their brethren in other lands. Under the Visigoths, the early masters of the Peninsula, they were permitted to rise to opulence; and the Saracens, who afterwards established themselves in that country, overlooked the difference of their religious creeds in the similarity induced by their common Oriental origin, and admitted the Jews to an equality with themselves.

Thus protected and favoured, the Jews of Spain co-operated with the Arabs in maintaining the light of literature and science during the darkness of the middle ages; and their names became famous in the schools of Cordova, Toledo, Barcelona, and Granada. At length, by a merciless mandate of Ferdinand and Isabella, the Jews were forcibly ejected from Spain in 1492, and from Portugal in 1497. There is great discrepancy in the estimates that have been transmitted, concerning the number of those thus violently expelled from the land of their adoption. Some authors represent the number of exiled Jews at 800,000, others at 300,000; while a contemporary Spanish statistical account states that the

number was 27,000. The confusion in these various estimates was, perhaps, occasioned by the return of many of the Jews after their expulsion. Some among them, by feigned conversion to Christianity, were permitted to remain; and it has been asserted, on credible authority, that even yet, in Spain, "posts of dignity in the Church, the priesthood, and the cloister, are held by men who in heart are Jews, and who meet in secret, at stated seasons, to mourn over and abjure their outward profession of the Roman faith, and to curse, with fearful imprecations, the memory of Ferdinand and Isabella." While many of the Jews thus remained in the Peninsula, the great majority, preferring their religion to the adopted land of their forefathers, emigrated to Turkey; and, according to recent estimates, it appears that about 800,000 of this people are at the present time dispersed through the cities and towns of that empire.

The Spanish and Judeo-Spanish languages are fundamentally the same; but more than three centuries having elapsed since all communication was cut off between the Spaniards and the exiled Jews, some changes, neither few nor inconsiderable, have been introduced into the languages spoken by the two nations; so that they now differ greatly from each other in their respective vocabularies, in their systems of orthography, and in their phraseology. Judeo-Spanish is, in fact, the Spanish of the fifteenth century, moulded in accordance with the Hebrew idiom. It is in daily use among the Jews of Turkey, and is, in fact, so exclusively employed and understood by them, that in most of their books of devotion, the Hebrew and the corresponding version in Judeo-Spanish are printed in parallel columns.

#### I.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The exiled Jews of Spain and Portugal established a press of great celebrity at Ferrara, whence several important works were issued. But the most famous production of this press is a Spanish version of the Old Testament, said to have been translated from the Hebrew expressly for the Jews, by Edward Pinel. A much earlier translation than this, however, was executed by some learned Jews; and Rabbi David Kimchi is said, though perhaps incorrectly, to have been the principal translator. The Bible of Ferrara was published under the superintendence of Abraham Usque and Yom Tov Athias. It was issued in 1553, in two different forms, which have been wrongly looked upon as different editions. The dedication in the earlier copies is to Dona Gracia Nasi, a Jewish lady of distinction, mother-in-law to Don Joseph Miquez: in the later ones to Hercules de Este, Duke of Ferrara.

#### SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

אין איל פרינסיפיו אירה איל בירצו • אי איל בירצו אירה קון איל דיו • אי איל בירצו אירה דיו : <sup>2</sup> איסטו אירה אין  
 איל פרינסיפיו קון איל דיו : <sup>3</sup> טולאם לאם קחאם פואירון איגאם פור איל • אי נאלה די לו קי פואי איגו סי איזו סין איל :  
<sup>4</sup> אין איליוס איסטאדא לה צ'דה • אי לה צ'דה אירה לה לו די לום אומברם : <sup>5</sup> אי לה לו אין לה איסקורידאל ארלומברה •  
 אי לה איסקורידאל נו לה ארסיציו : <sup>6</sup> פואי אימבאלו און אומבר דיל דיו די טומבר יומן : <sup>7</sup> איסטי צ'נו פור טיסטיג פור  
 דאר טיסטיגאמינטו די לה לו פארה קי קראן טולום פור סו מאנו : <sup>8</sup> נו אירה איל לה לו : סי נו צ'נו פארה דאר  
 טיסטיגאמינטו די לה לו : <sup>9</sup> איל אירה לה לו צ'לדארה קי אלומברה אה טולו אומבר קי צ'יני אה איסטי מונדו : <sup>10</sup> אין איל  
 מונדו איסטאדא : אי איל מונדו פור איל פואי איגו • אי נו לו קוטסיו איל מונדו : <sup>11</sup> צ'נו אין קאה סוליא • אי לום סוליוס  
 נו לו רסיצירון : <sup>12</sup> מה אה לום קי לו רסיצירון : לום דיו פולר די סיר איגום איגום דיל דיו אה לום קי קראין אין סו  
 טומבר : <sup>13</sup> קי נו סון נאסידום די סאנגר : יי די צ'לונטאל די קארני : יי די צ'לונטאל די צ'רון : קי סאלצו דיל דיו :  
<sup>14</sup> אי איל בירצו פואי איגו קארני אי מורו אינטר בוטורום : אי צ'מום אה סו איגרה קומו איגרה די איזו ריגאלאלו דיל פאלר  
 לינו די גראסיא אי צ'רדאל :

Abraham Usque is said to have printed in the same year (1553), at Ferrara, a separate edition of the Psalms, and, two years afterwards, an edition of the Pentateuch, Megilloth (Canticles, Ruth,



Ecclesiastes, Lamentations, and Esther), and Haphtoroth, or sections of the Prophets, read by appointment in the synagogues.

The Ferrara edition of the Old Testament was reprinted in Amsterdam in 1611, and again at Venice in 1617. In the course of the following year, this version was revised and corrected by Manasseh ben Israel, and printed in Roman letters, at the same place, in 1630. It was again revised by Rabbi Samuel de Cazeris, and, with a new preface, was printed at Amsterdam in 1661.

Besides the above, other editions of the Old Testament were published as above, among which, in 1639, was an edition with short explanatory notes, by Jacob Lambrosus; and the following editions of portions of this version are mentioned by Le Long:—Pentateuch and Haphtoroth, Amsterdam, 1645; Pentateuch, 1695; Isaiah, Jeremiah, and Psalms (with the Hebrew), Sabionetta, 1671.

Another edition of the Old Testament, for the benefit of the Spanish Jews, was printed at Vienna, between the years 1813 and 1816, in four volumes 4to.; it contained, in parallel columns, the Hebrew text and the Judeo-Spanish version in rabbinical characters. An edition in Roman characters was likewise published about the same time, at Amsterdam, corresponding in almost every particular with the Vienna edition, of which it is considered a mere transcription. The American Bible Society has within recent years issued two editions of the Old Testament in Judeo-Spanish, on behalf of the mission established among the Spanish Jews in Turkey. The first of these editions was printed with the Hebrew text in parallel columns, in 1843, at Vienna, under the care of the Rev. Mr. Schaffler: it consisted of 3000 copies. The second edition left the press in 1850; it was printed, like the former, under the supervision of Mr. Schaffler. This version is remarkable for the extreme servility with which it follows the Hebrew idiom; and, as it has long been regarded by the Spanish Jews as the standard of their language, the peculiarity of its style has induced corresponding peculiarities in their customary mode of phraseology, and has perhaps been the main cause of the divergence of their language from that of Spain.

A translation of the New Testament into Judeo-Spanish was undertaken by the British and Foreign Bible Society, at the suggestion of Dr. Pinkerton; and, in 1823, the Rev. Mr. Leeves, their agent in Turkey, was intrusted with the preparation of the work. Mr. Leeves, with the assistance of some learned Jews to whom Judeo-Spanish was vernacular, drew the translation from the Greek text, consulting at the same time several different versions of the New Testament. After his translation had been subjected to three successive revisions, it was printed, in an edition of 3000 copies, at Corfu, in 1829, under the care of Mr. Lowndes. This version does not appear to have yet passed through a second edition, nor have we any recent information concerning its success.

## CURAÇOA.

SPECIMEN, FROM ST. MATTHEW, CHAP. V. v. 1 to 12.

ANTO ora koe Hezoes a mira toer e heende nan, eel a soebi oen seroe ; deespuees eel a sienta i soe desipel nan a bini seka dje. <sup>2</sup> I eel a koemisa di papia i di sienja nan di ees manera. <sup>3</sup> Bienenabeentoera ta e pober nan na spiritoe, pasoba reina di Dioos ta di nan. <sup>4</sup> Bienenabeentoera ta ees nan, koe ta jora, pasoba lo nan bira konsolaa. <sup>5</sup> Bienenabeentoera pasifiko nan, pasoba lo nan erf tera. <sup>6</sup> Bienenabeentoera ees nan, koe tien hamber i sedoe di hoestisji, pasoba lo nan no tien hamber i sedoe mas. <sup>7</sup> Bienenabeentoera ees nan, koa tien mizerikoordia, pasoba lo heende tien mizerikoordia koe nan. <sup>8</sup> Bienenabeentoera ees nan, koe ta liempi di koerasoon, pasoba lo nan mira Dioos. <sup>9</sup> Bienenabeentoera ees nan, koe ta perkoera paas, pasoba lo nan ta jama joe di Dioos. <sup>10</sup> Bienenabeentoera ees nan, koe ta persigido pa motiboe di hoestisji, pasoba reina di Dioos ta di nan. <sup>11</sup> Bosonan lo ta bienabeentoerado, koe ta koos nan zoendra i persigi bosonan, i koe ta koos pa mi kausa nan ganja toer soorto di maloe ariba bosonan. <sup>12</sup> Legra bosonan i salta di legria, pasoba bosonan rekompensa ta grandi deen di Ciêloe ; pasoba nan a persigi di ees manera e profect nan, koe tabata promee koe bosonan.

CURAÇOA (or Curaçao) is an island of the Caribbean Sea, belonging to the Dutch. It lies off the north coast of Venezuela, between lat. 12° 3' and 12° 24', and long. 68° 47' and 69° 16'. Its area is about 260 square miles, and its population upwards of 15,000, about half of whom are slaves, and the greater proportion of the remainder free negroes. The soil is unfertile, but the island was formerly of some importance, on account of its contraband trade with the Spanish colonies. The language of the coloured population is a kind of broken Spanish with a Dutch orthography. A translation of part of the New Testament into this language has been effected by the Rev. Mr. Conradi; and a small edition of the Gospel of St. Matthew was printed, in 1846, at the expense of the Netherlands Bible Society.

## PORTUGUESE.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

## ALMEIDA'S VERSION.

<sup>1</sup> No principio era a Palavra, e a Palavra estava junto de Deus, e a Palavra era Deus. <sup>2</sup> Esta estava no principio junto de Deus. <sup>3</sup> Por esta forão feitas todas as cousas; e sem ella se não fez cousa nenhuma do que está feito. <sup>4</sup> Nella estava a vida, e a vida era a luz dos homens. <sup>5</sup> E a luz nas trevas resplandece: Porem as trevas não a comprehendêrao. <sup>6</sup> Houve hum homem enviado de Deus, que tinha por nome Joaõ. <sup>7</sup> Este veio por testemunho, pera que desse testemunho da luz, pera que todas por elle cressem. <sup>8</sup> Não era elle a luz mas [*era enviado*] paraque desse testemunho da luz. <sup>9</sup> Este era a luz verdadeira, que a todo homem, que neste mundo vem, alumia. <sup>10</sup> No mundo estava, e por elle foi feito o mundo, e o mundo o não conheceo. <sup>11</sup> A o seu proprio veio, e os seus o não receberaõ. <sup>12</sup> Mas a todos quantos o receberaõ, lhes deu potestade da serem feitos filhos de Deus [*convem a saber*] a os que em seu nome crem. <sup>13</sup> Os quaes não são gerados de sangue, nem da vontade da carne, nem da vontade de varão, senão de Deus. <sup>14</sup> E aquella Palavra encarnou, e habitou entre nosoutros: E vimos sua gloria, gloria como do unigenito do Pae, cheio de graça e de verdade.

## PEREIRA'S VERSION.

<sup>1</sup> No principio era o Verbo, e o Verbo estava em Deos, e o Verbo era Deos. <sup>2</sup> Elle estava no principio em Deos. <sup>3</sup> Todas as cousas forão feitas por elle; e nada do que foi feito, foi feito sem elle. <sup>4</sup> Nelle estava a vida, e a vida era a luz dos homens: <sup>5</sup> E a luz resplandece nas trevas, e as trevas não a comprehendêrao. <sup>6</sup> Houve hum homem enviado por Deos, que se chamava João. <sup>7</sup> Este veio por testemunha, para dar testemunho da luz, a fim de que todos cressem por meio d'elle. <sup>8</sup> Elle não era a luz, mas era o que havia de dar testemunho da luz. <sup>9</sup> Este he que era a verdadeira luz, que allumia a todo o homem, que vem a este Mundo. <sup>10</sup> Estava no Mundo, e o Mundo foi feito por elle, e o Mundo não o conheceo. <sup>11</sup> Veio para o que era seu, e os seus não o recebêrao. <sup>12</sup> Mas a todos os que o recebêrao, deo elle poder de se fazerem filhos de Deos, aos que crem no seu Nome: <sup>13</sup> Que não nascêrao do sangue, nem da vontade de carne, nem da vontade do homem, mas que nascêrao de Deos. <sup>14</sup> E o Verbo se fez carne, e habitou entre nós; e nós vimos a sua gloria, gloria como de Filho Unigenito do Pai, cheio de graça e de verdade.

## BOYS'S VERSION.

<sup>1</sup> No principio era o Verbo, e o Verbo estava com Deos, e o Verbo era Deos. <sup>2</sup> Este estava no principio com Deos. <sup>3</sup> Todas as cousas forão feitas por elle: e nem huma só cousa, que foi feita, foi feita sem elle. <sup>4</sup> Nelle estava a vida, e a vida era a luz dos homens; <sup>5</sup> E a luz resplandece nas trevas, e as trevas não a comprehendêrao. <sup>6</sup> Houve hum homem enviado de Deos, cujo nome era João. <sup>7</sup> Este veio por testemunho, para que desse testemunho da luz, para que todas cressem por meio della: <sup>8</sup> Elle não era a luz: mas para que desse testemunho da luz. <sup>9</sup> Era a luz verdadeira, a que allumia a todo o homem, vendo a *este* mundo. <sup>10</sup> Estava no mundo, e o mundo por elle foi feito, e o mundo não o conheceo; <sup>11</sup> Ao *seu* proprio veio, e os *seus* proprios não o recebêrao; <sup>12</sup> Quantos porém o recebêrao, a elles lhes deo poder de se fazerem filhos de Deos, visto que elles crião no seu Nome: <sup>13</sup> Os quaes não nascêrao de sangue, nem de vontade de carne, nem de vontade de homem, mas *sim* de Deos. <sup>14</sup> E o Verbo se fez carne e habitou entre nós (e vimos a sua gloria, gloria como do Unigenito do Pai) cheio de graça e de verdade.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE population of Portugal, according to the last official returns (1857), amounts to 3,568,895, but the Portuguese language is diffused far beyond the limits of this small kingdom. In the empire of Brazil, which occupies a great part of South America, and which, as a single country, ranks next in point of extent to the vast empires of Russia and China, Portuguese is the language of government, and is more or less employed by all classes. According to the computation of Balbi, the number of Portuguese, or *Filhos de Reino*, as they are called in Brazil, is upwards of 900,000, while the total amount of population in that empire, in 1856, amounted to 7,677,800. Roman Catholicism, in its most bigoted form, is the religion of the Portuguese, both in Europe and America. A peculiar dialect of the language, called Indo-Portuguese, prevails, as we shall hereafter have occasion to mention, in certain parts of India and of the East Indian islands.

## II.—CHARACTERISTICS OF THE LANGUAGE.

Of all the languages derived from the Latin, the Galician, or old Portuguese, is the oldest which



exhibits a *formed* character. It originated under the same circumstances as the Spanish, and in fact both languages were at first but provincial varieties of the same tongue. Modern Portuguese is the immediate offspring of the Galician, and though it still preserves unequivocal indications of its original connection with the Spanish, it exhibits some distinctive characteristics of its own. It is less guttural, but more nasal, and harsher and more unpleasing in sound than the Spanish; and it possesses a class of words which cannot be traced in the Spanish vocabulary, but which are supposed to have been drawn from the dialects spoken on the coast of Barbary. The Latin words, which have been incorporated in this language, have undergone the following transformations:—The letter *x*, when final, is generally changed into *z*, as *paz*, *voz*, *luz*, *perdiz*, from *pax*, *vox*, etc.; *pl*, when initial, is changed into *ch*, as *plaga*, *chaga*; the letter *r* is often substituted for *l* in the middle of words, as *craro* for *claro*, *obrigar* for *obligar*; and sometimes the central consonant of Latin words is altogether omitted, as *fiar* for *filar*, *aa* for *ala*; *côr*, *dôr*, for *color*, *dolor*. The Portuguese is further characterised by having an infinitive conjugated like other moods of verbs, as well as by possessing a distinct set of words to denote a thrust or cut with a sword or other weapon; an idea which, in most languages, cannot be expressed without circumlocution: thus, *cutiláda*, a cut with a sword; *estocáda*, a stab with a sword or dagger; *pancáda*, a blow with a stick or club; *pedráda*, a blow with a stone.

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

It was not till after the close of the seventeenth century, that any attempt was made to produce a Portuguese version of the Scriptures. About that period a translation was made, under the auspices of the Dutch government, for the benefit of the Portuguese and their descendants in Java, Ceylon, and other eastern colonies. The translator was John Ferreira d'Almeida, a native of Lisbon, who is supposed to have gone out to the East in the first instance as a Roman Catholic missionary, and to have been afterwards converted to Protestantism. He is thought to have commenced his version at Ceylon, but the place and time of his death are quite uncertain. He translated the whole of the New Testament, and carried the translation of the Old Testament as far as the end of the Prophecies of Ezekiel. The New Testament, after having been revised by Heynen and De Voeght, was printed at Amsterdam, in 1681, by order of the Dutch East India Company. A second, or revised, edition was printed at Batavia, in 1693, by order of the same body, and at their press. The Gospel of St. Matthew was again printed at Amsterdam, in 1711, and the entire New Testament in the course of the following year.

The portion of the Old Testament translated by Almeida was revised after his death by Ziegenbalg, Grundler, Schultze, and other missionaries, at Tranquebar. The following list (given by Adler) shows the order in which the work was completed.

- 1719. The Pentateuch, as translated by Almeida, printed at Tranquebar.
- 1732. The Twelve Minor Prophets, translated by the Tranquebar missionaries, printed at the same place.
- 1738. The books of Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Esdras, Nehemiah, and Esther, printed at Tranquebar, as translated by Almeida, but revised and compared with the original text by the missionaries.
- 1744. The books of Job, Psalms, Proverbs, Ecclesiastes, and Canticles, published from Almeida's text, revised and compared with the sacred original, by the missionaries at Tranquebar.
- 1751. The Four Major Prophets published; the first three of which were translated by Almeida, and the fourth (Daniel) by C. T. Walther, missionary at Tranquebar: the whole revised by the missionaries.

These editions were all in quarto. A second edition of the entire Old Testament, in 2 vols. 16mo., seems to have been brought out at Batavia, in 1748. In this edition a version was given of the books left untranslated by Almeida, by Jacob op den Akker, one of the Dutch ministers at Batavia.

Between the years 1721 and 1757, two revised editions of the Pentateuch and of the Psalms, two revised editions of the New Testament, and one of the Four Gospels, were printed at Tranquebar and Batavia. Another edition of the Old Testament was printed at Batavia, 1783–1804; and no further editions appear to have been given of this version until it was published by the British and Foreign Bible Society.

A Catholic Portuguese version of the entire Scriptures, from the Vulgate, was published in 23 vols. 12mo., with annotations, at Lisbon, 1781–1783, by Don Antonio Pereira de Figueiredo, a Portuguese ecclesiastic. This translator possessed great learning, and his writings were so numerous as to fill a catalogue of seventy-six pages. He was brought up among the Jesuits, but afterwards became one of their strongest opponents. He engaged with much ardour in state affairs, and for a time laid aside his religious habit; but he resumed it a few hours before his death. Though adhering to the Church of Rome, he was a bold opposer of the claims of papal authority; and his translation, so far from being a servile imitation of the Vulgate, differs from it in several passages, and follows the Greek. An edition, containing his latest corrections, was commenced at Lisbon in 1794, but was not completed at press till 1819. In this edition the corrections are so numerous, that it may almost be regarded as a new version.

A third translation of the Scriptures into Portuguese has been accomplished by the Rev. Thomas Boys, D.D. This version has been brought out at the expense of the Trinitarian Bible Society. Dr. Boys commenced his important labours by making a critical revision of Almeida's version. On account of the difficulty of meeting with adequate literary aid in England, he spent some time at Lisbon, where he obtained the assistance of two learned Portuguese scholars; and he appears to have completed the revision of the New Testament, and to have published small editions of the Gospels of St. Matthew and St. Mark, and of the Psalms. In 1837, however, the Society came to the determination of publishing a new Portuguese translation from the Greek and Hebrew texts, and Dr. Boys was appointed to carry this purpose into execution. He was directed to use Almeida's version as a basis, subject to a careful comparison with the Hebrew text; and to make such alterations in style, orthography, and language, as to render the work intelligible to the Portuguese of the present day. The New Testament, faithfully translated in accordance with these directions, was completed at press in 1843, and the Old Testament in 1847; the printing was carried on in London, as the same neatness and accuracy could not be insured at Lisbon.

When the British and Foreign Bible Society undertook the publication of the Portuguese Scriptures, for the benefit of the prisoners of war then in England, and for the Portuguese islands and colonies, the version selected, after long and anxious deliberation, was that of Almeida. The reason assigned for this preference was, that it was then the only Protestant version. The Society's editions did not, however, meet with the grateful reception that had been anticipated. Almeida's version has never been much esteemed in Portugal, partly, perhaps, because made by a converted Protestant, and completed by other Protestants at a distance from the parent state; but chiefly because it is an antiquated version, many of the words being obsolete, and the style not idiomatic. The complaints against this version, which were in consequence laid before the Society, led to the publication, in 1818, of an edition of 5000 New Testaments, printed from Pereira's version. An edition of 5000 entire Bibles, and 5000 additional New Testaments, followed in 1821, Mr. Cavalho correcting the press. Another edition of the New Testament, and some separate books, from Pereira's version, was printed in 1823. But when it was determined that the Apocryphal Books should no longer be printed, the version of Pereira was again subjected to examination. It was divested of all apocryphal matter; and many exceptionable renderings, and such notes as had escaped detection in the former editions, were corrected; and another revised edition of the whole Bible was given, in 1828, under the care of Messrs. da Costa and Green. The following is the number of copies of the Scriptures, in whole and in part, printed by the British and Foreign Bible Society up to December, 1859:—

Bibles, 26,160; Testaments, 70,180; Psalms, Proverbs, Ecclesiastes, and Isaiah, 5,000; St. Luke and Acts, 1,000.



A Portuguese New Testament, in 18mo.; and also a Portuguese and English Testament, in parallel columns, 12mo., were printed by the American Bible Society in 1857; the version used being a translation made in London, from the Greek (it is not stated by whom), and conducted through the press under the supervision of the Rev. A. de Mattos, of Jacksonville, Illinois. These issues are intended to supply the wants of the numerous Portuguese immigrants in the United States, and also the increasing demands made from Brazil.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

The tidings of progress from Portugal are by no means generally encouraging. Bigotry has been for centuries the chief characteristic of the people, and “apathy is too often the prevailing temper: other hindrances are removed; but, in the almost total absence of visible results, it is needful that man should learn lessons of dependence, and wait on Him who opens, and no man shuts.” There are, however, some symptoms of recent improvement, manifest in an awakening spirit of religious thoughtfulness and inquiry observable in Portuguese society, and of which the following passage, from a Lisbon journal, is one of the most encouraging. “The only true morality is in the Gospel of Jesus Christ: let our children be instructed only by this book, and not by catechisms which have been clearly got up to serve the sinister ends of the priesthood. One of the greatest services which this association” (referring to an association lately formed in Lisbon for the purpose of resisting the progress of Jesuitism) “could render to the nation, is to propagate the Gospel in very cheap editions, so as to come within the reach of everybody’s means.”

It is pleasing to contemplate the picture afforded by the remarkable manifestation of the divine blessing, which has accompanied the perusal of the Portuguese version in Madeira. In 1847, no less than two hundred of the Portuguese inhabitants of that island were awakened to the knowledge of the Lord. Persecution quickly followed; the Bibles and Testaments belonging to the British and Foreign Bible Society, deposited for distribution in the house of Dr. Kalley, were seized by the mob, and publicly destroyed in an *auto-da-fé*. The converts were compelled to flee in haste from their homes, to seek refuge in Trinidad. Their conduct during their voyage thither is thus graphically described by an eye witness:—“Many of them came on board with nothing but the clothes they had on, and these in tatters, from their wanderings in the Serras. Yet, during the days we sojourned among them in that ark of refuge, not a word of repining reached our ears, *except from one or two unconverted members of large families*, who had not yet learned to love the cause for which the rest rejoiced to suffer. The language of all the others was that of joy and thankfulness to Him who had called them ‘out of darkness into His marvellous light;’ and who had now in His mercy delivered them from their enemies on every side, and gathered them together in one family, and into one refuge. The more that was seen of this persecuted flock, in circumstances the most trying, the higher did their Christian principle rise in the estimation of all. Those only who know the general character of the Portuguese can form a just estimate of the total change that must have passed on these converts. They had become ‘new creatures,’ indeed. In the distribution of clothes to the necessitous, it was most gratifying to witness the good feeling shown by *all* on the occasion,—to see not merely their willingness to share with one another the bounty of their Christian friends, but their *eagerness to tell of the wants of others more destitute than themselves*. And in no one instance was there an attempt to deceive, by any concealment of what they possessed. The mate and steward both repeatedly remarked, ‘*that they had never seen folk love one another as these folk did.*’ Among the two hundred and eleven passengers of the *William*, there was one Romanist family, who had long persecuted the converts, and was now seeking a passage to Trinidad as emigrants. Their extreme poverty excited the lively compassion of those around them. After the converts had each received from the hand of charity their small supply of clothing, some of them came aft to their benefactors on the poop, and begged to know if they might now consider it as their own property, and act accordingly. They were asked the reason of the question, when they said it was their wish to obey their Lord’s command—‘*Love your enemies,*



bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.' They were cheerfully assured that they might, and it was pleasing to see them share their scanty store with their former enemies; thus affording a most beautiful specimen of the spirit by which they were animated.

"Their conduct throughout was such that the Romanists openly expressed their wonder and astonishment. They saw those who had little properties (and there were both land and householders in the William's band of Christians) parting with their houses and land, and all they possessed, for the smallest trifle, counting 'all things but loss, for the excellency of the knowledge of Christ Jesus our Lord.' One Portuguese gentleman, talking on the subject, wound up by saying, that 'if he were called upon to choose a religion suddenly, and without further thought, he believed he should fix upon that of these people, *because he saw them suffer without complaining.*'

"As was their conduct under persecution on shore, so was their conduct afloat. They had chosen Christ, and the only subject of their glorying was the Lord Jesus. They looked not back upon the world, with all its pleasures. From it, and from self, they had been weaned by the Spirit of that God, who had been their friend through evil report, and through good report; who had been more than a brother to them, in sorrow and in joy, by day and by night, at all seasons, and in all circumstances. They knew that He, who had thus watched over them, would not desert them in the land to which they were now being driven, before the persecuting hand of man."

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## INDO-PORTUGUESE.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

Ne o começo tinha a Palavra, e a Palavra tinha junto de Deos, e a Palavra tinha Deos. <sup>2</sup>O mesmo tinha ne o começo junto de Deos. <sup>3</sup>Todas cousas tinha feitas de elle; e sem elle não tinha feita ne huã cousa que tinha feita. <sup>4</sup>Em elle tinha vida; e a vida tinha o Lume de homens. <sup>5</sup>E o Lume te luze em escuridade; e a escuridade nunca ja conhece aquel. <sup>6</sup>Tinha hum homem mandado de Deos, quem seu nome *tinha* Joaõ. <sup>7</sup>O mesmo ja vi por hum testemunho, pera da testemunho de o Lume, que todos de elle pode cré. <sup>8</sup>Elle não tinha o Lume, mas *tinha mandado* pera da testemunho de o Lume. <sup>9</sup>*Aquel* tinha o Lume verdadeiro, que te alumia per cada hum homem quem te vi ne o mundo. <sup>10</sup>Elle tinha ne o mundo, e de elle o mundo tinha formado, e o mundo per elle nunca ja conhece. <sup>11</sup>Elle ja vi per *seu* mesmo *povo*, e seus mesmos nunca ja recebe per elle. <sup>12</sup>Mas per todos quantos quem ja recebe per elle, per ellotros elle ja da poder pera fica os filhos de Deos, *até*, per ellotros quem ja cré em seu nome: <sup>13</sup>Quem tinha nacido, nem de sangue, nem de a vontade de a carne, nem de a vontade de homem, mas de Deos. <sup>14</sup>E a Palavra tinha feita carne, e ja mora entre nos, (e nos ja olha sua gloria, a gloria como de o unigenito de o Pai,) enchido de graça e verdade.

INDO-PORTUGUESE is more or less understood by all classes in the island of Ceylon, and along the whole coast of India; its extreme simplicity of construction and facility of acquirement having

caused it to be extensively used as a medium of traffic. But the people to whom it is vernacular, and who, in Ceylon alone, number more than 50,000, are the descendants of the Dutch and Portuguese, the former rulers of India. The principal characteristic of this language is the omission of the articles, the cases of nouns, inflections of verbs, and most of the expletives which abound in European-Portuguese. The various relations of words in a sentence are expressed by the aid of auxiliary particles; and these particles are so numerous, that they subserve all the offices of inflections. The words of the language are drawn from Dutch, Portuguese, and Indian sources, and much of the phraseology is moulded in accordance with Sanscrit idioms.

On the decline of the Dutch and Portuguese governments in India, the members of these nations were left without any means of religious instruction, except such as was afforded by the Roman Catholic missionaries; and, in consequence, Roman Catholicism became their prevailing form of religion. In 1817, Mr. Newstead, a Wesleyan missionary stationed at Negombo, in Ceylon, commenced a translation of the New Testament for the spiritual benefit of this people. Portions of this translation were read by Mr. Newstead from the pulpit, and were likewise freely lent among sick persons, one of whom is said to have died with the Gospel of St. John beneath his pillow. The people evinced so much interest in the work, that a printed edition was early resolved on; and, in 1819, the version of the Gospel of St. Matthew was published in Ceylon, at the expense of the Colombo Auxiliary Bible Society: and the Psalms followed, in 1821, at the expense of the same Society.

Soon afterwards Mr. Newstead completed his translation of the New Testament, and the work was subjected to a searching revision by a committee appointed for the purpose, consisting of three of the missionaries and six of the most intelligent of the Indo-Portuguese. The revision was brought to a close in 1824; and Mr. Newstead undertook a journey to England, to solicit the aid of the British and Foreign Bible Society in the publication of the work. The translation was strongly recommended to the adoption of the committee by the Hon. and Rev. T. J. Twisleton, archdeacon of Ceylon; and, as its value was attested by other competent judges, two editions were printed in London, at the expense of the Society, in 1826, under the personal superintendence of Mr. Newstead. The second edition of the New Testament, consisting of 5000 copies, appeared at Colombo in 1831; and, in the following year, a version of the books of Genesis, Exodus, and part of Leviticus, was published at the same place, at the expense of the same Society. The Pentateuch and Psalter were printed at Colombo, in 1833, in an edition of 5000 copies; the translation of the entire Old Testament is announced as in progress.

Another edition of the Indo-Portuguese New Testament has been more recently contemplated, and was originally designed to be printed in London, under the supervision of Mr. Newstead, the translator, and at the expense of the British and Foreign Bible Society. But Mr. Newstead, after so many years' absence from Ceylon, did not feel sufficient confidence in his knowledge of the language to carry the New Testament through the press; and it was accordingly determined to print only the Gospel of St. Matthew in London, for temporary purpose, while the issue of the entire work should be referred to the missionaries resident in Ceylon, with a view to its being printed at the Mission-press in that island. The Gospel of St. Matthew was finished in 1852, under Mr. Newstead's superintendence. Instructions were at the same time given for an edition of 2000 copies of the entire Testament to be printed at Colombo, at the expense of the British and Foreign Bible Society. This edition was completed in 1853, under the care of a committee of revision appointed for the purpose.



## ITALIAN.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

## MALERMI'S VERSION.

<sup>1</sup> EMPRE era el verbo: et el verbo era appresso dio: et dio era el verbo. <sup>2</sup> Questo era nel principio appresso dio: <sup>3</sup> tutte cose per esso fatte son: et senza esso fatta e niuna cosa laquale fatta e. <sup>4</sup> In lui era la vita: et la vita era luce de l'homini: <sup>5</sup> et la luce ne le tenebre luce: et le tenebre quella non compresero. <sup>6</sup> Fu vno homo mandato da dio: el cui nome era ioanne. <sup>7</sup> Questo venne per testimonio perche egli rendesse testimonianza del lume: acio che tutti per lui credessero: <sup>8</sup> egli non era la luce: ma acio rendesse testimonianza del lume. <sup>9</sup> Era vera luce; laqual illumina ogni homo veniente in questo mondo. <sup>10</sup> Egli era nel mondo, et per lui fatto e el mondo: et el mondo nol cognobe. <sup>11</sup> venne egli ne la propria citta de iudea: et gli suoi cittadini nol receuettero. <sup>12</sup> Ma tutti quanti collor chel receuettero allor dette potesta de essere facti figlioli da dio a color che credeno nel nome suo: <sup>13</sup> liquel non per mixtione de sangui: ne per diletto de femina ne per piacere de l'uomo: ma da dio nasciuti sono. <sup>14</sup> Et a tal modo el verbo pieno di gratia: et de vita fatto e carne: et habitoi i noi. Ei habiamo veduto la gloria sua: condecante gloria del vnigenito col patre.

## DIODATI'S VERSION.

<sup>1</sup> NEL principio la Parola era, e la Parola era appo Iddio, e la Parola era Dio. <sup>2</sup> Essa era nel principio appo Iddio. <sup>3</sup> Ogni cosa è stata fatta per essa: e senza essa niuna cosa fatta è stata fatta. <sup>4</sup> In lei era la vita, e la vita era la luce degli uomini. <sup>5</sup> E la luce riluce nelle tenebre, e le tenebre non l'hanno compresa. <sup>6</sup> Vi fu un' uomo mandato da Dio, il cui nome era Giovanni. <sup>7</sup> Costui venne per testimonianza, affin di testimoniar della Luce, acciochè tutti credessero per lui. <sup>8</sup> Egli non era la Luce, anzi era mandato per testimoniar della Luce. <sup>9</sup> Colui, che è la Luce vera, la quale illumina ogni uomo che viene nel mondo, era. <sup>10</sup> Era nel mondo, e 'l mondo è stato fatto per esso: ma il mondo non l'ha conosciuto. <sup>11</sup> Egli è venuto in casa sua, ed i suoi non l'hanno ricevuto. <sup>12</sup> Ma, a tutti coloro che l'hanno ricevuto, i quali credono nel suo Nome, egli ha data questa ragione, d'esser fatti figliuoli di Dio: <sup>13</sup> I quali, non di sangue, nè di volontà di carne, nè di volontà d'uomo, ma son nati da Dio. <sup>14</sup> Ela Parola è stata fatta carne, ed è abitata fra noi, (e noi abbiam contemplata la sua gloria: gloria, come dell' unigenito proceduto dal Padre) piena di grazia, e di verità.

## MARTINI'S VERSION.

<sup>1</sup> NEL principio era il Verbo, e il Verbo era appresso Dio, e il Verbo era Dio. <sup>2</sup> Questo era nel principio appresso Dio. <sup>3</sup> Per mezzo di lui furon fatte le cose tutte: e senza di lui nulla fu fatto di ciò, che è stato fatto. <sup>4</sup> In lui era la vita, e la vita era la luce degli uomini: <sup>5</sup> E la luce splende tra le tenebre, e le tenebre non la hanno ammessata. <sup>6</sup> Vi fu un uomo mandato da Dio, che nomavasi Giovanni. <sup>7</sup> Questi venne qual testimone, affin di render testimonianza alla luce, onde per mezzo di lui tutti credessero: <sup>8</sup> Ei non era la luce; ma era per rendere testimonianza alla luce. <sup>9</sup> Quegli era la luce vera, che illumina ogni uomo, che viene in questo mondo. <sup>10</sup> Egli era nel mondo, e il mondo per lui fu fatto, e il mondo nol conobbe. <sup>11</sup> Venne nella sua propria casa, e i suoi nol ricevertero. <sup>12</sup> Ma a tutti que', che lo ricevertero, diè potere di diventar figliuoli di Dio, a quelli, che credono nel suo nome. <sup>13</sup> I quali non per via di sangue, nè per volontà della carne, nè per volontà d' uomo, ma da Dio sono nati. <sup>14</sup> E il Verbo si è fatto carne, e abitò tra noi: e abbiamo veduto la sua gloria, gloria come dell' Unigenito del Padre, pieno di grazia, e di verità.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Italian language is spoken in Italy, the central peninsula of Southern Europe, by a population which, according to the latest census, amounts to 25,800,000. This fine country has for ages been a prey to the tyranny and superstition of the Popish hierarchy, and the frequent political convulsions which it has undergone have been unattended, except in the states of the Sardinian monarchy, by any permanent alleviation of the heavy pressure of its spiritual and intellectual bondage. In Malta, Sicily, and the isles of the Mediterranean, in Barbary, in Egypt, and in different parts of Turkey, the inhabitants are better acquainted with Italian than with any other European language. Italian is also spoken on the south side of the Alps by the Italian Swiss Protestants of the canton Ticino, who number about 120,000 individuals.

## II.—CHARACTERISTICS OF THE LANGUAGE.

On the decline and fall of the Roman empire, the Latin language, though altered and corrupted, was not destroyed; it perpetuated its existence under new forms, produced by the amalgamation of its ancient elements with the words and idioms of northern nations; "the active movement of the Germanic



mind," it has been observed, "operating upon the subject Roman population, dissolved, and as it were burst the compact structure, of the Latin tongue." Of the various languages formed by this process (which in different countries was modified by different influences), the Italian is the softest and the most harmonious. In the reception of Latin words it is guided by the truest principles of euphony. Two different consecutive consonants occurring in a Latin word are not, on account of the harshness of their combined sound, allowed to stand in Italian, but, with a very few exceptions, the repetition of the one consonant is substituted for the other; as, for instance, in the Latin words *obviare*, *acto*, *facto*, which in Italian become *onviare*, *atto*, *fatto*. All consonants, which interfere with the established principles of euphony, are totally rejected; hence we find in Italian *fiore* for *flore*, *fiocco* for *flocco*, and many other similar omissions, which tend greatly to conceal from cursory observation the affinity between Latin and Italian words: and go far to prove that the Italian, as well as other dialects now spoken in Italy, may be remnants of dialects coeval with the Latin as spoken at Rome, and not *derived* from that language as it is generally supposed. There are several distinct Italian dialects spoken in Lombardy, Naples, and other parts of Italy: the dialect which, by way of preeminence, we call the Italian, is in point of fact the *Tuscan*: it is not confined to any particular district, but represents pretty well the speech of middle Italy.

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The earliest Italian version now known to be in existence is that of Malermi or Malherbi, printed at Venice, 1471. A translation is said to have been made at a still earlier period by Voragine, archbishop of Genoa; but although no MS. of this work is now extant, there is every reason to believe that it was merely a version of Comestor's *Historia Scholastica*, an abridgment or synopsis of sacred history. Malermi was a Benedictine monk, and afterwards abbot of a monastery of the order of St. Benoit. Twenty-two editions of his version are mentioned by Le Long, nine before A.D. 1500, and the last in 1567. It is a tolerably accurate translation of the Vulgate. Another version, professedly executed from the original texts by Antonio Bruccioli, was published at Venice, 1532: it is well known, however, that this version is little else than a mere translation of the Latin version of Pagninus, which it follows with much servility. In 1579, this version had passed through eleven editions. A revised edition, in which it was rendered conformable to the Vulgate, appeared at Venice in 1538. Another revised and corrected edition was published at Geneva in 1562, for the use of Protestants, but Walchius and others regard this as an entirely new version.

We now come to the Italian version executed by Diodati, one of the most important translations of modern times. Diodati was descended from a noble family of Lucca, and in his early youth enjoyed the advantages of the most careful instruction: his progress in learning was such, that, when only nineteen years of age, he was appointed Professor of Hebrew at Geneva. At the Synod of Dort, in 1619, he gained so much reputation, that he was chosen, with five other divines, to prepare the Belgic "Confession of Faith." He published his Italian version of the Scriptures at his own expense, and it is said to have occasioned him great pecuniary embarrassment. It is written in the plain Lucchese dialect, and is very intelligible and clear, so that it is peculiarly suitable for circulation among the poorer classes of Italy. The translation was made from the original texts, to which it adheres with great fidelity. An important revised edition appeared in 1641.

An Italian version for the use of Roman Catholics was prepared from the Vulgate by Antonio Martini, archbishop of Florence, towards the close of the eighteenth century. The New Testament was printed at Turin in 1769, and the Old Testament in 1779; the latter appeared during the pontificate of Pius VI., and received his sanction. Both Testaments in the original edition were encumbered with explanatory notes, chiefly taken from the fathers. The version has been repeatedly reprinted with and without the notes, and although it supports the dogmas of the Roman Church, and servilely follows the Latin text, yet it has been much admired on account of the elegance of the diction. It is written in the pure Tuscan dialect.

The necessity of furnishing supplies of the Italian Scriptures was first pressed on the attention of the British and Foreign Bible Society by the Rev. Mr. Terrot, chaplain at Malta, in 1808; and Diodati's version was selected by the Society for publication. The first edition appeared in 1809, and the success which attended it was considered as justifying the adoption of stereotype; accordingly plates were cast in 1810, from which several large impressions were executed. With a view to an unrestricted circulation, the Society afterwards consented to publish Martini's Roman Catholic version, and an edition of 5000 copies appeared in 1817 at Naples. The total number of copies, in whole or in part, of the Italian Scriptures printed by this Society (up to the close of 1859) amounted to 126,272 Bibles, 264,987 Testaments, 7500 copies of detached portions, and 2000 Italian and Latin Psalters. An edition of 4000 copies of the Italian Testament (Diodati) was printed by the Society, in Rome itself, in 1849; besides other editions at Florence, Pisa, and Lucca.

An important service to the cause of revealed truth has been rendered by the Foreign Translation Committee of the Society for Promoting Christian Knowledge, in a revised edition of Diodati's Italian Bible (in 16mo.) carried through the press under their care in 1854. This edition was throughout carefully corrected by comparison with the original Greek and Hebrew texts, the orthography modernised, and obsolete words and phrases exchanged for those in present use. The addition of marginal references, with chronological and other tables, increased the value of this edition, the New Testament portion of which was speedily exhausted, and has since been reprinted (both in 8vo. and 16mo.) at the University press at Cambridge.

Of the results produced by the introduction of the Protestant Scriptures into Italy, little can at present be said. But the political changes of which that country has been the recent seat, and which are yet in course of transaction—consequent upon events which have fixed upon it the attention of the civilised world, and have awakened the warmest sympathies of other nations in behalf of the Italian people—are full of hope and promise for the future. It is only within the Sardinian territories that anything like a free circulation of the Word of God has hitherto been permitted by the authorities: elsewhere, the bigotry of the Romish Church, encouraged by the arm of the secular power, has forbid any attempt at the dissemination of the truth. If the opposition to the introduction into that land of the Protestant Bible has been decided, the success achieved has been not less decided. The liberal distribution of Bibles and Testaments among the Sardinian troops engaged in the Crimea, during the war of 1854–5, was productive of the happiest results. Thousands of these men returned to their native land, bearing with them dearly-prized copies of the Sacred Volume, and their persuasions have induced great numbers of their comrades and friends to obtain the same precious treasure.

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## DACO-ROMANA, OR WALLACHIAN.

FOR SPECIMEN OF THIS VERSION, SEE PLATE 5, PAGE 141.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE principalities of Moldavia and Wallachia, in which this language is spoken, formed part of Ancient Dacia; and though now nominally included in European Turkey, they form semi-independent states, under the government of native rulers, chosen by the inhabitants, subject to the approval of the Sultan. The inhabitants are descendants of the Dacians, and of the Roman colonists who settled in the country after its subjugation by Trajan. In consequence of their Roman origin, the Wallachians style themselves *Rumanje*, and are commonly known to other nations as the Rouman race. They are to be



found dispersed in several of the adjoining provinces, more especially in that of Transylvania and Bessarabia. They are all of the Greek Church, and in number may amount to 3,000,000.

## II.—CHARACTERISTICS OF THE LANGUAGE.

Although Dacia was one of the last of the provinces annexed to the Roman empire, and although it has since been repeatedly overrun by foreign invaders, yet the language still retains a large number of pure Latin words; and it is even said that a stranger speaking in Latin can render himself tolerably intelligible to the inhabitants. About half of the Wallachian words have, however, been borrowed from the Greek, the Turkish, and the Slavonian. The pronunciation is soft, and nearly resembles that of the Italian.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The first translation of the Scriptures into Wallachian was made by the Metropolitan Theodotius, by order of Scherban Woivoda, a prince of Wallachia, and the New Testament was printed at Belgrade, in 1648. Prior to that period, the Greek and Slavonic Scriptures had been in use among the Wallachians. A copy of this New Testament is preserved in the Bodleian Library. The Wallachian Bible was first printed in 1668 at Bucharest, the capital of Wallachia; another edition was published at the same place in 1714, and a third edition appeared at Blaje in Transylvania, in 1795.

In 1816, the Russian Bible Society undertook an edition consisting of 5000 copies of the Wallachian New Testament. This supply was greatly needed, for when Dr. Pinkerton visited Moldavia in 1817, he was assured by the exarch that not fifty Bibles were to be found in all the 800 churches belonging to his district. On account of this deplorable scarcity, an edition of 5000 Bibles in this language was commenced at the printing office of the exarch in 1817, at the expense of the British and Foreign Bible Society. These editions were joyfully received, and so rapidly circulated, that fresh supplies were soon found to be requisite. In 1834, Poyenar, director of the schools in Wallachia, published at Bucharest 3000 copies of the Gospels for the use of schools, and 3000 additional copies for the priests.

In 1838, an edition of 5000 copies of the Wallachian New Testament, printed from a revised and corrected text, furnished by the heads of the Wallachian Church, was published at Bucharest, at the expense of the British and Foreign Bible Society. This edition was brought out by the permission and at the desire of the bishops of Wallachia, and under the sanction of the prince and governor of the Wallachian principality. Several other editions of the New Testament have, from time to time, been given by this Society to Wallachia: the number of copies of the revised edition thus supplied amounts to 15,000.

The increasing demand for the Sacred Word manifested by the Rouman population within recent years, has led to a determination on the part of the British and Foreign Bible Society to undertake the translation of the Old Testament into the Wallachian tongue. This task has been commenced by Professor Aristias, at Bucharest, and is making satisfactory progress. It had advanced in 1859 as far as Isaiah. As different portions of the work have been successively finished, editions of 2000 have issued from the Bucharest press. An edition of 5000 Wallachian New Testaments, printed in Roman characters, has also been recently completed, it having been affirmed that "hundreds of thousands who speak the Wallachian language, but do not read the Slavonic character," would gladly receive the Gospel in the Latin type.

## IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

In 1841, accounts were transmitted to the British and Foreign Bible Society of the great and essential good which had been effected by the distribution of their editions of the New Testament: "Those individuals belonging to the clergy," it is stated in this report, "as well as other persons who were opposed to its dissemination, and who were desirous to put it down, are now anxious to see the



country inundated, as it were, with these New Testaments in the vernacular tongue." Later experiences have fully confirmed the impression thus created, and Bucharest has become a highly important centre of missionary operations. The large population of Moldavia, Wallachia, and Bulgaria (it is remarked in recent Reports) are quite open to the labours of the Society, and there is on the part of the people a prevailing desire for the Scriptures. The hostility so generally found to prevail when the Greek Church is in the ascendant, does not operate to any material extent amongst the inhabitants of the Danubian provinces.

## PROVENÇAL, OR ROMAUNT.

SPECIMENS, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 6 to 14.

### LYONS MS.

<sup>6</sup> Us hom fo trames de Deu, alqual era noms Johan. <sup>7</sup> Aquest venc en testimoni que testimoni dones de lum, que tuit crezesso per lui. <sup>8</sup> No era el lutz, mais testimoni donet de lum. <sup>9</sup> Era lutz vera, que enlumena tot home venent en aquest mon. <sup>10</sup> El mon era, el mons es fait per lui, el mons nol conos. <sup>11</sup> En sas propias cosas vee, e li sei nol recevenbero. <sup>12</sup> Mais cantz que cantz lo recevenbero dec ad els pozestats a esser fait filh de Deu; ad aquals que crezo el nom de lui: <sup>13</sup> lical no so de sanc, ni de voluntat de carn, ni de delet de baro, mais de Deu so nat. <sup>14</sup> E la paraula es feita carns, e estec en nos. E vim la gloria de lui, en ai coma gloria du engenrat del paire, ples de gracia e de veritat.

### PARIS MS. (No. 8086).

<sup>6</sup> Oms fon trames de Dieu local avia nom Johan. <sup>7</sup> Aquest venc en testimoni que dones testimoni de lum, que tug crezessan per el. <sup>8</sup> E non era lus, mas que dones testimoni de lus. <sup>9</sup> Vera lus era, lalac enlumena tot home venent en aquest mont. <sup>10</sup> El mont era, el mont fon fach per el, el mont non lo conoc. <sup>11</sup> En las proprias cauzas venc, e li sieu non lo receupron. <sup>12</sup> Mas quant receupron lui, donet ad els poder esser fach filh de Dieu, ad aquestz, que crezon el nom de lui. <sup>13</sup> Lical non son de sanc, ni de voluntat de carn, ni de voluntat de baro, mas de Dieu son nat. <sup>14</sup> El filh es faitz carns, et abitet en nos: e nos vim la gloria de lui, coma dun engenrat del paire, ple de gracia e de veritat.

### PARIS MS. (No. 6833).

<sup>6</sup> Deus trames un home, qui havia nom Johan. <sup>7</sup> E vench en testimoni e pertal que fes testimoni della lum. <sup>8</sup> Aquell no era lum, mas feya testimoni della lum. <sup>9</sup> Aquella era vera lum, laquall illumina tot hom vivent en aquest mon. <sup>10</sup> En lo mon era, e all mon per aquell es fet, e al mon no conech aquell. <sup>11</sup> En les sues propres cosas vench, e los sues non raeberan aquell. <sup>12</sup> Mas a tots aquells qu ill raeberan, dona poder que fosen fets fills de Deu, aquells, qui cregueran lo nom del; <sup>13</sup> qui no son nats de sanch, ne per delits de car son nats, ne per volentat d ome. <sup>14</sup> E paraula es feta carn, e abita en nos, vahem la gloria daquall, quals gloria qui es unsol amgenrat del para, qui es ple de gracia, e de veritat.

TOWARDS the close of the twelfth century, a version of the Scriptures in the language then spoken in Southern France is well known to have been made by Waldo and his disciples. This version was probably intelligible far beyond the limits of France; for, up to the twelfth century, the most intimate connection, amounting nearly to identity of structure, appears to have pervaded the dialects which in the various disjointed portions of the Roman empire, had been formed, almost simultaneously, from the corrupt and decaying elements of the old Latin tongue. A copy of Waldo's version was presented to the pope at the Lateran Council of 1179; but the work was condemned and prohibited by the Council of Toulouse in 1229, on account of its being written in the vernacular language. Many copies were in consequence destroyed, but one copy was safely conveyed to this country:

it was presented to Morland, Cromwell's ambassador to the Duke of Savoy, and it was deposited by Cromwell in the library of the University of Cambridge. It now appears to be lost; traces, however, of Waldo's text have been discovered by Dr. Gilly, who by an elaborate chain of reasoning demonstrates the probability of this ancient text being exhibited in the six Romaunt versions which have reached our day.

One circumstance which among others may be cited in proof of the antiquity of the text contained in these MSS. is, that scriptural quotations occurring in such works as the "*Noble Lesson*" and the "*Book of Virtues*" (known to have been circulated among the Waldenses prior to A.D. 1200) are in literal accordance with the corresponding passages of the Romaunt version. A careful collation of these Romaunt MSS. has established the fact that, although some of the copies appear to have been more accurately revised than the others, they are all transcripts of one version, which seems to have been in use among all the nations to whom the Romance dialects were vernacular. This version was evidently a translation from the Latin, but it is not a servile imitation of the Vulgate, the readings of the old Italic versions having been consulted and occasionally adopted. This version possesses peculiar interest from the fact of its being the *first* translation of the Scriptures into the vernacular language produced in Europe after the disuse of Latin as the language of common life. The six MSS. in which this ancient and important version is supposed to be exhibited are the following:—

I. The Dublin MS. A. 4., No. 13, contains the New Testament, with the books of Proverbs, Ecclesiastes, Canticles, Wisdom, and Ecclesiasticus. This MS. formerly belonged to Usher, and was presented by Charles II. to the University of Dublin. It is written in a dialect which is less purely Provençal than that of the Paris and Lyons copies, and which partakes more of the Italian than of the Gallic Romaunt. As it is known to

## DUBLIN MS.

<sup>1</sup> Lo filh era al comenczament, e lo filh era enapres Dio, e Dio era lo filh. <sup>2</sup> Aiczo era al comenczament enapres Dio. <sup>3</sup> Todas cosas son feitas par luy; e alcuna cosa non es feita sencaz luy. <sup>4</sup> Ço que fo fait en luy era vita, e la vita era luz de li home. <sup>5</sup> E la luz lucit en las tenebras, e las tenebras non cumpreseron ley. <sup>6</sup> Home fo trames de Dio, alqual era nom Johan. <sup>7</sup> Aquest venc en testimoni, qu'el dones testimoni de lume, que tuit cresesan par luy. <sup>8</sup> El non era luz, mas qu'el dones testimoni de lume. <sup>9</sup> Luz era vraya, laqual enlumena tot home venent en aquest mont. <sup>10</sup> El era al mont, e lo mont fo fait par luy, e lo mont non conoc luy. <sup>11</sup> El venc en las proprias, e li seo non recepron luy. <sup>12</sup> Mas qualque qual recepron luy, done a lor poesta esser fait filh de Dio, aquilh liqua crearon al nom de luy: <sup>13</sup> Liqual non son de sanc, ni de volunta de carn, ni de deleit de baron, mas son na de Dio. <sup>14</sup> E la parolla fo fayta carn e abite en nos, e nos veguen la gloria de luy, gloria enayma d'un engendra del paire, plen de gracia e de verita.

## GRENOBLE MS.

<sup>1</sup> Lo filh era al comenczament. E lo' filh era enapres dio e dio era lo filh. <sup>2</sup> Aiczo era al comenczament enapres dio. <sup>3</sup> todas cosas son feitas par luy e alcuna cosa non es fayta sencaz luy. <sup>4</sup> Czo que fo fayt en luy era vita, e la vita era luz de li home. <sup>5</sup> e la luz luzic en las tenebras: e las tenebras non cumpreseron ley. <sup>6</sup> Home fo trames de dio alqual era nom Johan. <sup>7</sup> Aquest venc en testimoni, quel dones testimoni de lume que tuit cresessen par luy. <sup>8</sup> El non era luz, mas quel dones testimoni de lume. <sup>9</sup> Luz era veraya laqual enlumena tot home venent en aquest mont. <sup>10</sup> El era al mont, e lo mont fo fayt par luy, e la mont non conoc luy. <sup>11</sup> El venc en las proprias: e li seo non recepron luy. <sup>12</sup> Mas calcsque quals recepron luy, done a lor poesta esser fayt filh de dio, aquilh liqua creó (sic) al nom de luy. <sup>13</sup> Liqual non son de sanc, ni de volunta de carn, ni de deleit dôme (sic) mas son na de dio. <sup>14</sup> E la parolla fo fayta carn e abite en nos, e nos veguen la gloria de luy, gloria enayma dun engendra del payre, plen de gracia e de verita.

## ZURICH MS.

<sup>1</sup> Lo filh era al comenczament. E lo filh era enapres Dio. E Dio era lo filh. <sup>2</sup> Aiczo era al comenczament enapres Dio. <sup>3</sup> Todas cosas son feitas par luy. E alcuna cosa non es feita sencaz luy. <sup>4</sup> 'Czo che fo fait en luy era vita, e la vita era luz de li home. <sup>5</sup> E la luz luzit en las tenebras, e las tenebras non cumpreseron ley. <sup>6</sup> Home fo trames de Dio, alqual era nom Johan. <sup>7</sup> Aquest venc en testimoni, chel dones testimoni de lume, que tuit cresesan par luy. <sup>8</sup> El non era luz, mas quel dones testimoni de lume. <sup>9</sup> Luz era vraya laqual enlumena tot home venent en aquest mont. <sup>10</sup> El era al mont, e lo mont fo fait par luy, e lo mont non conoc luy. <sup>11</sup> El venc en las proprias, e li seo non recepron luy. <sup>12</sup> Mas quanti quanti recepron luy done a lor poesta esser fait filh de Dio: aquilh liqua creon al nom de luy. <sup>13</sup> Liqual non son de sanc, ni de volunta de carn, ni de deleit de baron, mas son na de Dio. <sup>14</sup> E la parolla fo fayta carn, e habite en nos, e nos veguen la gloria de luy, gloria enayma d'un engendra del paire plen de gracia e de verita.



have been used among the Waldenses, it is generally called a Waldensian version. Le Long and others have erroneously described it as an Italian version.

- II. The Grenoble MS., preserved in the library at Grenoble, contains precisely the same books as the preceding, and is written in the same dialect. It is supposed to belong to the thirteenth century, and has erroneously been called a Spanish version.
- III. The Zurich MS., C  $\frac{1}{2}$   $\frac{6}{8}$ , contains the New Testament, and is in the same dialect as the Dublin and Grenoble MSS.: it is believed to have been written between the years 1350 and 1400.
- IV. The Lyons MS., No. 60, is preserved in the public library at Lyons. It contains the New Testament, a spurious Epistle to the Laodiceans, and about ten pages of scriptural reflections and quotations. The dialect is the same as that of the preceding MSS., but apparently the production of a later period, and the style is replete with Latinisms.
- V. The Paris MS., No. 8086, contains the New Testament written in a dialect very similar to that which we find in the older poems of the Troubadours. It is preserved in the Royal Library at Paris.
- VI. The Paris MS., No. 6833, contains the New Testament, and is described by Le Long as "*Biblia Catalana, seu veteri Lingua Provinciali.*" This MS. is also in the Royal Library at Paris.

Dr. Gilly, in his edition of the Gospel of St. John from these MSS., published 1848, gives it as his opinion that the Paris MS. No. 8086 is perhaps a transcript of the earliest copy produced by Waldo, and possibly contains passages of earlier partial versions which were afloat before the time of Waldo. The Dublin, Zurich, and Grenoble MSS. display marks of a revised edition of the preceding, being more literal, and adhering more closely to the Latin text than the other codices.

## TOULOUSE.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

La paraoulo ero al coumenscomént, la paraoulo ero ambé Dious, é aquello paraoulo ero Dious. <sup>2</sup> Ero al coumenscomént ambé Dious. <sup>3</sup> Toutos caousos an estados faitos per ello, é rés dé ço qu'a estat fait n'a estat fait sans ello. <sup>4</sup> Accos es én ello qu'ero la bido, é la bido ero la lumîèro dés homés. <sup>5</sup> E la lumîèro a luzit dins las tenebros, é las tenebros nou l'an pas recepiudo. <sup>6</sup> Y ajec un homé, appellat Jan, qué fousquet énbouyat de Dious. <sup>7</sup> Bénguet per estré temouën, é per randré temoignatgé dé la lumîèro, afi qué toutis crejesçon per el. <sup>8</sup> N'ero pas *el même* la lumîèro, més *ero énbouyat* per randré temoignatgé à la lumîèro. <sup>9</sup> Ero la beritablo lumîèro qu'esclairi toutis lés homés quand benén al moundé. <sup>10</sup> Ero dins lé moundé, é lé moundé a estat fait per ello; més lé moundé nou l'a pas counescudo. <sup>11</sup> Es béngut enta el, é lés sious nou l'an pas recepiut. <sup>12</sup> Més à toutis lés qué l'an recepiut, lour a dounat lé dret d'estré faits lés enfants dé Dious, *sabé* à toutis aquelis qué crezen én soun noum; <sup>13</sup> Qué nou soun pas nascuts del sang, ni dé la boulountat dé la car, ni dé la boulountat dé l'homé, més *qué soun nascuts* dé Dious. <sup>14</sup> E la paraoulo a estado incarnado, é a habitat parmi nous aoutrés, pleno dé grascio é dé beritat; é abén bist sa glorio, uno glorio talo qu'es la del Fil unique béngut del Païré.

THE Provençal or *langue d'oc*, the Romance dialect of Southern France, has already been noticed. During the middle ages it occupied as conspicuous a place among the languages of Europe as is held by



its rival the *langue d'oïl* at the present day, and the few vestiges which yet remain of it are therefore invested with some degree of interest. These vestiges are to be traced in the mountainous parts of Languedoc, where, under the name of the dialect of Toulouse, a corrupt form of the *langue d'oc* is still spoken by the peasantry. As late as the seventeenth century, and perhaps still more recently, some poems have been occasionally published by native writers in this dialect. Through the influence of education and the press, it is now rapidly yielding its place to the language of modern France; yet it has attracted the attention of the learned, and an attempt has been made to preserve a specimen of this curious relic of past ages before it passes into oblivion. About the year 1820, a translation was made of the Gospel of St. John into this dialect, under the care of a party of French literati; and the version was published at Toulouse, under the title of "Le Sent Ebangely dé Nostré Seignour Jcsus Christ seloun Sent Jan; traduit én Léngo Toulouzenzo."

## V A U D O I S.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

AR coumençament èra la Parola ; et la Parola èra ensem à Diou ; et sta Parola èra Diou : <sup>2</sup> I ll èra ar coumençament ensem à Diou. <sup>3</sup> Tuté le cosé soun istà faïté da ili, et sansa ili rén de ço qu'é istà faït é istà faït. <sup>4</sup> En ili èra la vita, et la vita èra lou kiar di hom. <sup>5</sup> E lou kiar luss ent la neuit-scura, mà la neuit-scura l'ha pâ arcevù. <sup>6</sup> L'A-Y-É ISTÀ un hom qu'avïa nom Jean, qu'é istà mandà da Diou, <sup>7</sup> A l é vengù per rendé testimouniali, per rendé, veuï dï, testimouniali ar Kiar, per que tui créyessen perqué d'el. <sup>8</sup> A l èra pâ lou Kiar, mà a l èra mandà per rendé testimouniali ar Kiar. <sup>9</sup> Quel Kiar èra lou veritablé, que faï kiar à tut hom que vén ar mount. <sup>10</sup> A l èra ar mount, et lou mount é istà faït da el ; mà lou mount l'ha pâ counouïssù. <sup>11</sup> A l é vengù à so cà ; et li seui l'han pâ arcevù ; <sup>12</sup> Mà à tui quili que l'han arcevù, a i ll'ha dounà lou drit d'èssé faït méinà de Diou ; *assavé*, à quili que crén en so nom ; <sup>13</sup> Quili éïqui soun pâ néïssù de sang, ni de la voutentà de la carn, ni de la voutentà de l'hom ; mà i soun néïssù de Diou. <sup>14</sup> E la Parola é istà faïta carn, i ll ha habità entra noû, et nous han Bén bucà soua gloria, *qu'é istà* una gloria com la gloria dar Fill unic dar Paré, piéna de grassia et de verità.

THE Vaudois dialect, a modification of the old Provençal language, is spoken on the east or Italian side of the Cottian Alps, in the three high valleys of Lucerna, Perosa, and San Martino. These valleys average about twenty-two miles as the greatest length, and eighteen as the greatest breadth, and include a population of about 20,000: since the year 1814, they have been re-annexed to the dominions of the King of Sardinia.

The Vaudois, or Waldenses, as they are sometimes called, maintain to this day the pure form of primitive Christianity, to which they stedfastly adhered during the long ages of papal superstition. As a religious body, bearing witness against the corruptions of the Church of Rome, the Waldenses seem to have originated at a very early period in Southern France: in A.D. 1184 they were excommunicated by the pope at the Council of Verona, and soon afterwards they spread themselves in the South of France, the North of Italy, and Germany.

The identity of the Vaudois with the Waldenses, has, however, been contested by recent writers,

and a more rigid investigation of historical particulars has led to the supposition, that, "whatever these professors of a purer faith might have had in common, there were certain points on which they differed, and certain local references and relations by which they were distinguished from each other." Yet it is certain that the ancient version of the Scriptures, described in a previous memoir, was in use among them. Waldo, or Waldensis, who was probably the main agent in producing this translation, was a rich merchant of Lyons. His attention, it is said, was first turned to religious subjects by hearing a troubadour recite, in the streets of Lyons, a poem in favour of voluntary poverty, called, "The Life of Alexis." Waldo invited the troubadour to his house, and was so affected by his conversation (for many of the troubadours were men of deep piety), that he went the next day to the school of Theology, to seek instruction in the way of salvation. The celebrated master to whom he addressed himself, referred him to these words of our Lord—"If thou wilt be perfect, go and sell all that thou hast, and give to the poor." Waldo acted in accordance with the spirit of this exhortation, and a portion of his funds was appropriated to the payment of two priests for translating the Scriptures into the vernacular tongue. This translation was greatly blessed by God to the edification of these early Christians, and supported them in the endurance of many cruel persecutions; in one of which, that of 1686, 11,000 of their number perished, and the survivors, who amounted only to about 3000, were driven from their homes. It was said of these Waldenses by one of their enemies, "They instruct even little girls in the Gospels and Epistles, that they may be brought to embrace their doctrines even from childhood." . . . "All, without exception, men and women, small and great, cease not day and night to receive and to give instruction. The labourer who toils during the day, either learns or teaches at night."

The descendants of these faithful people, as the Vaudois are generally considered, have not been forgotten in the efforts made within recent years for the general distribution of the Scriptures. In 1830, a specimen of a translation of the Gospels of St. Luke and St. John into the dialect now spoken by the Vaudois of Piedmont, was forwarded by Lieut.-Col. Beckwith to the Committee of the British and Foreign Bible Society. The translator was the Rev. Mr. Berte, pastor of La Tour. The Society undertook to publish 1000 copies, in parallel columns with Martin's French version, and the edition was carried through the press by Colonel Beckwith and the Rev. T. Sims. In 1832, 600 copies had been distributed among the Vaudois, and another edition was called for. The Society therefore published 2000 copies, the press being corrected by the Rev. T. Sims. The last notice we have received of this version occurs in a letter from Colonel Beckwith, dated 1840, in which he states that the Gospels sent into North Italy are freely circulating among the Protestants. With the progress of education, however, the use of the modern French language is rapidly gaining ground among these valleys. French is the medium of instruction in all the schools, and all the books in general circulation (with the exception of the early literary works) are in that language. French seems to have been first employed as a vehicle of public instruction by those pastors whom the Vaudois obtained from France and Switzerland, when their own ministers were almost all cut off by the plague of 1630: Martin's French version is now more generally read by them than the Vaudois Gospels. The Sardinian government has of late years accorded perfect tolerance to the Vaudois in the exercise of their pure and simple worship.



## PIEDMONTÈSE.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

Sù 'l prinsipi a l era la Parola, e la Parola a l era coun Iddiou; e sta Parola a l era Diou. <sup>2</sup> A l era sù 'l prinsipi coun Diou. <sup>3</sup> Ogni cosa a l è staita feita da chila, e senza chila niente dè lon ch'a l è stait fait a l è stait fait. <sup>4</sup> Ènt chila a l era la vita, e la vita a l era la luce d'i omini. <sup>5</sup> E la luce a lus ènt le tenebre, ma le tenebre a l'han nen arcounoussù-la. <sup>6</sup> A i è stà-ie un om ch'a sè ciamava Giouan, ch'a l è stait mandà da Iddiou. <sup>7</sup> A l è vènù pèr rendi testimouniansa, pèr rendi, i tournou di, testimouniansa a la Luce, pèr ch'è tutti a crèdeissou sù soua parola. <sup>8</sup> A l era nen chiel la Luce, ma a l era mandà pèr rendi testimouniansa a la Luce. <sup>9</sup> Sta Luce a l era la vera, coula ch'a illumina ogni om ch'a ven al mound. <sup>10</sup> Chila a l era al mound, e 'l mound a l è stait fait da chila; ma 'l mound a l'ha nen counoussù-la. <sup>11</sup> A l è vènù a soua ca; e i sò a l'han nen ricevù-lou. <sup>12</sup> Ma a tutti coui ch'a l'han ricevù-lou, a l ha dà-ie 'l drit d' essi fait fieui d' Iddiou; cioè, a coui ch'a crèdou a so nom; <sup>13</sup> I quai a soun nen nassù d'è sang, nè d'è la vountà d'è la carn, nè d'è la vountà d'è l'om; ma a soun nassu da Iddiou. <sup>14</sup> E la Parola a l è staita feita carn, a l ha fait soua abitassioun ën mes d'è noui, e i avouma ben amirà soua gloria, laqual a l è staita una gloria coum la gloria d'èl Fieul unic d'èl Pare, piena d'è grassia e d'è verità.

PIEDMONT, which constitutes the most valuable part of the Sardinian dominions, is an extensive plain, stretching, as its name imports (*Pie di monte*), from the foot of the Alps to that of the Apennines. The total number of inhabitants amounted, in 1857, to upwards of 3,000,000. A Romance dialect called Piedmontese is still spoken in Piedmont: it is closely allied to the old Provençal language of Southern France, but has of late admitted many Italian words. Le Long speaks of a MS. of the New Testament written about the year 1500, and preserved (as above mentioned) at Zurich; but it is probable that this was only a copy made for the use of the Piedmontese from the celebrated Provençal version of the Waldenses already described. This Piedmontese New Testament was among the list of books prohibited at Rome in 1740, by a decree of the Congregation of the Index of Prohibited Books.

In 1831, a translation of the New Testament, faithfully rendered from Martin's French version into modern Piedmontese, was forwarded to the Committee of the British and Foreign Bible Society, by Lieut.-Colonel Beckwith. The translation had been made by the Rev. Mr. Berte, pastor of La Tour, and Mr. Geymet of Lausanne. An edition of 1000 copies, printed in the same form and type as the Vaudois Gospels, was completed by the Society in 1834, and the press was corrected by Lieut.-Colonel Beckwith. In 1837, 2000 copies of the Gospels of St. Luke and St. John were issued by the Society, in parallel columns with the French text. This edition was followed, in 1841, by the publication of a Piedmontese version of the Psalms, executed from Diodati's Italian version. The edition of the Psalms consisted of 1000 copies, printed in parallel columns with the Italian text. Owing to the interested opposition of the Romish priesthood, these editions did not obtain so rapid a circulation as might have been anticipated; and in 1840 the Society's version of the New Testament was put on the Index of forbidden books at Rome. But within recent years, the policy pursued by the Sardinian government in this regard has been one of tolerance, if not of encouragement. At the present moment the sale of Bibles is great at Turin; there are shops opened for the purpose simply as a matter of profit: the higher classes especially have become readers of the Bible. Sardinia, indeed, presents the only bright spot in the whole of Italy, in so far as the circulation of the Word of God is concerned.



# ROMANESE, ROMONSCH, OR UPPER AND LOWER ENGHADINE.

*Lower* SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

~~UPPER~~ ENGHADINE.

<sup>1</sup> IN il principi eira il Pled, è 'l Pled eira pro Deis, è 'l Pled eira Dieu. <sup>2</sup> Quel eira in il principi pro Deis. <sup>3</sup> Ogni chiaussa ais fatta tras quel; è sainza quel ingüna chiaussa fatta nun ais stat fatta. <sup>4</sup> In el eira la vita, è la vita eira la lüm dalla glieud. <sup>5</sup> E la lüm lüscha in las scürezas, è las scürezas nun l'haun compraia. <sup>6</sup> E suo ün hom tramiss da Dieu, il nom dal qual *eira* Joannes. <sup>7</sup> Quaist venn per testimonianza, à fin da dar perdüta dalla Lüm, acìd chia tuots crajessen tras el. <sup>8</sup> El nun eira la Lüm, anzi *eira* tramiss per dar perdüta dalla Lüm. <sup>9</sup> *Quel chi ais* la vaira Lüm, la quala illümna ogni crastian chi vain in il muond, <sup>10</sup> Eira in il muond, è 'l muond ais fat tras quel; mo'l muond nun l'ha cognoschü. <sup>11</sup> El ais gnü in sia chasa, è 'ls seis nun l'haun ardsfü. <sup>12</sup> Mo à tuots quels chi l'haun ardsfü, ils quals crajen in seis Nom, ils ha el dat quaista radschun, d'esser fats iffaunts da Dieu. <sup>13</sup> Ils quals brichia da saung, ne da voluntà da charn, ne da voluntà d'hom, mo sun nads da Dieu. <sup>14</sup> E 'l Pled ais stat fat charn, ed ha habità taunter nus, [è nus havain contemplà sia gloria, sco dal unigenit *procedü* dal Bap] plaina d'gratia, è d'vardà.

*Upper* ~~LOWER~~ ENGHADINE.

<sup>1</sup> ENTEN l'Antschetta fov' ilg Plaid, ad ilg Plaid fova tier Deus; ad ilg Plaid era Deus. <sup>2</sup> Quel fova enten l'Antschetta tiers Deus. <sup>3</sup> Tuttas caussas ean fachias tras el; a fenz' el eis ei faig nagutta, da quei ch'ei faig. <sup>4</sup> Enten el fova la Vitta, a la Vitta era la Lgisch d'ils Carstiauns. <sup>5</sup> A quella Lgisch dat Clarezia enten la Scüradengia, mo las Scüradengias ilg han bucca cumpilgiau. <sup>6</sup> Ei fov' ün Hum tarmess da Deus ca veva Num Johannes. <sup>7</sup> Quel vangit par esser Pardichia, par dar Pardichia da la Lgisch, par ca tuts cartessen tras el. <sup>8</sup> El era bucca la Lgisch, mo tarmess par dar Pardichia da la Lgisch. <sup>9</sup> Quel ca ei la vera Lgisch, ca dat Clarezia à minchia Carstiaun ca ven ent ilg Mund; <sup>10</sup> Fova ent ilg Mund, ad ilg Mund ei faigs tras el; ad ilg Mund ilg ha buc ancunaschieu. <sup>11</sup> El ei vangeus ent ilg sieu, ad ils sês ilg han bucca prieu si. <sup>12</sup> Mo tonts sc'ilg han prieu si, sch'ils ha'l dau pussonza da daventar uffonts da Deus; numnadameng à quels ca crein enten sieu num. <sup>13</sup> Ils quals ean naschi, bucca da saung ne da la velgia da la carn, ne da la velgia d'ilg Hum; mo da Deus. <sup>14</sup> A quei plaid ei daventaus carn, ad ha avdau tenter nus, a nus vein vieu sia Gliergia: ünna Gliergia sco d'ilg parfulnascheu d'ilg Bab, plains d'grazia, a vardad.

THE Grisons, anciently part of Rhoetia, constitute the south-eastern angle of Switzerland, and occupy an area of from 2500 to 3000 square miles. The inhabitants amounted in number (in 1849) to 89,840: of this population, about two-fifths are of Germanic and about one-tenth of Italian origin: the Protestants are supposed to number about 62,000 individuals, the remainder being chiefly Roman Catholics. The mountainous parts of this canton are inhabited by the little Romanese nation. The Engladine, or valley of the Inn, on the borders of the Tyrol, is inhabited by a section of this people, to whom a Romanese dialect called Churwelsch is vernacular. The other Romanese dialect is called Ladiniche, and is spoken in the valley of the Rhine, on the confines of Italy. Both these dialects are derived from the Latin tongue, and preserve to this day the most striking characteristics of the Romance

languages; and they contain among other elements, some Etruscan words, which seem to point to a time anterior to the present division of languages for the origin of these dialects.

The New Testament was printed in the former of these dialects in 1560, and the whole Bible in 1679. In the latter, the Bible was published in 1719. These editions were all printed in the Grisons, but they were soon exhausted, and as no further impressions were issued, a copy was scarcely attainable at the beginning of the present century. A company of Christians at Basle, therefore, projected an edition for the use of these mountaineers, and under the auspices of the Basle Bible Society, and with the aid of the parent institution, the New Testament in Churwelsche left the press in 1810. But when the poor Ladins heard what a treasure their neighbours on the Tyrolese frontier had got, they expressed a very strong desire to have the same in their dialect. The Bible Societies of London and Basle promptly consented to grant them this boon, and in 1813 an edition of 2000 copies of the New Testament in Ladiniche had left the press.

Several subsequent editions of the New and Old Testaments have been issued by the Basle Bible Society in both dialects. The last edition of which we have any particular account was that of 1834, published at the expense of the British and Foreign, the Coire, and the Geneva Bible Societies: it consisted of 2000 copies of the New Testament, and was chiefly designed for a considerable number of shepherds who pass away the summer in the mountains, without the aid of any religious instruction. The Rev. Colany Née, of Lemè, remarked on this occasion, "The Spirit of God has scarcely begun to be heard in a whisper in these mountains; but I have found, generally speaking, that the word of God is esteemed, and frequently read, and that it is in the possession of most of the Protestant families in the canton."

We add a specimen of the Enghadine dialect of earlier date (1640):—

SPECIMEN, FROM ST. JOHN, CHAP. 1. v. 1 to 12.

IN l' principi eira l' Plæd: & l' Plæd eira tiers Dieu; & Dieu eira l' plæd. <sup>2</sup> Quel eira in principi tiers Dieu. <sup>3</sup> Tuottas chioffes fun fattas træs el: & fainza el eis fat unguotta da que chi eis fat. <sup>4</sup> In el eira la vita, & la vita eira la lgüfch de la glieut. <sup>5</sup> Et la Lgüsch lguscha in la schürezza, & las schürezzas nun l' haun compraifa. <sup>6</sup> Un hom tramis da Dieu eira, cum nom Joannes. <sup>7</sup> Quel venn per effer perdüta, acció ch' el defs perdüta de la Lgüsch: per chi a tuots craieffen træs el. <sup>8</sup> El nun eira la Lgüsch ma per ch' el rendefs testimonianza de la Lgüsch: <sup>9</sup> Quel eira la vaira Lgüsch, chi inlgümna feodün hom chi vain in l' muond. <sup>10</sup> El eira in l' muond, & l' muond eis fat træs el: & l' muond nun l' ho cuntfchieu. <sup>11</sup> El eis gnieu fün l' fieu, & l's feis nun l'haun prains fū. <sup>12</sup> Mu quaunts chi l' haun prains fū, ho el do ad els puffaunza da dvanter filgs da Dieu, à quels chi craien in fieu Nom.

## CLASS III.—INDO-EUROPEAN LANGUAGES.

### F. THRACO-ILLYRIAN FAMILY.

#### ALBANIAN.

SPECIMEN, FROM ST. JOHN'S GOSPEL, СНАР. I. v. 1 to 14.

Κὲ περπάρα ἰὸ Φγιαλλια, ἐ Φγιαλλια ἰὸ μὲ Περντίνε πάσκει, ἐ Φγιαλλια ἰὸ Περντί. <sup>2</sup> Κεγιὸ ἰὸ κὲ περπάρα πάσκει μὲ Περντίνε. <sup>3</sup> Τὲ ϋίθα πρέιγ ἀσάιγ οὐ πένε, ἐ πὰ ἀτὲ νοὺκ' οὐ πὲ ντοῦιὲ γκὰ σὰ γιάνε πέρρρε. <sup>4</sup> Μπὰ τὲ ἰὸτε γέτα, ἐ γέτα ἰὸ δρίτ' ἐ νιέρεζετ. <sup>5</sup> Ε δρίτα λάμψ ντὲ ἐρεσίρε, ἐ ἐρεσίρα σμούντ τὰ μπάγε ἀτέ. <sup>6</sup> Κὲ νιὲ νιερὶ δερζοῦαρε γκὰ Περντία, ἔμερ' ἰτίγ Ιωάνν. <sup>7</sup> Κούιγ ἔρδι πὲρ μαρτυρὶ, τὲ μαρτυρίσγε πὲρ δρίτε, κὲ τὲ πেসόγγε ϋίθε μὲ ἄνε τὲ τίγ. <sup>8</sup> Αὐ νούκὲ κὲ δρίτα, πὸ πὲρ τὲ δένε μαρτυρὶ πὲρ δρίτε. <sup>9</sup> Ιὸτε δρίτα ἐ βερτέτε, κὲ ντρὶτ τζδὸ νιερὶ κὲ βγιέν ντὲ κετὲ γέτε. <sup>10</sup> Ντὲ πότε κὲ, ἐ πότα πρέιγ σὶ κὲ πέρρρε, ἐ πότα νοὺκ' ἐ νιόχου ἀτέ. <sup>11</sup> Ντὲ τὲ τίγτε ἔρδι, ἐ τὲ τίγτε ἀτὲ νοὺκ' ἐ δέξνε. <sup>12</sup> Ε σὰ κὲ ἐ δέξνε ἀτὲ, οὐ δὰ ἀτοῦρε ἐξουσι τὲ πένιϋνε πίγτ' ἐ Περντίσε, μπ' ἀτὰ κὲ πεσοῦανε μπ' ἔμερ τὲ τίγ. <sup>13</sup> Ατὰ ἄς πρέιγ ϋιάκουτ, ἄς πρέιγ θελίμετ σὲ κούρμιτ, ἄς πρέιγ θελίμετ σὲ πούρρριτ, πὸ πρέιγ Περντίσε λένε. <sup>14</sup> Ε φγιαλλια οὐ πὲ νιερὶ, ἐ ντένι μπὲ νέβετ ντὲ κούρμ τὲ νιερίουτ, (ἐ πὰμ λεβδίμν' ἐτίγ, πόσι λεβδίμ τὲ πίρριτ σὲ βέτεμε γκὰ παπάϊ) πλιὸτ μὲ δουρετὶ, ἐ μὲ τὲ βερτέτε.

#### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THIS language is vernacular in Albania, a country which, in point of situation and extent, coincides with the ancient Epirus and Illyricum. It lies partly opposite to the Ionian Islands, and extends for more than 250 miles along the Mediterranean and Adriatic coasts. The Arnauts or Skipetars (as the Albanians are usually called) differ in language and in physical conformation from all the other tribes of Europe, and are supposed to be the descendants of the ancient Illyrians.

The total population of Albania amounts, according to a recent writer, to about 1,600,000, amongst whom are 200,000 Greeks. But the Arnaut race is also extensively dispersed throughout the modern kingdom of Greece (within which the Albanians number 173,000 individuals), and in some of the neighbouring provinces of Turkey, and is found scattered over the countries of south-eastern Europe in general. Albanians constituted, at one time, the entire population of Hydra, Spezzia, Paros, and other Greek islands, and they are to be met with in Servia, and on the coasts of Calabria, in Southern Italy.



The entire number of persons belonging to the Albanian race is about two millions. They belong, for the most part, to the Greek Church, but many are Mohammedans. The inhabitants of Albania proper are nominally subject to Turkey, but are ruled by chieftains who are in a great measure independent: they are wild and predatory in their habits, and are equally dreaded by their Greek and Turkish neighbours.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The learned Leibnitz was the first to think that the Albanian language was allied to the Celtic family; a surmise which subsequent discoveries have proved correct. The Albanians (*i.e.* inhabitants of Alps, like the Gaelic Albanach, and the Irish, Alban for Scotland, Albion for England) call themselves Skipetars, which in their language means rocky-land, or country. The language they speak consists more than one half of words derived, most from the Latin, Greek, German; less from the Turkish, and least from the Slavonic: the other half forms the Albanian tongue properly so called, a remnant of the aboriginal idiom, which bears affinity to the Basque, and to other Celtic and primeval dialects. It also contains words from the Coptic; and others which, through their Germanic affinity, bear strong resemblance to English terms. It is a peculiar, and, from its antiquity, an interesting language, which was unwritten till about the beginning of the seventeenth century, when R. D. F. Blanchus or Bianchi, a Roman Catholic missionary, wrote the *Dictionarium Latino-Epiroticum*, printed in Rome, 1635, in 8vo. P. Budi da Pietra Bianca translated Bellarmin's Catechism, which was printed in Rome, 1665, in 12mo. P. Bogolanus composed in Albanian and Italian the *Cuneus Prophetarum*, Patavii, 1685, 2 vols. in folio; and Francesco Maria da Lecce, a member of the Propaganda, made an attempt to reduce it to rule, and eventually embodied it in a grammar, which he called, "a new sign in the grammatical heavens." An alphabet peculiar to that language was introduced when it was first cultivated; but the Greek characters, with various signs to denote the peculiar sounds of the language, are now generally used in printing Albanian books: the books printed in Italy, however, are all in Latin letters.

## III.—VERSION OF THE SCRIPTURES IN THIS LANGUAGE.

The Albanians possessed no version of the Scriptures till the year 1819, when Dr. Pinkerton, agent of the British and Foreign Bible Society, employed a native Albanian (by name Evangelos Mexicos) to prepare a translation of the New Testament into Albanian. This native had been recommended to Dr. Pinkerton by some of the first dignitaries of the Greek communion, as a person eminently qualified for the work. The revision of Mr. Mexicos' labours was entrusted to Gregory, archbishop of Negropont. The translation and entire revision of the New Testament was accomplished in 1825, and in the same year an edition of the Gospel of St. Matthew, printed in parallel columns with the Greek version by Hilarion, was struck off for immediate distribution. The Testament was completed at press in 1827, at Corfu, under the superintendence of the Rev. I. Lowndes. The whole expense of the work was borne by the Ionian Bible Society. Opportunities for its circulation have hitherto been few, and it never reached a second edition. It has, however, been recently determined by the British and Foreign Bible Society to print an edition of the New Testament in parallel Greek and Albanian, and this work is in course of preparation at Athens. In the course of a visit to Albania in 1856, Mr. Lowndes (the Society's agent) observed many encouraging indications of a growing demand for the Word of God.

(SLAVONIC)

Въ началѣ бѣ Слово, и Слово  
во бѣ + ꙗꙗ бѣ, и бѣ бѣ  
слово.

Ѣ. Сей бѣ исконѣй + ꙗꙗ бѣ.  
Ѧ. Всѣ тѣмъ быша, и безъ  
негъ ничтоже бысть, еже  
бысть.

Ѧ. Въ томъ животъ бѣ, и  
животъ бѣ свѣтъ члѣвѣкъмъ.  
Ѣ. И свѣтъ во тмѣ свѣтитъ  
сѣ, и тма егѣ не шѣтъ.  
Ѧ. Бысть члѣвѣкъ посланъ  
ѡ бѣ, има еѣмъ Ішана.

Ѣ. Сей приде во свѣдѣтель-  
ство, да свѣдѣтельствѣтъ ш  
свѣтъ, + + + да вси вѣрѣ ѡ-  
мѣтъ еѣмъ.

Ѧ. Не бѣ той свѣтъ, но да  
свидѣтельствѣтъ ш свѣтъ.

Ѧ. Бѣ свѣтъ истинный, ѡже  
просвѣщаетъ всѣакого члѣвѣка  
грядѣщаго ѡ мѣрѣ.

Ѧ. Въ мѣрѣ вѣ, и мѣрѣ тѣмъ  
бысть, и мѣрѣ егѣ не позна.

Ѧ. Ко своѣ приде, и своѣ  
егѣ не приша.

Ѧ. Блѣны же приша егѣ,  
даде ѡмъ область чадѣмъ  
бѣимъ быти, вѣрѣющимъ во  
има егѣ.

+ ꙗꙗ бѣ, + + ꙗꙗ бѣ. + + + да вси  
увѣрѣются чрезъ негѣ.

(R U S S)

Въ началѣ было Слово, и Сло-  
во было у Бога, и Богъ бы-  
ло Слово.

2. Оно было въ началѣ у Бога.  
3. Все Имъ получило бытіе,  
и безъ Него не получило бы-  
тія ничто, что ни получило  
бытіе.

4. Въ Немъ была жизнь, и  
жизнь была свѣтъ члѣвѣковъ.

5. И свѣтъ во тмѣ свѣ-  
титъ; но тма не объяла его.

6. Былъ члѣвѣкъ, послан-  
ный отъ Бога, именемъ Іоаннъ.

7. Сей пришелъ для свѣдѣ-  
тельства, чтобы засвидѣтель-  
ствовать о свѣтѣ, дабы всѣ  
увѣровали чрезъ него.

8. Не самъ онъ былъ свѣтъ,  
но *былъ посланъ*, чтобы за-  
свидѣтельствовать о свѣтѣ.

9. Былъ свѣтъ истинный,  
который просвѣщаетъ всякаго  
члѣвѣка, приходящаго въ мѣръ.

10. Былъ въ мѣрѣ, и мѣръ Имъ  
получилъ бытіе, но мѣръ Его  
не позналъ.

11. Пришелъ къ своимъ, но  
свои Его не приняли.

12. А шѣмъ, которые при-  
няли Его, вѣрующимъ во имя  
Его, далъ власть, содѣлывать-  
ся чадами Божиими.

У почетку е было Слово, и Слово е было 1  
кодъ Бога и Богъ е было Слово. Оно е 2  
было у почетку кодъ Бога. Све е Нимъ 3  
поспало, и безъ Нѣга не ничто поспало, 4  
что е поспало. У Нѣму е было живошъ, 5  
и живошъ е было свѣтъ члѣвѣкомъ. И 6  
свѣтъ се свѣпало у шми, но шма га не  
примила.

Быо е члѣвѣкъ ѡсланъ отъ Бога, по 6  
имену Іоаннъ. Овай е дошао, као свѣдѣ- 7  
тель, да свѣдѣтельствѣ о свѣту, да бы 8  
сви вѣровали чрезъ нѣга. Онъ не было 9  
свѣтъ, но посланъ само, да свѣдѣтельствѣ  
о свѣту: о свѣту истинномъ, кой про- 9  
свѣщава свакога члѣвѣка, кой долази у  
овай мѣръ.

SPECIMEN OF  
THE BULGARIAN VERSION.from the Edition printed at Smyrna, 1840.  
Consisting of ST. JOHN, Chap. I. v. 1 to 8.

Ѧ Начало то бѣши слово  
то, ѡ слово то бѣше сѣ бѣа,  
ѡ слово то бѣше бѣа.

2 Той бѣше ѡ краѣ сѣ бѣа.

3 Ѣички те (твори) чрезъ  
него бѣдохъ (створены), ѡ  
безъ него нищо не бѣде  
(створено) ѡ сѣмъа что  
бѣдохъ.

4 Въ него бѣше животъ, ѡ  
живото бѣше свѣтъ на че-  
ловѣцѣ те:

5 И свѣто въ темниѣ та  
свѣти, ѡ темниѣ та гоне  
ѡбгжрѣна.

6 Бѣде нѣкой члѣвѣкъ  
прѣтенъ ѡ бѣа, име то мѣ  
Ішаннъ.

7 Той доидѣ въ свѣдѣтел-  
ство, да свѣдѣтельствѣ ѡ  
свѣтѣ. За да повѣрѣватъ  
сѣички те чрезъ него.

8 Не бѣше той свѣтъ, но  
да свѣдѣтельствѣ ѡ свѣтѣ.





## CLASS III.—INDO-EUROPEAN LANGUAGES.

### G. SCLAVONIC FAMILY.

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## SCLAVONIC.

FOR SPECIMEN OF THE SCLAVONIC VERSION, SEE PLATE 6, PAGE 291.

### I.—GEOGRAPHICAL LOCATION.

THE Slavonic nations, generally supposed to be descended from the ancient Sarmatæ or Sauromatæ, are frequently mentioned by the Byzantine historians under the various appellations of Šlavi, Antæ, Vandales, Veneti, and Vendes. They now occupy more than one-third of Europe, and number upwards of 60,000,000 individuals. Various dialects prevail among this great family of tribes, but the liturgic or old church dialect, in which the ancient Slavonic version of the Scriptures and the Liturgy of the Russian Church are written, is now extinct: it is elevated to the rank of a sacred language, and in Russia is employed exclusively for ecclesiastical purposes, and in public worship. It is impossible, at this distance of time, to ascertain with any degree of precision by what tribe or tribes this ancient dialect was spoken, or in what region it was vernacular; but as Cyril and Methodius, the great apostles of the Slavonians, laboured among the Servians, Moravians, and Carniolans, there can be little doubt that the version prepared by them for the edification of these tribes was written in the idiom then most generally understood among them.

### II.—CHARACTERISTICS OF THE LANGUAGE.

The old Slavonic dialect, as exhibited in the specimen given, was at one time imagined to be the original idiom of this family, and the parent of all modern Slavonic dialects. More accurate investigation, however, has proved that it was only one of the dialects spoken by these tribes during the ninth century: notwithstanding its high antiquity and rare perfection of form, it is, therefore, only entitled to rank as an elder dialect of the Slavonic language. Almost all the elements of the Slavonic languages, however, enter into its composition, but divested of the foreign admixture which time and political changes have induced in them; hence it is through the medium of this ancient dialect that the original intimate connection of the Slavonic with the Sanscrit, Greek, and Latin languages can be most clearly traced.

But even in this old Slavonic we see the influence of a heterogeneous idiom, Finnish, Turkish, or Tartar, which acted on it during the long centuries of darkness, when the nomadic tribes to whom it was vernacular were in the steppes of Scythia, among the defiles of Caucasus, or on the shores of the Black Sea. Still, the old Sanscrit type is more faithfully preserved in Slavonic than in Latin, or even in Greek. "Of three sisters," says Dankovsky, "one kept faithful to her mother tongue—the Slavonic; the second gave to that common heritage the highest cultivation—the Greek; and the third mixed the mother tongue with a foreign idiom—the Latin." Like Sanscrit, the old Slavonic dialect possesses

three numbers, three genders, and seven cases, a perfect system of prefixes and affixes, and an unlimited power of forming compound words. At the time of the immigration of the Slaves or Slavonic tribes from Asia into Europe, the Slavonic language was probably one. Subsequently, however, it branched off into *Eastern* and *Western* dialects; the Eastern spoken by the Russians, Servians or Illyrians, Bulgarians and Croats, Styrians and Carinthians: and the Western by the Slovaks in Hungary, the Czecks in Bohemia, the Wends in Lusatia, the Sorabrians, and the Poles. Those several dialects are again subdivided into an infinity of minor and local idioms; which attest both the richness and the extraordinary flexibility of the Slavonic language, which is soft, melodious, elegant, and capable of great refinement of expression, and of precision of terms. On account of its affinity with Greek, one of the greatest scholars of our time contends that a knowledge of Slavonic is of the utmost use in the study of the Greek language, by clearing up difficult passages, and showing the signification of doubtful words. The distinguishing peculiarity of the Slavonic lies in its method of conjugation. Its verbs are rather deficient in variety of termination, but by means of certain additions in the body of the radical, they can express in their most delicate gradations, not only the moods and tenses, but the different conditions of an action, such as its extent, its actuality, its frequency of occurrence, its accomplishment.

### III.—ALPHABETICAL SYSTEM.

It is commonly thought that the Slavonic tribes possessed no alphabet of their own till the ninth century, when an alphabet, called from the name of the inventor, the Cyrillian, was introduced for the purpose of writing a translation of the Scriptures. This alphabet, however, is merely an adaptation of Greek characters, with additional forms borrowed from the Armenian and other oriental alphabets, to express such Slavonic articulations as have no existence in Greek. It possesses no less than seven sibilants, all of which are perfectly distinct from each other, and can scarcely be expressed by Roman characters. The consonants *l* and *r* are considered as vowels. A farther modification of the Cyrillian alphabet was introduced during the thirteenth century by a monk of Dalmatia; it is called the Glagolitic, and sometimes the Hieronymian, because falsely attributed to Jerome. Several copies of the Slavonic Scriptures have been written in this character, of which the oldest monument is a Psalter of the thirteenth century.

### IV.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The Slavonic version is a faithful and literal representation of the original Greek text. It was chiefly executed during the ninth century by Cyril and Methodius, the first missionaries to the Slavonians. The name of the former was properly Constantine, but he assumed the name of Cyril (by which he is more generally known) about forty days before his death. He and his brother Methodius were the sons of Leo, a Greek nobleman of Thessalonica. Cyril, though the younger of the two, was the most noted for his profound knowledge of Scripture and of the writings of the Greek fathers: in his youth he enjoyed the best education as companion to the young Prince Michael, but, undazzled by the prospect of worldly distinction, he withdrew from court, and in a monastery near the shores of the Black Sea prepared himself for the active duties of his laborious career. Methodius originally held an appointment in the army, and afterwards, for the space of ten years, was governor on the Slavonian frontiers, where he had ample opportunity for the study of the Slavonian dialects. He also retired from public life, and secluded himself for a time in a monastery on Mount Olympus. He then joined his brother in a mission to the Khazars, a Hunnic-Tartaric tribe; and at a subsequent period he accompanied him to Moravia, where they spent four years and a half in translating the Scriptures and instructing the inhabitant in the truths of Christianity. Their next journey was to Rome, where Cyril died. Methodius returned to Moravia, to prosecute the great work which they had jointly commenced; he died in 880.

The Slavonic version is commonly said to have been the joint production of these missionaries,



but it is uncertain whether all the books of Scripture were translated by them. Nestor, in his Annals, states that "they translated the Apostles (*i. e.* the Epistles) and the Gospels; and then they also translated the Psalter, the Octateuch, and the other books." It seems most probable that they completed a version of the New Testament and of the Psalms, and that the remaining portions of the sacred volume were added by other hands. It would be difficult, by any other hypothesis, to account for the extreme scarcity and the recent date of MS. copies of the entire Slavonic Bible; only three such copies are now known to be in existence, and of these, the most ancient bears the date of 1499: whereas codices of the New Testament, belonging to the eleventh, twelfth, thirteenth, and fourteenth centuries, are frequently to be met with in Russia and other countries. The book of Proverbs is believed to have been translated before, or in, the twelfth century, as the quotations made from it by Nestor agree, on the whole, with the common text. The Prophetical Books and Job were translated, probably in Servia, in the thirteenth or fourteenth century; and the Pentateuch and other books seem to have been translated in the fifteenth century, either in Russia or in Poland. At this latter period the several parts of the Slavonic Scriptures were for the first time collected into one volume, and arranged in order like those of the Bohemian version which appeared in 1488.

The first portion of the Slavonic version committed to the press was the Psalter, an edition of which appeared in 1491 at Cracow in Poland: a reprint of this book was published in Montenegro, 1495. The first edition of any part of the New Testament consisted of the Four Gospels, printed at Ugrovallachia, 1512. Another edition of the Gospels appeared at Belgrade, 1552, and a third edition in Montenegro, 1562.

In 1553, the Czar Ivan Vasilievitch caused a revision of the Slavonic text to be undertaken, with a view of rectifying the errors which had crept into it through the ignorance or carelessness of transcribers. A printing office was established at Moscow by the czar for the purpose; the direction of the work was confided to Hans Bogbinder, a native of Denmark, and the printing was committed to Ivan Fedoroff, deacon of the Hostun Cathedral, and Peter Timofeeff; but owing to a variety of obstacles the printing did not actually commence till ten years afterwards, and in 1564 appeared the first fruits of the typographical art in Russia, consisting of the Acts, the Catholic and the Pauline Epistles, taken, no doubt, from the best MSS. that could be then obtained in Moscow. Although executed under the immediate patronage of the czar, much hostility was excited by the appearance of this work; the printers were accused of heresy and magic, and were compelled to flee the country. Fedoroff took refuge in Leopoldstadt, where he republished the Acts and Epistles in 1573, and Timofeeff settled in Wilna, where he printed an edition of the Slavonic Gospels in 1575.

In 1577, an edition of the Psalms issued from the Moscow press; and about the same period Constantine, Duke of Ostrog, formed the noble design of publishing an edition of the entire Scriptures at his own expense, as the most effectual means of silencing the controversies then in agitation between the Greek and Roman Churches. In order to secure the accuracy of the text, the duke made an extensive collection of Slavonic MSS. He also caused the Slavonic text to be collated with that of versions in other languages; but so many discrepancies were brought to light by this collation, that those who were hostile to the undertaking endeavoured to persuade the benevolent projector to abandon his design. So far, however, from yielding to despondency, he was only stimulated by these difficulties to greater perseverance, "in the certain hope that, by the divine blessing on his efforts, he should be enabled eventually to surmount them all." He therefore wrote to Italy, Greece, Servia, Bulgaria, and Constantinople, requesting that individuals skilled in the Greek and Slavonic tongues might be sent to him, bringing with them the best-accredited copies of the sacred text. In compliance with this request, many learned men resorted to Ostrog; and after the necessary collations and corrections had been effected, the first edition of the Slavonic New Testament was printed in 1580, accompanied with the Psalms. It was printed by Fedoroff, the deacon originally employed by the czar at Moscow.

In 1581, the first edition of the Slavonic Bible left the Ostrog press. The editors did not



merely adopt the text of the Moscow edition, but consulted the Greek MSS. which had been brought for the purpose from Greece; and it is probable that the text of this edition was also compared with other versions.

The peculiar characteristics of the Slavonic version may be concisely enumerated as follows, in the words of Dobrovsky:—1. The Slavonic version is very literally translated from the Greek, the Greek construction being frequently retained where it is contrary to the genius of the Slavonian; and it resembles in general the most ancient MSS. 2. In the Gospels it agrees with the Codex Stephani  $\eta$  (L. at Paris), more frequently than with any other Greek MS. 3. In the Catholic Epistles it agrees in general with the Codex Alcxandrinus, and frequently in the Revelation. 4. In the Acts, and in the Epistles of St. Paul, it agrees in general with the most ancient MSS.; but sometimes with one, sometimes with another, yet most frequently with Wetstein's Codex E. (Codex Laudianus at Oxford). 5. Of the readings adopted by Griesbach in the text of his Greek Testament, the Slavonian version has at least three-fourths. 6. Where the united evidence of ancient MSS. is against the common printed reading, the Slavonic version agrees with the ancient MSS. 7. It has not been altered from the Vulgate, as some have supposed, though the fact is in itself almost incredible. 8. It varies from the text of Theophylact in as many instances as they agree; and their coincidence is to be ascribed, not to an alteration from Theophylact, but to the circumstance that both Theophylact and the author of the Slavonic version used the same edition of the original Greek. 9. The Slavonic version has but few readings peculiar to itself, or what the critics call "*lectiones singulares*." The controverted passage, 1 John v. 7, is not found in any MS. of the Slavonic version, and was therefore omitted in the Ostrog edition. In the second edition of the Bible, published 1633, it obtained a place in the margin, where it was probably inserted on the authority of the *Textus Receptus*. In all modern editions, however, it is admitted into the text.

Between the years 1581 and 1633 (the dates of the first and second editions of the Slavonic Bible), seven editions of the entire New Testament, besides several reprints of the Gospels and Epistles, were published at Evie, near Wilna, at Wilna itself, at Kief, and other places. All these editions are of extreme rarity.

The edition of the Bible of 1633 appeared at Moscow; it was projected by the Patriarch Nikon: but that learned man took no part in its emendation. It was professedly corrected with care, but only a few of the typographical faults of the former edition were removed; and such alterations as were introduced were trifling, and of little moment.

In consequence of the numerous errors by which these two editions of the Slavonic Bible were disfigured, a new translation was undertaken at the command of the czar, by Epiphanius Slavinetzky, a learned monk: he was appointed to prepare the work, in concert with other monks, under the eye of the metropolitan, and a solitary but agreeable retreat near Moscow was assigned to the company of translators. A rough copy of a version of the New Testament was just completed, when the death of the metropolitan arrested the progress of the work, and the design was completely relinquished.

No farther steps were taken in the revision or printing of the Slavonic Bible till the reign of Peter the Great. In the year 1712, that monarch issued an ukase, ordering the printed Slavonic text to be carefully compared with the Greek of the Septuagint, and rendered in every respect conformable to it. Certain learned monks were appointed to execute this work, and were directed, on all doubtful points, to abide by the decision of Jaborsky, a dignitary of great eloquence and erudition, who afterwards rose to be president of the Holy Synod. While this work was in progress, Peter the Great caused an edition of the Slavonic New Testament to be printed in parallel columns with the Dutch version, with the view, no doubt, of familiarising his subjects with the language of Holland, and of thus creating a closer connection between the two countries. This edition is now very scarce; a great discrepancy is observable in the space taken up by the two columns, the Dutch language not admitting of that conciseness with which the Slavonic has imitated the original. A corresponding edition of the Old Testament, in parallel columns with the Dutch, was also projected by Peter; but it was never

printed, on account of the numerous discrepancies between the two versions, the one having been executed from the Hebrew, and the other from the Greek. An additional obstacle to this edition arose from the difference in the order of the books, and from the rejection of the Apocrypha by the Dutch.

The revision of the Slavonic version occupied nearly twelve years, and was not completed till the year 1723. In the beginning of the following year, Peter the Great ordered the revised copy to be put to the press; but his death during the course of that year greatly retarded the progress of publication. Other obstacles, and the opposition of some of the members of the synod, occasioned still further delay, and it was not till 1751 that this revised edition was published. It was printed at St. Petersburg in a ponderous folio form, containing, besides the text, long and elaborate prefaces, with tables of contents, and other useful additions. This edition has served as the basis of all subsequent ones. Between the year of its publication and the year 1816, when the first stereotype edition printed by the Russian Bible Society left the press, not fewer than *twenty-one* impressions of the whole Slavonic Bible, besides numerous editions of the New Testament, were put into circulation. The total number of Slavonic Bibles and New Testaments issued by the Russian Bible Society, during the ten years of its active existence, amounts to 205,546.

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## RUSSIAN.

FOR SPECIMEN OF THE RUSSIAN VERSION, SEE PLATE 6, PAGE 291.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Russian empire, in point of extent, exceeds the most famous empires of antiquity, and numerous languages and dialects are spoken within its confines. The Russian language is vernacular in by far the greater part of European Russia, a vast territory, which includes an area of 2,000,000 English square miles, with a population which exceeds 60,000,000. The superficial extent of the entire empire has been estimated by Hassel at 372,935, and by Kœppen at 364,388 German geographical square miles (equal to between 7 and 8,000,000 of English square miles). The Slavonic portion of the population has been computed at nearly 46,000,000, or about three-fourths of the whole. The national religion of Russia is the Russo-Greek Church: since the time of Peter the Great the reigning emperor has been the acknowledged head of this Church, and all ecclesiastical affairs are under the direction of a synod appointed by him. The ritual is contained in twenty folio volumes, composed in the Old Slavonic language.

### II.—CHARACTERISTICS OF THE LANGUAGE.

The Russian is the principal of the numerous languages and dialects which derive their origin from the Old Slavonic. It was originally the dialect of the Antes, a Slavonic people who, about the seventh or eighth century of our era, settled in the country now called Russia, and drove out the Schudi, or Finns, the previous occupiers of that vast territory. In 864, the Russian monarchy was founded by Ruric, a Scandinavian prince: he assumed the reins of government at the solicitation of the Antes, but his Scandinavian followers were too few in number to exert any perceptible influence on the language of his new subjects. Other idioms have, however, commingled more freely with it; and Finnish, Greek, Mongolian, Tartar, Polish, Dutch, German, and French words enter plentifully into its composition.

These heterogeneous elements, while they add to the richness of the vocabulary, in no wise



detract from the native symmetry of the Russian tongue. It is one of the most flexible of languages, and possesses in a remarkable degree the property of assimilating foreign words, employing them as roots; whence, by its own resources, it raises stems and branches. Even now, in proportion to the increasing civilisation of the people, the stores of the language are being increased by continual accessions from foreign sources. The most prominent grammatical features of the Old Slavonic language are reproduced in the Russian, a circumstance which no doubt arises partly from the original connection between the two languages, and partly from the influence of the older idiom on the Russian; for simultaneously with the introduction of Christianity in the tenth century, the Old Slavonic was adopted in Russia as its liturgical and ecclesiastical language. The resemblance of Russian composition to that of the Latin is also very striking, and the hypothesis has even been started that Latin was originally a dialect of the Slavonic, but this is simply because both have considerable affinity with the Sanscrit. Russian nouns possess three genders, two numbers, and seven cases, all of which (except the nominative and the vocative) are distinguished by different terminations: by means of these cases the transposition of words is often carried to a great extent in the construction of sentences, without occasioning ambiguity. The Russian language exceeds even the Italian in its immense stock of diminutives and augmentatives; every noun has at least two augmentatives and three diminutives, and some have even more. On the other hand the number of conjunctions is extremely limited, but this deficiency rather tends to impart clearness of expression, by preventing the formation of long, involved sentences.

Considering the vast extent of territory through which the Russian language is diffused, its provincial or dialectical variations are remarkably few in number. In fact, it has been observed, that an inhabitant of Archangel and one of Astracan, meeting at Moscow, would understand each other; and this conformity of language between provinces so remote is attributed to the use of the Old Slavonic throughout Russia in the services of the Church. The Russian language admits but of two principal divisions, namely, Great Russian, the literary and official language of the nation, spoken in Moscow and the northern parts of the empire, and Little or Malo-Russian, which contains many obsolete forms of expression, and is predominant in the south of European Russia, especially towards the east. To these may be added the idiom of the Russniaks, spoken in the east of Galicia and the north-east of Hungary, which, though differing slightly in pronunciation, is essentially the same as the Malo-Russian; and the White Russian, or Polish Russian, spoken by the common people in parts of Lithuania and in White Russia. The characters used in writing Russian are a modification of the Old Slavonian or Cyrillic. They were slightly altered in form by Peter the Great, and their number was reduced by him to thirty-four; since his time they have been subjected to few changes.

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The earliest Russian version of the Scriptures was written in White Russian, a semi-Polish dialect, which arose in the beginning of the sixteenth century, in consequence of the connection then subsisting between Poland and Russia. Part of the Old Testament belonging to this version was printed at Prague in 1517–19; the Acts and Epistles appeared at Wilna, 1525. We have no information as to the circumstances under which this translation was executed. All that we now know about the translator is, that his name was Skorina, that he was a doctor of medicine, and that he was born at Polotsk, and completed his version at Wilna. Certain portions only of his translation have as yet been discovered, but it is evident, from his prefaces to some of the books, that he translated, or intended to translate, the entire Scriptures. He drew his version from the Vulgate, but in particular passages he followed the readings of the Slavonic, or of the Septuagint, whence it is derived.

At the close of the seventeenth century, another attempt was made to produce a version of the Scriptures in the language then commonly spoken in Russia. The promoter of this version was Ernest Glück, a native of Saxony, dean of the Lutheran Church in Livonia. The success which attended his translation of the Scriptures into the Lettish language, induced him to attempt a



Russian version from the Old Slavonic text, and he employed an aged Russian priest to assist in the preparation of the work. Unhappily the translation was destroyed, with the whole of Glück's MSS. and library, at the siege of Marienburg, in 1702, and he appears to have made no effort to recommence the work.

The version most widely circulated in Russia was prepared under the immediate auspices of the Russian Bible Society. On the first formation of the Society, in 1813, great doubts were entertained as to the possibility of obtaining a version in the language of the people, on account of the prejudices of the clergy, and the veneration with which the Old Slavonic version was regarded by all ranks of the community. In the beginning of the year 1816, copies of the versions printed by the Society in the languages spoken in distant parts of the empire were laid before the emperor, and he was much struck at perceiving that, while so many barbarous tribes had been thus put in possession of the oracles of God, "*his own Russians* still remained destitute of the boon mercifully designed to be freely communicated to all." At his instigation, an order was immediately forwarded through the president of the Society to the Holy Synod, enjoining the translation of the New Testament into Modern Russ. The Synod acquiesced in the imperial mandate, and some of the most competent individuals connected with the spiritual academy of St. Petersburg were appointed to prepare a version: their work, when completed, was submitted for revision to the clerical members of the Bible Society, and, after three years had been devoted to the undertaking, an edition of the Four Gospels was struck off, in parallel columns with the Slavonic text. Such was the demand for this work, that two editions, consisting of 15,000 copies, were issued during the course of the same year, and during the following year 50,000 copies of the Gospels and Acts were printed and circulated. The first edition of the entire New Testament did not appear till 1823; it was printed without the accompaniment of the Slavonic text. Eight months afterwards it was carefully stereotyped, and 20,000 copies struck off for immediate distribution, and other editions followed in quick succession from the Society's printing office at St. Petersburg. This version, although not exempt from verbal errors and omissions, ranks among the best of modern translations; it was executed from Greek MSS., and contains many indications of the critical spirit of research which characterises the nineteenth century.

With respect to the Russian version of the Old Testament, the first portion translated by command of the emperor was the Psalms, the chief preparation of which devolved on the Rev. Dr. Pavsky, of the cathedral of St. Petersburg, the first Hebrew scholar in the empire. The first edition appeared in 1822, and consisted of 15,000 copies; yet so great was the demand, that within the space of two years no less than 100,000 copies left the press. This version was peculiarly acceptable in Russia, on account of its being drawn immediately from the Hebrew text, whereas the Old Slavonic, which it in a great measure superseded, was derived, as above stated, from the Septuagint. The translation of the other books of the Old Testament from the Hebrew proceeded under the direction of the spiritual academies of St. Petersburg, Moscow, and Kief; and an edition to consist of 10,000 copies of the Pentateuch, and the books of Joshua, Judges, and Ruth, was subsequently undertaken.

In 1826, however, the Russian Bible Society was suspended by the ukase of the emperor Nicholas, and little intelligence has been obtained since that period concerning the circulation of the Bible in Russia. So far as regards the distribution of this version, the laborious efforts of Henderson, Pinkerton, and Paterson, in promoting the organisation of the Society and preparation of the version, are now utterly fruitless; for the Society is virtually dissolved, and all its printing operations arrested. The admission of the Scriptures in the Modern Russian tongue is still strictly forbidden by the authorities, acting under the influence of the Greek Church. The educated classes in Russia are generally acquainted with French and German, and sometimes even English, and in these languages they can obtain copies of the Bible. But all the Russian Testaments printed by the Society have been distributed, and as another edition cannot for the present be obtained, the Russian peasantry are debarred from the privilege of studying the Word of God. The only substitute they possess consists of two small volumes of scriptural extracts, set forth by the government, in the modern language. These

extracts consist of selections from Scripture, printed without note or comment; and as they point out the way of salvation through faith in the work of the Redeemer, they may be used as the means of awakening some to the knowledge of the truth.

## P O L I S H.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

<sup>1</sup> Na początku było Słowo, a ono Słowo było u Boga, a Bogiem było ono Słowo. <sup>2</sup> To było na początku u Boga. <sup>3</sup> Wszystkie rzeczy przez nie się stały, a bez niego nic się nie stało, co się stało. <sup>4</sup> W nim był żywot, a żywot był oną światłością ludzką. <sup>5</sup> A ta światłość w ciemnościach świeci, a ciemności iey nie ogarnęły. <sup>6</sup> Był człowiek posłany od Boga, któremu imię było Ian. <sup>7</sup> Ten przyszedł na świadectwo, aby świadczył o téj światłości, aby przezeń wszyscy uwierzyli. <sup>8</sup> Nie byli on tą światłością, ale przyszedł, aby świadczył o téj światłości. <sup>9</sup> Tenci był tą prawdziwą światłością, która oświeca każdego człowieka, przychodzącego na świat. <sup>10</sup> Na świecie był, a świat przezeń uczyniony iest; ale go świat nie poznał. <sup>11</sup> Do swéy własności przyszedł, ale go własni iego nieprzyjęli. <sup>12</sup> Lecz którzy go kolwiek przyjęli, dał im tą moc, aby się stali synami Bożymi, to iest, tym, którzy wierzą w imię iego; <sup>13</sup> Którzy nie z krwi, ani z woli ciała, ani z woli męża, ale z Boga narodzeni są. <sup>14</sup> A to Słowo ciałem się stało, i mieszkało między nami, (i widzieliśmy chwałę iego, chwałę iako jednorodzonego od oycy,) pełne łaski i prawdy.

<sup>1</sup> Na początku było Słowo, a Słowo było u Boga, a Bogiem było Słowo. <sup>2</sup> To było na początku u Boga. <sup>3</sup> Wszystko się przez nie stało: a bez niego nic się nie stało, co się stało. <sup>4</sup> W nim był żywot, a żywot był światłością ludzi: <sup>5</sup> A światłość w ciemnościach świeci, a ciemności iey nie ogarnęły. <sup>6</sup> Był człowiek posłany od Boga, któremu imię było Jan. <sup>7</sup> Ten przyszedł na świadectwo: aby świadczył o światłości, aby przezeń wszyscy wierzyli. <sup>8</sup> Nie byli on światłością: ale iżby świadczył o światłości. <sup>9</sup> Była światłość prawdziwa, która oświeca wszelkiego człowieka na ten świat przychodzącego. <sup>10</sup> Na świecie był, i świat iest uczynion przezeń, a świat go nie poznał. <sup>11</sup> Przyszedł do swej własności, a swoi go nie przyjęli. <sup>12</sup> Lecz którzy kolwiek przyjęli go, tym dał moc aby się stali synami Bożemi, tym którzy wierzą w imię iego. <sup>13</sup> Którzy nie ze krwi, ani z woli ciała, ani z woli męża, ale z Boga się narodzili. <sup>14</sup> A Słowo ciałem się stało, i mieszkało między nami i widzieliśmy chwałę iego, chwałę iako jednorodzonego od Oycy, pełnego łaski i prawdy.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

SINCE the partition of Poland, the Polish language has been diffused, by means of the Polish refugees, through several countries of Europe. About two-thirds of this once powerful kingdom belong to Russia, the remainder is divided between Austria and Prussia. The total amount of the Polish population is generally computed at about ten millions, of whom by far the greater number are Roman Catholics.

### II.—CHARACTERISTICS OF THE LANGUAGE.

The Lekhes, by whom the Polish language was originally spoken, were a Slavonic race akin to the Tchekhes of Bohemia: great affinity consequently prevails between the Polish and Bohemian languages. Many Germanisms occur in Polish, but the construction of the language resembles that of the classical tongues, and Polish prose is formed on the model of the Latin. To a foreigner, Polish appears more repulsive and difficult than any other Slavonic language. This arises partly from the artificial nature of its grammatical system, but principally from the variety of shades in the pronunciation of the vowels, and from the numerous and peculiar combinations of the consonants; as well as



from the peculiar nasal sounds, not found in other Slavonic dialects, which are prevalent in Polish. Gothic characters are sometimes used in writing Polish, but the Latin are more frequently employed; and it is to the disuse of the proper Slavonic characters, and the adoption of an alphabet inadequate to express the sounds of the language, that many of the peculiarities of Polish orthography are to be attributed.

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

A translation of the Scriptures into Polish is said, by competent authorities, to have been made prior to A.D. 1390, by order of Queen Hedwig, the first wife of Jagello. A translation of the Psalms, spoken of by Czacki, is thought to have formed part of this version; and the entire Bible, which belonged to Sophia, fourth queen of Jagello, may possibly have been a copy of it. The few biblical fragments now extant are of little use in determining this question, and are not considered of much value.

Since the middle of the sixteenth century no fewer than six different Polish versions have been executed. The first in order of time was a translation of the New Testament, made by Seklucyan, a Lutheran, and competent Greek scholar: it was printed at Königsberg in 1551, and was thrice reprinted before 1555. Several translations were afterwards made of the Psalms, but the first version of the entire Old Testament appeared at Cracow in 1561. It was translated from the Vulgate by Leonard, and was reprinted in 1575, and again in 1577. Although designed for Roman Catholics, it never received the sanction of the pope, because many passages had been taken from the Bohemian Bible. It is familiarly known as the "Old Cracow Bible," and copies are now very rare. The New Testament of this version first appeared at Cracow in 1556.

The Radzivil Bible appeared at Brzesc in 1563. It was executed from the original texts by an anonymous translator for the Calvinists: it only passed through one edition, for prince Radzivil, at whose expense it had been made and printed, died soon after its publication, and his son, who was a Catholic, carefully bought up the copies, and burnt them.

The Socinian Bible, translated by Budny, a Unitarian clergyman, from the original texts, was published at Nieswicz, in Lithuania, in 1570, and was reprinted at the same place in 1572. Only three copies of this version are extant.

The Authorised Polish Bible was first printed at Cracow in 1599. It was designed for the Roman Catholics, and was sanctioned by Clement VIII. It is accounted one of the best European translations from the Vulgate, the language being pure and classical, though in some places slightly antiquated. The translator was Jacob Wuyck. Two other editions followed in 1740 and 1771, but the three editions did not comprise above 3000 copies.

The Dantzic Bible, translated by Paliurus, Wengierscius, and Micolaievius, from the original texts, was set forth by the Reformed Church at Dantzic in 1632. This Bible had passed through six editions before the British and Foreign Bible Society commenced its operations; but these six editions did not probably comprise above 7000 copies, of which at least 3000 copies were bought up and destroyed by the Jesuits.

In 1808, an edition of the Polish Scriptures was projected by the Berlin Bible Society, with the encouragement and aid of the Parent Society. The text selected was that of the Dantzic edition, which, after careful examination, was pronounced the best Polish translation that could be procured. The edition was completed in 1810, and consisted of 8000 Bibles and 4000 additional New Testaments. An edition of 5000 New Testaments, from the text of Jacob Wuyck, was commenced by the St. Petersburg Bible Society in 1813, and the principal inspection of the press was undertaken by the metropolitan of the Roman Catholic Church in Russia. Other editions from both of the above texts have been issued by the Continental Bible Societies, with the aid of the Parent Society. Dr. Pinkerton, in his "Russia," states that the number of copies printed for the St. Petersburg Bible Society was 7000 Polish Bibles and 16,000 Testaments. The total number of copies printed by the British and



Foreign Bible Society up to the end of 1859, is 34,902 Bibles, and 84,509 Testaments, together with 42,020 copies of the New Testament and Psalms. The great hindrance to the diffusion of the Scriptures at the present time in Poland is the policy of Russia; for as two-thirds of Poland belong to that extensive empire, it is almost wholly subjected to the political influences by which the free circulation of the sacred volume is impeded in all the other portions of the Russian territories.

## BOHEMIAN.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

Na počátku byl'o Slovo, a to Slovo bý'o v Boha, a to Slovo byl' Bůh. <sup>2</sup> To byl'o na počátku v Boha. <sup>3</sup> Všechy věcy sřze ně učiněny sau, a bez něho nic nenj učiněno, což učiněno gest. <sup>4</sup> V něm život byl', a život byl' světl'o lidj. <sup>5</sup> A to světl'o v temnostech svjti, ale tmy ge neobřáhly. <sup>6</sup> Byl' člověk posl'aný od Boha, genuž gměno byl'o Jan. <sup>7</sup> Ten přišel' na svědectvj, aby svěděl'o tom světle, aby všickni ověřili sřze něho. <sup>8</sup> Nebyl' on to světl'o, ale (posl'an byl',) aby svědectvj vydával' o tom světle. <sup>9</sup> (Xentot) byl' to pravé světl'o, kterěž osvēcuge každého člověka přicházegjchýho na svět. <sup>10</sup> Na světě byl', a svět sřze něho učiněn gest, ale svět ho nepoznal'. <sup>11</sup> Do svého m'astnjho přišel', ale m'astnj geho neprigali ho. <sup>12</sup> Kterž pať koli přigali geg, dal' jim moc syny Božjmi býti, (totiž) těm, kterž m'ej me gměno geho; <sup>13</sup> Kterž ne ze křve, ani z vůle těl'a, ani z vůle muže, ale z Boha zp'ozeni sau. <sup>14</sup> A Slovo to těl'o učiněno gest, a přebýval'o mezy námi, (a viděti sme sl'ávu geho, sl'ávu gakožto jednorozeného od Otce,) plně mil'ostí a prandy.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

BOHEMIA, a country exceeding 20,000 English square miles in area, and situated nearly in the heart of Europe, forms an important section of the Austrian empire. The number of inhabitants amounts to 4,800,000, of whom 3,000,000 are Tchekhes, and speak the Bohemian language: the remaining part of the population is composed principally of Germans. An attempt was made during the last century to abolish the Bohemian language, and German teachers were introduced into all the schools of Bohemia; but a language which, during the long ages of papal superstition, had been used as almost the only organ of truth, was not permitted to be thus suppressed. A reaction took place in its favour, and of late years Bohemian literature has been sedulously cultivated, although in all society German is the language of intercourse, even among those who profess to uphold the Bohemian language. A dialect of this language is spoken in Moravia; and about two millions of Slovaks in the north-west of Hungary employ Bohemian as their literary medium, although they speak a distinct dialect. Bohemia has justly been called the cradle of the Reformation: yet it is now one of the strongholds of Roman Catholicism, and the descendants of those who shed their blood in defence of their religious liberty are generally distinguished by the superstitious zeal with which they adhere to the form of religion forced on them by the swords of the Austrians.

### II.—CHARACTERISTICS OF THE LANGUAGE.

Bohemian is chiefly distinguished from other Slavic languages by the peculiarity of its pronunciation, which however, is not so harsh and disagreeable as that of the Polish. In common with them it possesses a number of sibilants, and in many instances it has imparted a hissing sound to the German, Greek, and Latin words which have entered in great abundance into its vocabulary. About three-

fourths of the words composing the Polish and Bohemian language are derived from the same roots, but in point of grammatical construction Bohemian approximates most closely to the Russian, and is a pretty and comparatively easy dialect of the Slavonic.

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The greater part of a Bohemian version of the Scriptures appears to have been extant at the close of the fourteenth century: several translations of the Psalms, and a version of the books of Isaiah, Jeremiah, and Daniel, and of the Sunday Lessons from the Gospels, ascribed to that century, are still preserved in MS. in the libraries of Vienna, Prague, and Oels in Silesia. Ann, queen of Richard II. of England, is well known to have possessed Bibles, Latin, German, and Bohemian. The various books of Scripture were read and circulated in Bohemia, in separate portions, until the time of Huss and Jerome of Prague, the martyrs of the fifteenth century. About the time that Huss began to preach against the evils of the Roman Church, the several portions of Scripture that had been translated into Bohemian were for the first time collected together. It is uncertain whether Huss assisted in forming this collection, or whether he caused any portion of the sacred volume to be translated anew. After his martyrdom in 1415, copies of this Bible were greatly multiplied by his followers. Many copies were written by women, and the scriptural knowledge of the Taborite women is noticed by Æneas Sylvius, afterwards Pope Pius II.: he remarked that "it was a shame to the Italian priests that many of them had never read the whole of the New Testament, whilst scarcely a woman could be found among the Bohemians (or Taborites) who could not answer any questions respecting either the Old or New Testament." From A.D. 1410 to 1488 (when this Bible was first printed), no less than four different recensions of the entire Scriptures can be distinctly traced, and many more of the New Testament. About thirty-three copies of the whole Bible, and twenty-two of the New Testament, written during this period, are still extant; and of these some are copied from each other, and some appear to have been translated anew, but all have evidently been executed from the Vulgate.

The edition of this Bohemian Bible published by the United Brethren in 1488 furnishes the first instance on record of the application of the newly-invented art of printing to the multiplication of the Scriptures in a living tongue. From the date of this publication to the year 1804, fourteen editions of this version left the press. Between the years 1579 and 1593, a version of the Scriptures, executed by the United or Moravian Brethren from the original texts, was published in six quarto volumes at Kralitz, in Moravia. Fourteen translators are said to have been engaged on this splendid work, and the whole was published at the expense of the Baron John Zerotinus. Schaffarik has remarked concerning this translation, and the notes that accompanied it, "that they contain a great deal of that which, two hundred years later, the learned coryphæi of exegesis exhibited to the world as their own profound discoveries."

In addition to the two versions above mentioned, a translation of the entire Scriptures from the Vulgate into Bohemian was published in 1804, by Prochazka and Durich: the New Testament of this version had appeared in 1786. A translation of the Old Testament, executed by Wartowsky from the Hebrew, still exists in MS., but has never been printed.

The design of issuing an edition of the Bohemian Bible was entertained by the Berlin Bible Society as early as 1805. The current of political events, however, impeded the progress of the edition, which was not completed till 1807. It consisted of 3000 copies, all of which were put into circulation in little more than twelve months. In 1808, an edition of the Bible, carefully printed from the text of 1593, was edited by Professor Palkovitch, of Hungary, with a list of words that had become obsolete since the translation was made. Owing to the poverty of the country, about 100 copies only got into circulation till 1812, when the stock in hand was purchased for distribution by the Bible Society. Up to the end of 1859, 35,000 copies of the Bible, and 26,000 Testaments, had been published by the British and Foreign Bible Society in this language, exclusive of the many large editions published at Berlin by its aid; but the results of this extensive distribution have not yet been fully manifested.



Bishop Fabricius alone was stated to have brought into circulation 7,200 Bibles and 40,000 Testaments, and they appear to have been anxiously sought for, and well received.<sup>1</sup>

## S E R V I A N.

FOR SPECIMEN OF THE SERVIAN VERSION, SEE PLATE 6, PAGE 291.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

SERVIA Proper is a principality nominally dependent upon the Turkish empire, situated on the Danube, south of the Hungarian provinces of Slavonia and the Banat. In proportion to the region through which the Servian language, in its various dialects, is diffused, Servia itself is but a small territory: it comprises an area of about 25,000 square miles, and a population of about 1,000,000, whereas the total number of individuals by whom (as we shall hereafter have occasion to mention) the Servian language is spoken, amounts at least to 5,000,000. It is vernacular, with some diversity of idiom and pronunciation, in Bosnia, Herzegovina, Montenegro, Dalmatia, Slavonia, and part of Croatia.

### II.—CHARACTERISTICS OF THE LANGUAGE.

The Servian is more akin to the Russian and Wendish than to the Bohemian and Polish languages. It approximates, however, more closely to the Old Slavonic than, to any modern idiom, and thus appears to corroborate the generally received opinion, that the elder dialect was the vernacular language of the original Slavonic settlers in Servia, and that Modern Servian is merely a corruption of it.

The Servian chiefly differs from the Old Slavonic language in the disuse of certain terminations, and in the adoption of many Turkish words. In point of construction, the language has of late years been altered and modified, so as to resemble the Russian. It is rich in vowels, and free from the accumulations of consonants, which render the other Slavonic tongues so harsh to the ear of a foreigner. Its chief characteristic is the softness of its sound. In comparing the various Slavonic languages, Schaffarik has said, fancifully but truly, "Servian song resembles the tone of the violin; Old Slavonic, that of the organ; Polish, that of the guitar. The Old Slavonic, in its Psalms, sounds like the loud rush of the mountain stream; the Polish like the bubbling and sparkling of a fountain; and the Servian, like the quiet murmuring of a streamlet in the valley." It is the most regular, and perhaps also the most agreeable, of all the Slavonic dialects.

<sup>1</sup> A recent endeavour on the part of the British and Foreign Bible Society to disseminate the Scriptures in the Provinces of the Austrian Empire has resulted in failure, owing to the decisive and bigoted opposition on the part of the ruling powers—prompted here, as elsewhere, by the denunciations of the Romish priesthood. In 1850 and 1851, the Society's agent at Vienna commenced the printing of several editions, in the Bohemian as well as the German and Hungarian languages. His efforts were crowned with such success, that during the first six months of his residence, he dispersed 6965 volumes. After a time, however, the depôts at Güns, Pesth, and Vienna, were summarily closed by the police; and an order made by the government to have all the copies of the Scriptures on hand sent out of the country, was rigorously enforced. Two hundred and four bales, and one hundred and twenty-five cases, containing, either bound or in sheets, 58,087 copies of Bibles and Testaments, were accordingly, under the charge of a detachment of gens d'armes, conveyed beyond the frontiers of the Austrian territory, amidst the unavailing tears and sighs of tens of thousands of the people, waiting for and anxious to possess the precious volumes, of which they were so mercilessly bereft!



## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The language of Cyril and Methodius being more intelligible to the Servians than to any other members of the Slavonic family, the ancient Slavonic version was, till a comparatively recent period, the only translation of the Scriptures read and circulated among them. A translation of the Octateuch into Servian is said to have been printed in 1493, at Zenta, in Herzegovina, but it is probable that the language of this version approached nearer to the Old Slavonic than to the modern idiom. The attention of the British and Foreign Bible Society was first drawn to the necessity of furnishing Servia with a version intelligible to the mass of the people by a communication from Mr. Kopitar, of Vienna, addressed in 1815 to the Committee, through the Baron de Sacy, of Paris. A Servian, by name Vue Stephanovitch, the author of the first Servian grammar and dictionary, having agreed with Mr. Kopitar to prepare the translation, the proposal was referred to Dr. Pinkerton, then at St. Petersburg; and as it was ascertained, after due inquiry, that Stephanovitch was fully qualified for the work, the Committee resolved to undertake an edition of the New Testament in Servian. The translation was executed from the Old Slavonic version, compared with the original Greek, and, when completed, was sent to St. Petersburg, whence it was forwarded for revision to the Bessarabian Committee. Many alterations were effected in it during the process of revision, and it was not till 1824 that the edition was completed at press. As this translation was written in the common dialect of the people, many objections were raised against it by those who preferred a more elevated style, bearing a stricter conformity to the Old Slavonic idioms.

Soon after the appearance of this version, Professor Stoikovitch, the author of several Russian and Servian works, was appointed by a committee at St. Petersburg to prepare a new translation, designed, in point of diction, to hold a middle course between the forms of speech in common familiar use, and the more ancient and classical phraseology of the language. The Professor took the former version as the basis of his work, which, when completed, was printed at St. Petersburg. When a second edition of the New Testament became necessary for Servia, the Committee of the British and Foreign Bible Society took some pains to ascertain which translation was the more acceptable to the people. On reference to native authorities, it was found that Professor Stoikovitch's version was generally preferred to the other. It was therefore adopted as the text of an edition of 2000 copies, published for the British and Foreign Bible Society at Leipsic, in 1830. Subsequent editions have been issued by the Society, amounting in the total, up to the end of 1858, to 9000 copies. The Old Testament has not yet been translated into Servian.

## CROATIAN, OR DALMATIAN-SERVIAN.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 13.

[U. BUDIMU, 1831.]

U poesetku bishe ries, i ries bishe kod Boga, i Bog bishe ries. <sup>2</sup>Ova bishe u poesetku kod Boga. <sup>3</sup>Svase po njoj ucsinise, i brez nje ucsinihshe nishta, shtose ucsinih, <sup>4</sup>U njoj bishe xivot, a xivot bishe svitlost ljudih: <sup>5</sup>A svitlost u tminam' sviti, a tmineju ne obajashe. <sup>6</sup>Bih csovik poslan od Boga, komu ime bishe Ivan. <sup>7</sup>Ovi dojde za svidvesbu, dabi svi virovali po njemu. <sup>8</sup>Ne bishe on svitlost, nego dabi svidocsbu ucsinio od svitlosti. <sup>9</sup>Bishe svitlost istinita, koja prosvitljuje svakog' csovika dolazecheg' na ovi svit. <sup>10</sup>Na svitu bishe, i svitse po njemu ucsinih, a svitga nepoynade. <sup>11</sup>U vlastita dojde, i svoiga ne primishe. <sup>12</sup>A kolikogodga primishe, dadeim oblast da budu sinovi Boxji, onim', koi viruju u ime njegovo. <sup>13</sup>Koi ne od kervih, niti od volje muxa, negosu od Boga rodjeni.

THE Servian language, as we have already mentioned, is spoken, with a few provincial deviations, in Dalmatia, and in Military or Austrian Croatia, comprising the districts of Carlstadt and Varasdin, which collectively may contain a population of about 1,300,000. The Slavonic dialects spoken in that part of Europe blend into one another, in many neighbourhoods, and are often not easily distinguishable in their relative purity. The only real line of demarcation between the language of Servia Proper and Dalmatian-Servian, lies in their respective alphabetical systems. The Servians belong, almost without exception, to the Greek Church, and therefore use the Russian modification of the venerable characters in which the Old Slavonic version is written. The Dalmatians and Croatians, on the other hand, having received instruction in the Christian religion originally from Latin priests, belong, in general, to the Roman Catholic Church, and use the Latin alphabet. The Glagolitic letters (probably so called from the Slavonic *Glagol*, a word or verb,) were formerly employed in Dalmatia in writing Old Slavonic, as well as the modern idiom: they are a clumsy imitation of the Cyrillic alphabet, and, except occasionally for ecclesiastical purposes, have now fallen into disuse.

A translation of the Gospels into Dalmatian-Servian, by Bandulovitch, appeared at Venice in 1613, but never obtained much circulation. In 1640, a Jesuit, by name Bartholomew Cassio, had translated the entire Scriptures; but this version was never committed to the press, owing to the opposition of the bishops. After the lapse of another century, strenuous efforts were made by Stephen Rosa, a Roman Catholic priest, to furnish the Dalmatians with the Bible in their vernacular language. He executed a new translation of the entire Scriptures, and immediately on its completion forwarded it to the pope, with a request that it might be used in all the churches of Dalmatia, instead of the Old Slavonic version: he urged his suit by arguing, that as the Cyrillic language was an ingredient of the Greek Church, the use of it in sacred things was a species of Greek heresy. The pope referred the subject to the consideration of a committee, appointed by him for the purpose, and in 1754 the translation was formally rejected.

At length, in 1832, by the renewed efforts of the Romish Church, and the zealous aid of the deceased primate of Hungary, Cardinal Rudnay, another version of the Scriptures was completed, and was permitted to pass through the press. It was printed in Roman letters, and was at once adopted by the Roman Catholics of Dalmatia and Croatia. This version is a translation from the Vulgate, executed by the Franciscan monk and professor, Katancsich, and rendered conformable in all points to the dogmas of the Roman Catholic Church.



## CARNIOLAN.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

V'TIM sazhetki je bila Besseda, inu Besseda je bila per Bugu, inu Bug je bil ta Besseda. Taista je bila v'sazhetki per Bugu. Vsse rezhi so skusi toisto sturjene: inu pres teiste ni nizh sturgenu, kar je sturgenu. V'nji je blu to shivlenie, inu to shivlenie je blu ena luzh teh ludy. Inu luzh v'temmi sveiti, inu temme je nisso sapopadle. En zhlovik je bil od Buga poslan, katermu je blu jme Joannes. Taisti je pershal k'prizhuvaniu, de bi prizhual od te luzhi, de bi vssi skusi nega verovali. On ny bil ta luzh, temuzh, de bi on od luzhi prizhual. Je bila ta prava luzh, katera usakiga zhloveka resveti, kir pride na leta sveit. Je bil na sveiti, inu ta sveit je skusi nega sturjen, inu ta sveit ga ny sposnal. On je pershal v'svoje lastnine, inu ti negovi ga nisso gori vseli, kulikur yh pak je nega gori vselu, tem je on dal oblast, de bi Boshji otrozi postali, tem, kateri v'njegovu ime verujejo. Kateri nisso od te kervy, ne od vole tega messa, ne od vole mosha, temuzh so od Buga rojeni. INV TA BESEDA JEMESSV POSTALA. (*Tukei se doli poklekne.*) Inu je prebivala med nami: Inu my smo nie zhast vidili, eno zhast koker tiga edinurojeniga od Ozheta, polniga gnade, inu resnize.

VSZHETKI je bila besseda, inu Besseda je bila per Bugi, inu ta Besseda je bila Bug. Taista je bila v'sazhetki per Bugi. Vse rizhy so skusi toisto sturjene, inu pres teiste nej nishtër sturgenu, kar je sturgenu. V'njej je bil ta leben, inu ta leben je bil Luzh téh Ludy, inu taista Luzh v'temmi svejti, inu temme je néso priele. En Zhlovik je bil od Buga poslan, timu je bilu ime Ioannes, taisti je prishâl k'prizhovanju, de bi od te Luzhi prizhoval, de bi vsi skusi njega verovali. On nej bil taista Luzh, temuzh de bi on od te Luzhi prizhoval. Taista je bila ta prava Luzh, katera vse Zhlovêke resvejti, kir prideo na leta Svejt. Ona je bila na Svejti, inu ta Svejt je skusi njo sturjen, inu Svejt je nej snal. On je prishâl v'svojo lastino, inu ty njegovi ga néso gori vseli: Ampek kulikur je nyh njega gori vselu, tém je on dal oblast, de mogo biti Boshji otroci, kateri na njegovu Ime verujo, kateri néso od krij, ni od vole tiga messá, ni od vole eniga Moshá, temuzh od Buga rojeni. Inu taista Besseda je Messu postala, inu je prebivala mej nami, inu my smo nje zhast vidili, eno zhast, kakòr tiga edinurojeniga Synu od Ozheta, polniga Gnade inu Risnice.

THIS dialect is spoken in the Austrian provinces of Carinthia, Carniola, and Styria. In 1857 the population of Carinthia amounted to 332,593; that of Carniola to 457,328; and that of Styria to 1,070,747. Part of this population, however, is composed of Germans; and Roman Catholicism is the predominant religion.

The Carniolan dialect, which bears a strong resemblance to Servian and to Old Slavonic, has been vernacular in these regions since the fifth century; but it was not embodied in a written form till towards the epoch of the Reformation. Truber, a canon and curate of several places in Carniola and Carinthia, and justly styled the apostle of that nation, was the first to write in their dialect. In the prosecution of his zealous and faithful labours among them, he met with much discouragement and strong opposition, so that at length he was compelled to take refuge with Christopher, duke of Wurtemberg, who had opened an asylum in his dominions for the persecuted. Here Truber completed the translation of the New Testament into Carniolan, which he had commenced some time previously. He translated from the Latin, German and Italian versions, for he was unacquainted with the original Greek. The first portion of his version, consisting of the Gospel of St. Matthew, appeared at Tubingen in 1555, printed in Roman letters; and the entire New Testament was completed at press in 1557.

In the preparation of this version, Truber was assisted by Dalmatin, Sonnegg, and other preachers of the Gospel. A system of orthography, totally different to that adopted by Truber, was introduced by Dalmatin in 1561. The Old Testament was also translated by Dalmatin, and an edition of the entire Scriptures in Carniolan was printed under his direction, with the aid of Melanchthon, in 1584, in parallel columns with the German text. This edition was designed for the Protestants of Carinthia and Carniola, who were then very numerous; but they have been exterminated by the Jesuits, and almost all the copies of this edition appear to have been destroyed. A perfect copy of this version is scarcely known to be in existence, but fragments are still extant. A Carniolan version of the Scriptures, for the use of the Roman Catholics, was executed from the Vulgate, by George Japel, and printed at



Laybach in 1784. The New Testament of this version has been since reprinted. Another Romanist version is said to have been prepared by Ravníkar, Roman Catholic professor of theology at Laybach, about the year 1817.

## SLOVAKIAN.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 12.—[W. OSTRIHOME, 1832.]

Na Poiátku bolo Slovo, a Slovo bolo u Boža, a Bož bol Slovo. <sup>2</sup> Toto bolo na Poiátku u Baba. <sup>3</sup> Itsežo sŕže neho sa stalo: a bez neho niceho sa neštalo, čo sa stalo. <sup>4</sup> It neu Život bol, a Život bol Svetlo Ľudi: <sup>5</sup> U Svetlo w Ľem noštách šviti, a Ľni ho neohrnúli. <sup>6</sup> Bol Sloveš poštani od Boža, Kterému Méno bolo Jan. <sup>7</sup> Ten Prišol na Svedectwo, abi Svedectwo wídal o Svetle, abi wseui werili sŕže neho. <sup>8</sup> Nebol on Svetlo, ale abi Svedectwo wídal o Svetle. <sup>9</sup> Bolo Svetlo oprand'íwe, Které oswecuge každého cloweka prichádzagiciho na tento Svet. <sup>10</sup> Na Swete bol, a Svet sŕže neho ucinen gest, a Swetho nepoznal. <sup>11</sup> Do swého wlastného prišol, a swogi ho neprigali. <sup>12</sup> Kteríkolweš ale ho prigali, bał gim moc Ľini Božini bit, tím Kheri werá me Méno geho.

THE Slovaks, or Slovenes, dwell in the north-west of Hungary, more especially in the counties Trencsin, Thurocz, Arva, Liptau and Sohl. Including their numerous settlements, dispersed all over Hungary, their number may be estimated in round numbers at about 1,800,000. Of these, 1,300,000 are Roman Catholics; the rest are Protestants. They are descendants of the original Slavonic settlers in Europe, but their language is the only remnant they have preserved of their national existence. In 894 they were conquered by the Magyars; since then they have dwelt in the same land, and under the same government, as their conquerors, and they still form a component and very important part of the Hungarian nation. Their dialect approximates closely to the Servian, but has been greatly influenced by the Bohemian, which they have adopted as their literary language. It is to the Romanists that the Slovaks are indebted for a version of the Scriptures in their own dialect. A translation of the Bible was made by the Canon G. Palkowic, which was printed in 1831. The Bohemian version had been up to that period the only translation of the Scriptures in general use among these people.

## BOSNIAN.

BOSNIA, the most westerly pashalic, or eyalet, of Turkey in Europe, comprises an area which has been variously estimated at from 16,000 to 22,000 square miles, and a population numbering upwards of 1,000,000. This population is composed of Turks, Servians, Croats, Gipsies, Jews, and Armenians; the Bosniaks themselves number but 350,000 individuals. The dialect has been described as a mixture of Slavonic and Wallachian. In a letter, dated Corfu, 1827, Mr. Lowndes stated that the Austrian consul then at Corfu had given him information of the existence of the Bible in the Bosnian dialect. From the account given by the consul, it would appear that he had seen copies of this version during his residence among the Bosniaks. No copy of this work, however, seems at any period to have reached England.

## B U L G A R I A N.

FOR SPECIMEN OF THIS VERSION, SEE PLATE 6, PAGE 291.

BULGARIA, anciently called Lower Mœsia, formed one of the earliest settlements of the Slavonians, and derived its present name from the Bulgarians, a warlike Asiatic horde who, in 679, conquered the country, but gradually merged their language and manners in those of the Slavonian inhabitants. Bulgaria was annexed to the Greek empire by Basilius the Second, in 1018. It recovered its independence in 1186, but was finally conquered by the Turks in 1389, under whose dominion it has ever since continued. Its present population is estimated at not less than 3,000,000, and the Bulgarians are also to be found dispersed through most of the neighbouring provinces.

The Bulgarian dialect is the most corrupt, but, at the same time, the easiest to acquire of all the languages of the Slavonic stem. Of the seven cases which properly belong to these languages, it has retained but two, the nominative and the vocative; and it has moreover adopted the Albanian and Scandinavian custom of placing articles, or rather pronouns, after nouns. Yet, although in consequence of these changes the Old Slavonic version became less intelligible to the Bulgarians than to any other Slavonic nation, it was not till after the commencement of the operations of Bible Societies that any successful effort was made to produce a Bulgarian version of the Scriptures. A translation was commenced in 1820, at the suggestion of Dr. Pinkerton. An archimandrite, named Theodoseos, who had been recommended by the Greek patriarch of Constantinople as the person best qualified for such an undertaking, was appointed to prepare this version, and he completed the translation of the New Testament in 1822. The work was forwarded to St. Petersburg for publication, and the Gospel of St. Matthew left the press in that city during the following year; it was printed in a thin 8vo. volume, in parallel columns with the Slavonic text. But in the meantime it was discovered that, owing probably to the incompetency of the archimandrite, the translation had been very inaccurately executed. The Petersburg Committee therefore resolved to limit the edition to 2000 copies; but the suspension of the Russian Bible Society occurred shortly afterwards, and even this small edition seems never to have been printed.

In 1827, another translation of the New Testament was completed by Sapounoff, with the design of publishing an edition on his own account at the press of the metropolitan of Bucharest. He was able to effect part of his design, in printing the Four Gospels; but by the time they left the press his means were completely exhausted, and, from his inability to print the remainder of his version, the Gospels were circulated separately. They were received with much favour by the people, and the translation (which had been executed from the Greek, compared with the Slavonic and Wallachian versions), was very generally attested to be faithful and intelligible. Arrangements were therefore made by the British and Foreign Bible Society, through their agent, Mr. Barker, to print an edition of the entire version; but, owing to some difficulty that occurred in the purchase of the work, the project was abandoned, and an entirely new translation was set on foot in 1836, by Mr. Barker. The New Testament was translated and forwarded to Smyrna in 1838, and was completed at press in that city in 1840. The edition consisted of 5000 copies. Other editions have since been issued from the London press, and the total number of copies printed for the Society, up to the close of 1859, amounted to 30,100 Testaments, together with 18,978 copies of the Psalms.

Considerable success has already attended the efforts made for the dissemination of Scripture truth among the simple and industrious population of Bulgaria. The recent Reports of the British and Foreign Bible Society furnish illustrations of this gratifying fact. In one instance, mention is made of 400 copies of the Psalms having been sent to the fair of Usingiova, and being eagerly purchased as



soon as they were exposed for sale. When first Mr. Barker (the Society's agent) visited the Bulgarian peasantry, some years ago, he found them totally ignorant of the truths of Christianity. The history of Our Saviour was quite new to them, and they took delight in hearing it. They lamented that they could not pray as he did, for they knew not how. They were unacquainted with the Lord's Prayer!

The earnest demand for the Inspired Word evinced by the Bulgarian population encouraged the Society to take steps for obtaining a translation of the entire Old Testament into the Bulgarian language, and this work was completed in 1858. As the work advanced, some of the separate books were issued from the American Mission press at Smyrna; and it is proposed to undertake a complete edition of the whole, so soon as the work shall have a preliminary revision, which is now (1860) in progress.

## WENDISH, UPPER AND LOWER.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

UPPER LUSATIAN.

LOWER LUSATIAN.

1 We spoczatku bje to stowo, a to stowo bje pola Boha, a Boh bje to stowo.

2 To same hjesche w spoczatku pola Boha.

3 Schitte wjezy su psches to same cjinene, a bes tehosameho neje nitscho scjinene, schtoz cjinene je.

4 We nim bje ziwjenje, a to ziwjenje bje czlowekow swjetko.

5 A to swjetko swjeczesche we czjemnoszi, a czjemnosz neje jo sapscijaia.

6 Czlowek bje wot Boha posłany, smenom Jan.

7 Ten pschindze na swjetsenje, so by swjetsit wot teho swjetta, so bychu schizy psches njeho wjerili.

8 Tonšany nebje to swjetko, ale so by won swjetsit wot teho swjetta.

9 To bje to prawe swjetko, kotrez schittich ludzi rošwjezi, kiž do swjeta pschindu.

10 Won bje na swjezi, a swjet je psches njeho scjineny, a swjet jeho neposna.

11 Won pschindze do teho swojeho, a czi swoji jeho hohri neschu.

12 Rajz wele pak jeho hohrije sachu, tym da won moz, so bychu Boze djeczi byli, kotři do jeho mena wjerja.

13 Kiž nejšu strwje, ani swole teho czjela, ani swole jeneho muža, ale wot Boha su narodzeni.

14 A to stowo scjini so czjelo, a bybleseche bes nami, (a my widzichmy jeho krasnos, jako krasnos teho jeniczeho narodzenego syna wot Wotza,) polne nady a bradow.

1 Wö sachopenu bėscho to słowo, a to słowo bėscho podla Bohga, a Bohg bėscho to słowo.

2 To same bėscho wö sachopenu podla Bohga.

3 Schytné wězi su psches to same huzinone, a bzes togo samego nejo niž huzinone, zož zinone jo.

4 Wö nom bėscho žiwěne, a to žiwěne bėscho to swětło tich zlowekow.

5 A to swětło swěšči wö tel schannosczji, a ta schannoscz nejo jo hopschimela.

6 Zlowek bėscho wot Bohga posłani smenom Tohannes.

7 Ten pschizo f'snantstwu, abii won wot togo swětlla snanil, abii schytné psches nogo wěriti.

8 Ten sami nebėscho to swětło, ale abii won snanil wot togo swětlla.

9 To swětło bėscho to werne, kotarež hupswětlio každego zloweka pschiduzego do togo swěta.

10 Wono bėscho wö tom swěšče, a ten swet jo psches no huzinoni, ale ten swet jo neschu.

11 Won pschizo do togo swojogo, a te swoje jogo gorei newöschu.

12 Rajz wele pak jogo gorei wöschu, tim da mon woz, Bohže žeschi hordowasch kotarež do jogo mena wěre.

13 Kotarež nejšu f'schwe daniž f'wohle togo schěla, daniž f'wohle jadnogo muža, ale f'Bohga narozžone.

14 A to słowo hordowa schělo, a biudlascho wö nas (a mi wizechmi, jogo kšachnoscz, kšachnoscz ako togo jadno perozonego syna wot Woschcza) polne gnabi a wernosczji.

THE Latin term, *Venedi*, with its corresponding German form, *Wenden*, originally applied indiscriminately to all the members of the Slavonic family, has become the specific appellation of a Slavonic tribe located in Upper and Lower Lusatia. These people, who have preserved their separate nationality in the midst of a Teutonic population, number about 144,000 individuals, of whom 60,000 live under the Saxon, and the remainder under the Prussian dominion; about 10,000 belong to the Roman Catholic, and the rest to the Lutheran Church. Two dialects are predominant among them, of which that of Upper Lusatia bears the strongest resemblance to Bohemian, and that of



Lower Lusatia to Polish. In both dialects, the use of the article and various peculiarities of construction have been borrowed from the German; yet the characteristics of the original Slavonic are still so fully retained, that when Dr. Pinkerton was travelling through the country he was enabled, merely by his knowledge of Russian, to comprehend much that was said by the peasantry. The German language is very generally spoken by the wealthier classes, and, in all probability, will eventually supersede the Wendish.

Attempts seem to have been made at an early period to translate portions of the Scriptures into Wendish, for, in 1574, a translation of the seven penitential Psalms was published by a pastor of one of the churches. The Gospels of St. Matthew and St. Mark were translated into the same language, and printed in 1670, at Budissen, or Bautzen, in Upper Lusatia; and the Epistles to the Romans and Galatians were translated and printed in 1694, by Michael Frencelius, or Frenzel, a native of Cosela, in Lusatia, and Lutheran minister of Postwic. Another translation of the Gospels and Epistles was executed by Paul Prætor, Matthæi, and three other translators, and published at Bautzen in 1695, by the express order of the States of Upper Lusatia. In 1703 the Psalms, and in 1706 the entire New Testament, translated by Michael Frenzel, were printed, the former at Budissen, the latter at Zittau, at the expense of Lady Gersdorf, grandmother of Count Zinzendorf, for gratuitous distribution among the poor. A version of the entire Scriptures, in Upper Wendish, appeared in 1728, at Budissen, translated by four pastors of the Lutheran Church. Eleven years were devoted by these pastors to this translation, which is said strictly to follow the German version of Luther. An amended edition appeared at Budissen in 1742, and a third edition at the same place in 1797. Another version in Upper Wendish was prepared by Swotlic, for the use of Roman Catholics. It still exists in MS., and has never been printed.

Only one version of the Scriptures exists in the Lower Wendish dialect. The New Testament, translated by Gottlieb Fabricio, or Fabricius, was printed at Kahren, where Fabricius was minister, in 1709. It was a translation from the German, and appeared with the German text. It was reprinted in 1728 and 1775. The first edition of the Old Testament was published separately in 1796, by Fritze.

In 1814, in consequence of a letter from Dr. Pinkerton, the British and Foreign Bible Committee agreed to assist the Dresden Society in printing an edition of 3000 copies of the version of 1728, for Upper Lusatia. The edition was completed in 1817, under the care of a printing committee of clergymen. In 1816, at the request of Dr. Pinkerton, a similar edition of 3000 copies was undertaken for Lower Lusatia; but, owing to the want of paper and other causes, the printing was not commenced till 1818. An edition, printed by the Society for the Upper Lusatians, left the press at Güns in 1849, and consisted of 5000 copies of the New Testament, with the Psalms. A subsequent edition of 5000 copies (New Testament and Psalms) was printed at Berlin in 1857. A further edition of 5000 copies is now (1860) passing through the Berlin press, the translation having previously undergone careful revision at the hands of the Rev. Mr. Teschner. A great impediment, however, to the free and full distribution of the Scriptures among these people arises from their dislike to the Bible without the Apocrypha, and their indifference to the New Testament when printed alone.

## HUNGARIAN WENDISH.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

Vu zacsétki je bilá Rêcs, i tá Rêcs je bíla pri Bôgi, i Bôg je bíla tá Rêcs. <sup>2</sup> Eta je bíla vu zacsétki pri Bôgi. <sup>3</sup> Vsza szo po nyê vcsinyena i brezi nyê je níkej nej vcsinyeno, stero je vcsinyeno. <sup>4</sup> Vu nyê je bio 'ziték, i te 'ziték je bio szvetloszt lüdi. <sup>5</sup> I tá szvetloszt vu kmiczi szvéti, i kmicza jo je nej zapopádnola. <sup>6</sup> Bio je eden cslovek od Bogá poszlani, steroga imé je Ivan. <sup>7</sup> Ete je prisao na szvedôsztvo, ka bi szvedocso od te szvetloszt, da bi vszi vervali po nyem. <sup>8</sup> On je nej bio ta szvetloszt, nego da bi szvedocso od te szvetloszt. <sup>9</sup> Eta je ta isztinszka szvetloszt, stera preszvêti vszákoga csloveka pridôcséga na ete szvét. <sup>10</sup> Na tom szvéti je bíla, i te szvét je po nyê vcsinyeni, i te szvét je nyô nej poznao. <sup>11</sup> Vu lasztivna szvoja je prisao, i ti lasztivni szo ga nej gori prijali. <sup>12</sup> Ki szo ga pa gori prijali, dáó je onim oblászt, naj szinovje Bo'zi bodo, tim vervajôcsim vu iméni nyegovom. <sup>13</sup> Ki szo nej z krvi, niti z vôle têla, niti z vôle mo'zá, nego z Bogá porodjeni. <sup>14</sup> I tá Rêcs je têlo vcsinyena, i prebivala je med nami, (i vidili, szmo nyê diko, liki diko jedinorodjene od Ocsé) puna miloscse ino isztine.

A PECULIAR dialect of the Wendish (resembling in some degree the dialect of the Slovaks, and therefore serving as the connecting link between the languages of the eastern and western Slavonic stems) is spoken by about 15,000 Protestant Slavonians in the Szala and other districts of Hungary. The New Testament has been translated for this race by Stephen Kuznico, or Kugmits, an edition of which has been printed by the British and Foreign Bible Society, together with a version of the Psalms, by the Rev. Mr. Trplan.

## LETTISH, OR LIVONIAN.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

Gefahkumâ bija tas Wahrds, un tas Wahrds bija pee Deewa, un Deews bija tas Wahrds. <sup>2</sup> Tas pats eefahkumâ bija pee Deewa. <sup>3</sup> Wiffas leetas irr darritas zaur to pašu: un bes ta pašu ne kas ne irr darritâ, kas irr darritâ. <sup>4</sup> Gefsch wixxa ta dšihwiba bija, un ta dšihwiba bija to zilwefu gaischums. <sup>5</sup> Tas pats gaischums špihbeja tumšibâ, un ta tumšiba to ne fanehme. <sup>6</sup> Weens zilwefš tappe fuhtitâ no Deewa, Zahnis wahrdâ. <sup>7</sup> Tas pats nahze pehz leezibas, ka tas leezibu dohtu no ta gaischuma, ka wiſſi tizzetu zaur to. <sup>8</sup> Wifsch pats ne bija tas gaischums, bet ka tas leezibu dohtu no ta gaischuma. <sup>9</sup> Tas bija tas iſhtens gaischums, kas pašaulê nahfdams wiſſus zilwefus apſkaidro. <sup>10</sup> Wifsch bija pašaulê, un ta pašaulê irr darrita zaur wixxu: bet ta pašaulê to ne pašinne. <sup>11</sup> Wifsch nahze ſawâ ſawtibâ, un tee ſawejî wixxu ne uſnehme. <sup>12</sup> Bet zeef wixxu uſnehme, teem wifsch dewe waſſas Deewa behrneem tapt, teem, kas tizz uſ wixxa wahrdu. <sup>13</sup> Kas ne no affinim, nei no meefu gribbefchanas nei pehz ſahda wiſſra prahta, bet kas no Deewa dšimmuſchi. <sup>14</sup> Un tas Wahrds tappe meefa, un dšihwoja muſſu ſarpâ, pilus ſcheſlaſtibas un pateſibas, un meſs wixxa goſhibu redſejam, ſahdu goſhibu, ka ta weeniga peedſimmuſcha Deſla no ſehwa.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE maritime portion of Livonia, bordering on the Baltic, and also part of Courland, are occupied by a small nation to whom this dialect is vernacular. At the beginning of the present century, these people



were considered by the Moravian missionaries to be further advanced in civilisation than the Esthonians; and no less than 5000 persons in Livonia were said at that period to be believers, or at least inquirers, in the way of salvation. The number of Letts, or Livonians, is estimated at 740,000. They belong, in general, to the Lutheran Church.

## II.—CHARACTERISTICS OF THE DIALECT.

The Lettish and Lithuanian are both cognate dialects of the Old Prussian language, now extinct; but Lettish has admitted many Finnish and German elements, and has lost the simplicity of its ancient grammatical structure. Its orthography is regulated according to the German model; and a system so ill calculated to express the peculiarities of its articulations causes this dialect to appear intricate and abstruse to foreigners.

## III.—VERSION OF THE SCRIPTURES IN THIS DIALECT.

A version of the Gospels in Lettish is ascribed to Elger, a Livonian, who entered the order of the Jesuits in 1607, and published a work entitled "*Christian Institutes*," in his native dialect; but it does not appear that this version was ever committed to the press. The Livonians are indebted for their version of the Bible to Ernest Glück, dean of the Lutheran Church in Livonia. He was a native of Saxony, and on his settlement in Livonia he was grieved to find that the people were still destitute of the Scriptures in their vernacular tongue. He therefore applied himself assiduously to the task of producing a translation of the entire Scriptures from the sacred originals; and with this object in view he repaired to Hamburg, there to qualify himself for the undertaking, by studying Hebrew under Edzardi, the celebrated Hebraist. On his return to Livonia in the year 1680, Glück commenced his version, to which he devoted the chief part of his time during a period of eight years. The New Testament was published in 1685, and the entire Bible in 1689, at Riga. The work was edited, and probably revised, by John Fischer, a German professor of divinity, and general superintendent of Livonia; it was dedicated to Charles XI., who had commanded its publication, and by whom every expense attending it was paid. It is stated, in a preface by the translator or editor, that all efforts to establish schools among the Livonians had proved impracticable, owing to the opposition of the people, until endeavours were made to give them the Scriptures in their native tongue; then, the writer tells us, the grace of God was so manifested among them, that they not only became willing to be taught, but made astonishing progress in the knowledge of the truth.

Only 1500 copies of this edition were printed; the paper was obtained from France, and a singular incident occurred during the voyage. The vessel in which this paper was deposited was taken by a pirate; but on being informed that the paper was intended for an impression of the Bible, the pirate instantly released the vessel with its cargo, and suffered it to proceed on its voyage. This edition was so soon exhausted, that early in the following century it was found necessary to undertake another. The care of this edition devolved on James Benjamin Fischer, son and successor of John Fischer, the editor of the first edition. The text was diligently revised by five divines, and, on the completion of their labours, an edition of 9000 copies of the entire Bible was printed at Königsberg, in 1739. The New Testament had previously appeared separately at Riga, in 1730.

In 1814, another impression of the New Testament, according to the received edition of Fischer, without alterations or additions, was commenced at Mittau, in Courland, where the Courland section of the St. Petersburg Bible Society was established. This edition, which consisted of 15,000 copies, left the press in 1815. In 1824, it appeared from the Report of the Russian Bible Society, that there had been printed by the Society 30,000 New Testaments, and nearly 4000 Bibles, in this dialect. Numerous copies of the Lettish Testament have also, within a recent period, been distributed in the province by the agency of the American Bible Society. An edition of 20,500 New Testaments in Lettish has subsequently (1854) been printed at the expense of the British and Foreign Bible Society.



## LITHUANIAN.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

Pradžoje buvo 'Jodis, (Dievo Sūnus) ir 'Jodis buvo prie Dievo, ir Dievas buvo 'Jodis. <sup>2</sup> Tas pats pradžoj' buvo prie Dievo. <sup>3</sup> Wissi daiktai to paties daryti yra, ir be to nieko niera daryta, kas daryta yra. <sup>4</sup> Žeme buvo gyvastis, ir gyvastis buvo šviesybė žmonū. <sup>5</sup> Ir toji šviesybė tamsybėje šviečia, bet tamsybė tai ne permane. <sup>6</sup> Buvo žmogus Dievo sustas, Jon's wardu, <sup>7</sup> Tas pats atėjo luddimui, apie tą šviesybę luddt, kad jie wissi per jį tiffetu. <sup>8</sup> Šis ne buvo šviesybė, bet kad ludditu apie tą šviesybę. <sup>9</sup> Šįji buvo tikra šviesybė, apšviečianti wissus žmones, ateinancius + šit šwiete. <sup>10</sup> Ši buvo šwiete, ir šwiet's per tą darytas yra; ir šwiet's jós ne pažinno. <sup>11</sup> Šis + sawaze atėjo, ir saweji jo ne prieme. <sup>12</sup> Bet tiek jį prieme, tiems dave maet, Dievo waikais pastoti, kurrie tif + jo warda. <sup>13</sup> Kurrie ne iš kraujo, ney iš kuno noro, ney iš wyro noro, bet iš Dievo gimme. <sup>14</sup> Ir tas jodis pastojo funū ir gyweno tarp musū, ir meš matem jo garbe, [garbe kaip wiengimustio Sūnaus iš Tėwo, pilnq malonės ir tiesos.]

LITHUANIA, formerly part of the ancient kingdom of Poland, is now chiefly subject to Russia. Its population, according to the census of 1851, amounts to upwards of 4,000,000. The Lithuanian dialect is now spoken only by the peasantry, Polish being the language of the middle and upper classes. Thus excluded from the influences of refinement and civilization, Lithuanian, which is closely allied to the Old Prussian, has preserved its peculiar structure more faithfully than most of the other languages of its class. It has retained seven cases, three numbers, and three genders; and of all the idioms spoken in Europe, it is acknowledged to approximate the nearest to the Sanscrit.

The first translation of the Bible into this dialect was made at the close of the sixteenth century, by John Bretkius, of Bammeln, near Friedland, and pastor of Labiau. He afterwards became pastor of the Lithuanian Church at Königsberg. He commenced the version in 1579, and completed it in 1590. He did not live to see the work committed to the press, but deposited the MS. in the Royal Library of Königsberg: the New Testament, with the Psalms, occupying three volumes in 4to., and the rest of the Old Testament five volumes in folio. The Psalms were corrected and revised by Rhessa, the successor of Bretkius, in concert with other divines; and an edition was published, with Luther's German version, in 1625. The New Testament was printed at Strasburg in 1700, by order of Frederic I., king of Prussia. Another translation of the Bible in this dialect, supposed to have been taken from a Polish version, was executed by Chylinski, a native of Lithuania, and a Lutheran. It was printed in 1660 in London, where the translator died in 1668. All the copies of this edition appear to have been destroyed, with the exception of a fragment without title, proceeding no further than the Psalms.

Another edition of Bretkius's version of the New Testament, with the addition of the Psalms, was printed at Königsberg in 1727, and the Psalms separately, at the same place, in 1728. As it was found, however, that this version was written in the dialect of Upper Lithuania, rather than in that spoken in Prussia, the Prussian king, Frederic William, ordered the Rev. John Jacob Quandt, his first chaplain at Königsberg, to undertake a new translation of the whole Bible. Mr. Quandt, with the assistance of twelve other clergymen, completed a version of the New Testament and Psalms in 1727, and the entire Bible was completed and printed at Königsberg in 1735. The translation was made chiefly from Luther's German version, and aid was drawn from Bretkius's version. A second edition of the Bible, with the German text, was published at Königsberg in 1755. The Psalms had been separately printed in 1728, and the New Testament in 1749.

In 1806, information was transmitted to the British and Foreign Bible Society, that although the province of Lithuania possessed 74 churches and 460 schools, the people were almost destitute of the

Scriptures. An edition of 3000 copies of the Bible was accordingly undertaken by the Society at Königsberg; but, owing to various delays, it did not leave the press till 1816. In 1824, a new edition of the same appeared, encouraged by the Society; and in 1836, an edition of the New Testament and Psalms, consisting of nearly 5000 copies, was published by the Society at Tilsit. Subsequent editions have appeared at the expense of the Society, which raise the total number (up to the close of 1859) to 8000 Old Testaments, and 17,113 New Testaments and Psalms.

## SAMOGITIAN.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

Isz pradzios buwo žodis, o žodis buwo pas Diewa, o Diewu buwo žodis. <sup>2</sup>Tay buwo isz pradzios pas Diewa. <sup>3</sup>Wisi dayktay par ji stojos, o be ano niekas ne stojos, kas tikt stojos. <sup>4</sup>Jamê buwo giwenimas, o giwenimas buwo szwiesibe žmoniu: <sup>5</sup>O szwiesibe tamsibese szwieczia o tamsibes jos ne apeme. <sup>6</sup>Buwo žmogus siunstas nuog Diewo, kurio wardas buwo Jonas. <sup>7</sup>Tasay atejo ant ludiimo, idant duotu ludiimą: ape szwiesibe idant wisi tiketu par aną. <sup>8</sup>Is nebuwo szwiesibe, bet idant duotu ludiimą ape szwiesibe. <sup>9</sup>Buwo szwiesibe tikra, kuri apszwieczia kiekwieną žmogu ateynanti ant to swieto. <sup>10</sup>Buwo ant swieto, ir swietas par ji stojos, o swietas jo nepažino. <sup>11</sup>Sawump atejo, o sawieji jo ne prijėme. <sup>12</sup>O kurie tikt prieme ji, dawe jems galibę, idant stotus sanumis Diewo, tiems, kurie tik wardan jo. <sup>13</sup>Kurie ne isz kraujo, ney isz noro kuno, ney isz noro wirow, bet isz Diewo užgime. <sup>14</sup>O žodis stojosi kunu, ir giweno tarp musu (ir regejome garbę jo, garbę kaypo wienayėjo nuog Tiewo) pilna mažones ir tiesos.

THE Samogitian, which is a dialect of the Lithuanian, is spoken in three districts of Lithuania, namely, Telcha, Schaul, and Rosina. The Samogitians number about 112,000 individuals, and are, with few exceptions, of the Roman Catholic persuasion. In 1814, the New Testament had been for the first time translated into this dialect, by Prince Gedroitz, bishop of Samogitia, who designed to print 1000 copies at Wilna at his own expense. The Russian Bible Society agreed to provide 4000 additional copies, and the London Committee paid for the binding. The edition, when completed, was so thankfully received, that, two years afterwards, the Parent Society made a grant of £250 in aid of a second edition. It left the press in 1816, and consisted of 5000 copies. A third edition, also consisting of 5000 copies, was printed about the year 1831, by the monks in the monastery of St. Cazemir, at Wilna. The Old Testament has not yet been translated into this dialect.

## CLASS IV.—DETACHED FAMILIES.

### A. EUSKARIAN FAMILY.

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## FRENCH BASQUE.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. v. v. 1 to 14.

HASTEAN Hitça cen, eta Hitça Jaincoarequin cen, eta Hitz hau Jaincoa cen.  
<sup>2</sup>Hastean Jaincoarequin cen. <sup>3</sup>Gauça guciac eguinic ičan dire hartaz, eta hura gabe deus ezta eguin ičan, eguin direnetaric. <sup>4</sup>Hartan cen bicia, eta bicia guïçonen arguia cen.  
<sup>5</sup>Eta arguiac arguitcen du ilhumbetan, bainan ilhumbec ez dute errecebitu. <sup>6</sup>Bacen guicon bat icena çuena Joannes; cein baitcen egorria Jaincoaz. <sup>7</sup>Ethorri cen lekhucotassunean, bihurceco lekhucotassuna arguiari, amoreagatic guciec sinhex ceçaten hartaz. <sup>8</sup>Hura ezcen arguia, bainan *egorria cen* lekhucotassunaren bihurceco arguiari. <sup>9</sup>Argui *hau* eguiazcoa cen, arguitcen duena mundurat ethorcen diren guïçon guciac. <sup>10</sup>Munduan cen, eta mundua eguin ičan da hartaz; bainan munduac ez du eçagutu. <sup>11</sup>Bererat ethorri cen, eta bereenec ez dute errecebitu. <sup>12</sup>Bainan errecebitu duten guciei, eman dei çucena Jaincoaren haur eguinei içaiteco, *erran nahi da* haren Icenean sinhexten duenei. <sup>13</sup>Ceinac ez baitire sorthuac odolez, ez haraguiaren borondateaz, ez guïçonaren borondateaz; bainan *sorthu dire* Jaincoaz. <sup>14</sup>Eta Hitça eguin ičan da haragui; egotu da gurequin graciaz eta eguiaz bethea; eta behondaztu dugu haren loria, Aitarèn Seme bakharrari *darocan* loria beçala.

THE French dialect of the Basque language is spoken in the south-western extremity of France, on the frontiers of Spain, by a population of about 120,000 individuals. This district is about sixty miles in length by forty in breadth; it formerly included the three subdivisions of Labour, Lower Navarre, and Soule, and it is now comprehended in the department of the Lower Pyrenees. In parts of the neighbouring departments of Gers and Upper Pyrenees, Basque is still the language of the peasantry, while French is spoken in the towns.

### I.—CHARACTERISTICS OF THE LANGUAGE.

The Basque is one of the most singular idioms of Europe, and presents, like the Albanian, the Ossete, and the Welsh, etc., the remarkable phenomenon of aboriginal languages preserved in the remote or mountainous districts of more civilized countries, where the tongue of the subsequent conquerors of those lands is generally spoken.

The origin of the Basque people, or Euskarians, is, as one of their writers says, "known of God only." It seems that the *Iberi* of the East, who dwelt between the Black and the Caspian Seas, and the *Iberi* of the West, who peopled Spain at a very remote period, were once one people, driven east and west by political vicissitudes. There is a degree of similarity between some of the East-Iberian



names of cities, rivers, etc., and the same in use among the West-Iberians in Spain. But whether they travelled east or west is a disputed point. The *Iberi* were said to be the aborigines of the Spanish peninsula; and to have given to it the ancient name *Iberia*, from the river *Iber*, Ebro, by them called perhaps *Ibaibero*, 'burning or destroying river,' from its property. For this was the name of the small river Tinto, between the Guadiana and the Guadalquivir, which Pliny calls *Urium* from the nature of its waters: be that as it may, a comparative study of the Georgian, and of other Caucasian idioms, with the Euskarian, might very probably throw additional light on the joint origin of the Eastern and Western *Iberi*.

In some of its characteristics the Basque exhibits remarkable traits of analogy with Mantchou, with Finnish, and with several distinct families of languages spoken in the north of Europe and of Asia. Like them, it has no difference of terminations in nouns and pronouns to mark the variation of gender; and, like them also, it subjoins prepositions and other particles, and even personal and relative pronouns, to nouns and verbs. On the other hand, it differs from them in the abundance of its inflections, and in its use of auxiliary verbs. In its elaborate system of verbal conjugation, Basque approximates closely to the American or polysynthetic class of languages; and it is rather a singular circumstance, that the sound of *F* is wanting in most American languages and in Basque, and that in both a strong antipathy is manifested to the immediate junction of mute and liquid consonants. Many Sanscrit words exist in Basque; but in the collocation of these words, says Mr. Borrow, the Tartar form is most decidedly observable. These Sanscrit derivatives are usually divested of their initial consonant, and made to commence with a vowel; for Basque is emphatically a vowel language, employing comparatively but few consonants, and out of every ten words perhaps eight may be said to begin and to end with a vowel. The natural result of this preponderance of vowels is a high degree of softness and melody, in which the Basque is said to exceed even the Italian. In point of antiquity, Basque far surpasses most of the languages now spoken in Europe; it was originally, as already mentioned, the vernacular tongue of the *Iberi*, a people generally regarded as the earliest settlers in Spain; and from them, as Humboldt has clearly proved, the present Euskaldunes, or natives of the Basque provinces, are descended. Basque does not appear to have ever possessed an alphabet proper to itself, and in all books which have been printed in this language Roman letters are used.

## II.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The entire New Testament, in Basque, was printed at Rochelle in 1571. It was translated by John de Licarrague, and was dedicated to Jeanne d'Albret, queen of Navarre, and brought out at her expense. The dialect in which it is written is that of Lower Navarre. The translator is said to have been a minister of the Reformed Church, and a native of Bearn.

More than two centuries elapsed before any other edition of the Testament was printed for the Basque people, and soon after the commencement of the present century it was found impossible, notwithstanding the most diligent search, to meet with a single copy among them. A copy of the New Testament of 1571 had, however, been providentially deposited, probably by a French refugee, in the library of the University of Oxford. From this copy the British and Foreign Bible Society printed, in 1825, at Bayonne, 1000 copies of the Gospel of St. Matthew, under the superintendence of Mr. Pyt, a minister of the Reformed Church in Bearn. The Roman Catholic Bishop interposed to prevent the circulation of this edition, and he possessed himself of no less than 800 copies, which he destroyed. Far from being discouraged at this opposition, the British and Foreign Bible Society proceeded with their important work, and, after some delay, a new and well-qualified editor was met with, named Montleza. Under the care of this editor, and the superintendence of friends at Bourdeaux and Bayonne, the text of 1571 was altered in accordance with the modern forms of the language, and so many changes were introduced as virtually to constitute a new version. An edition consisting of 1000 copies of the Four Gospels and Acts, with 1000 separate copies of St. Matthew, and 1000 copies of the entire New Testament, was completed at press in 1829. The distribution of this edition was

carried on with much activity, and the opposition it encountered had only the effect of drawing the attention of many to the contents of the sacred book. A further edition of 1000 Testaments has subsequently been issued by the Society.

As to the results produced in these provinces by the circulation of the Basque and French Scriptures, the testimony of the late Mr. Pyt (above mentioned) is remarkable. "In 1821," he said, "I found the people of Bearn utter strangers to the doctrine of the Gospel, and consequently to the life of God. I have left it (in 1830) in a very different condition. It is to the Bible that the change must be attributed. The preaching of the Gospel had little success before the establishment of Bible Societies in Bearn; but when they had spread the word of the Lord,—when this word had found its way to each church, and in each church to a goodly number of families,—when they began seriously to think about that which the servants of God were preaching;—there was much inquiry about the truth, and from that time the blessed work proceeded; and it continues to do so still, with the same happy results."

The following are specimens of portions of Scripture translated into various dialects of the Basque tongue:—

NOV. TEST. ARMORICUM DIAL. TRECIVIENSIS.—HERVE SANT LUCAZ, CHAP. XIV. v. 1 to 11.

JESUS a antras un de a sabbat en ti unan ens ar chefo ar Pharisianed, evit quemer he repaz, hac ar reman hounan en observe. <sup>2</sup> Er memes amzer a voa laquet dirazan un den peini a voa hydropiq. <sup>3</sup> Neuse Jesus a respontas hac a laras d'an doctored ar Yezcn ha d'ar Pharisianed, o o'houfen digantei: ha permetet e iac'haat tud de ar sabbat? <sup>4</sup> Mes hi a davas. Neuse en, o quemer he zorn, a iac'haas an den-ze hac he gaças d'ar guer. <sup>5</sup> Neuse a respontas hac a laras dei: Pion ac'hanoc'h, mar deufe, he azen pe he ijen da goneanq en eur punz, n'en em lacfe quet querquent en stad d'he deunan er mez de ar sabbat? <sup>6</sup> Mes na hallent respond netra dean var quement-se. <sup>7</sup> Neuse, o considcri penos ar re a voc bet pedet d'eur banquet, a choaze ar plaço quantan, a broposas deî ar barabolen-man, en em laret: <sup>8</sup> Pa veet pedet d'an eured, n'en en laquet quet er plaç quantan ons tôl, gaut aon n'eu em gafe en touez ar re bedct gaut an den iaouanq unan enoraploc'h evidoc'h. <sup>9</sup> Ha na deufe an hini en eus ho pedet o taou da laret dac'h: Reit ho plaç da heman ha na vec'h neuse oblijet da gucmer gant mezar plaç divean. <sup>10</sup> Mes pa veet pedet da eur lein benac et hac en em laquet er plaç divean, evit pa arruo an hini en eusho pedet, da laret dac'h: Ma mignon, savct huellac'h; ha neuse e vo eur sujet a c'hloar evidoc'h dirac ar re so ous tôl guenac'h: <sup>11</sup> Rac piou-benac en eni sav, a vo humiliet, ha piou-benac en em humilio, a vo savet.

FRENCH BASQUE DIALECT OF LOWER NAVARRE. 1571.—ST. JOHN, CHAP. I. v. 1 to 10.

HATSEAN cen Hitza, eta Hitza cen Iaincoa baithan, eta Iainco cen Hitza. <sup>2</sup> Hitz haur cen hatfean Iaincoa baithan. <sup>3</sup> Gauça guciac Hitz har çaz eguin iğan dizade: eta hura gabe deus ezta eguin, eguin denic. <sup>4</sup> Hartan cen vicitzea, eta vicitzea cen guiçonén Arguia. <sup>5</sup> Eta arguia hunec ilhumbean arguitzen du: eta ilhumbeac hura eztu comprehenditu. <sup>6</sup> Iğan da guiçon-bat Iaincoaz igorria, Ioannes deitzen cenic. <sup>7</sup> Haur ethor cedin testimoniage *ekartera* Arguiaz tefstifica leçançat, guoiéc harçaz finhets leçatençat. <sup>8</sup> Etzen hura Arguia, baina *igorri cen* Arguiaz tefstifica leçançat. <sup>9</sup> Haur cen Argui eguiazcoa, mundura ethor ten den guiçon gucia arguitzen dicena. <sup>10</sup> Munduan cen, eta mundua harcaz eguin iğan da, eta munduac eztu hura eçagutu.

This is not Basque but Breton



## ST. MATTHEW IN THE DIALECT BASQUE BAS-NAVARRAIS.

ST. MATTHEW, CHAP. V. v. 1 to 6.

YESUSEK ikhussirik populu han oro, igaran zen mendi baten gainera; han yarr zenian, haren dizipuliak hurrandu zitzaizkon; <sup>2</sup> Eta erakaxten zeyen, erraiten zielarik: <sup>3</sup> Dohaxu dira ezpirituz probe direnak, zeren heyena da zeruko erresuma. <sup>4</sup> Dohaxu dira ezti direnak, zeren gozatuko dute lurra. <sup>5</sup> Dohaxu dira nigar egiten dutenak, zeren konsolatiak izanen dira. <sup>6</sup> Dohaxu dira yustiziaren gossia eta egarria dutenak, zeren assiak izanen baidira.

## ST. MATTHEW IN THE DIALECT BASQUE SOULETIN.

ST. MATTHEW, CHAP. V. v. 1 to 6.

SALDO hándi hoúrac ikhoúsi zutiánian, Jésus ígañ zén mendí batetára, eta járri zenian, hullántu zeitzon bére dizipulíac. <sup>2</sup> Eta elhía hárturic, hási zéyen eracásten, zioualáric: <sup>3</sup> Doháxu díra gógaz práube dirénac: hagéna béi-ta zeliétaco erresoumá. <sup>4</sup> Doháxu ézti dirénac: lúrraren jábe izanen bei-tíra. <sup>5</sup> Doháxu nigárrez dáudenac; hóurac izanen bei-tira counsolatúric. <sup>6</sup> Doháxu ounxáren góse eta egárri dirénac; hoúrac aséric izánen bei-tíra.

## FROM "SAN MATEO, TRADUCIDO AL VASCUENCE, DIELECTO NAVARRO."

ST. MATTHEW, CHAP. V. v. 1 to 10.

ETA icusiric Jesusec yende ec guciac, igan cen mendi baten gañera, eta yarri ondoan, urbildu citzaizcon bere discipuloac. <sup>2</sup> Eta asiric mintzatcen, eracusten cituen, ciolaric: <sup>3</sup> Zori onecoac biotzez pobre direnac, cergatic equena da ceruco erreinua. <sup>4</sup> Zori onecoac biotz manso dunac, cergatic izain dire lurrain yabeac. <sup>5</sup> Zori onecoac nigar eguiten dutenac, cergatic izain dire consolatuac. <sup>6</sup> Zori onecoac yusticiain, edo gauza sainduen gosea eta egarria dutenac, cergatic equen deseyuac izain dire guciz beteac. <sup>7</sup> Zori onecoac misericordiosoac, cergatic yardetsico dute misericordia. <sup>8</sup> Zori onecoac biotz garbi dunac, cergatic icusico dute Yaungoicoa. <sup>9</sup> Zori onecoac baquezcoac, cergatic izain dire deituac Yaungoicoain umeac. <sup>10</sup> Zori onecoac yusticia edo gauza ona gatic perseguituac direnac, cergatic equena da ceruco erreinua.



# SPANISH BASQUE.

SPECIMEN, FROM ST. LUKE, CHAP. XV. v. 11 to 24.

<sup>11</sup> GUEYAGO esan zuan; Guison batec izan cituan semebi. <sup>12</sup> Eta ayetaco chiquienac esan cion bere aitari; Aita, ecarzu tocatcen zaidan haciendaren partea. Eta berac partitu cien hacienda. <sup>13</sup> Eta ez egun asco gueroz juntatu zuan seme chiquienac berea san gustia; eta juan zan, pais urruti batera, eta an ondatu zuan bere arceco gustia, vicio etan viciaz. <sup>14</sup> Eta gustia gastatu zuan ean, etorri zan goce aundi bat paraje artan, eta bera asi zan premia e duquitcen. <sup>15</sup> Eta juan zan, eta alderatu zan paraje artaco batengana; ceñec bialdu zuan bere baserrira, cerriac gordetcera. <sup>16</sup> Eta deseatcen zuan, bere zabela, cerriac jaten zutenaren asalaquin betetcea: eta etzion iñorc ematen. <sup>17</sup> Baño, bereganatu zanean esan zuan: ¡Cembait jornalari daucate nere aitaren echean oguia sobratua, eta ni emen goceac ilcen nago! <sup>18</sup> Alchatuco naiz, eta juango naiz nere aitagana, eta esango diot: Aita, pecatu eguin nuen ceruaren contra, eta zure aurrean: <sup>19</sup> Ezdet mercei zure semea deitua, izatea: eguinazazu zure jornalariac becela. <sup>20</sup> Eta alchatu eta juan zan bere aitagana. Eta nola oraíndic cegoan urruti, icusi zuan bere aitac, eta muvituzan misericordiara, eta beragana corrica juanaz, botacion besoac lepora, eta lastana emancion. <sup>21</sup> Eta semeac esan cion: Aita pecatu eguindet ceruaren contra eta zure aurrean: ez det mercei zure semea deitua izatea. <sup>22</sup> Baño aitac esan cien bere morroyai: Ecarri itzazute onera aguro arroparic ederrena, eta janciozute, eta jarriozute craztuna beatcean, eta onetacoac onetan: <sup>23</sup> Eta ecarriezazute idisco guicen bat, ilzazute, eta jan zagun, eta celebradaigun banquete bat: <sup>24</sup> Cergatic nere seme au illazan, eta berriz vicitu da: galduzan, eta arquitua izanduda. Eta asiciran banquetea celebratcen.

THE three Basque provinces of Spain (Biscay, Guipúscoa, and Alava) are bounded north by the Bay of Biscay, west and south by Old Castile, and east by France and Navarre. They contained, in 1857, a population of 426,217. Basque is the language of the peasantry, but Spanish is spoken in the towns, and is understood throughout these provinces. The religion, as in the rest of Spain and in the French Basque districts, is Roman Catholicism. Spanish Basque also appears to be spoken in the north and west of Navarre. It does not differ very materially from French Basque, either in its structure or vocabulary. The Biscayan dialect in particular is distinguished by the natives by the name of *Escuara*, which simply means vernacular.

Many Spanish words have been engrafted on Spanish Basque, and in consequence of these additions, and of other alterations induced by the process of time, the version of 1571 (mentioned in our account of French Basque) is now scarcely intelligible. And although the British and Foreign Bible Society have given to the Basque districts of France an edition of the entire New Testament, yet no portion whatever of the Scriptures appears to have been printed in Spanish Basque until 1838, when Mr. George Borrow, with the aid of the Society, edited and published an edition of the Gospel according to St. Luke. The translation had been executed by a Basque physician, named Oteiza, and Mr. Borrow had retained the MS. two years in his possession before committing it to the press; during which interval he had sought the advice and opinion of Basque scholars. The translation did not meet with unqualified approbation, yet it seemed impossible at that time to obtain a better. In 1848 this version of St. Luke was revised and amended by the translator, and printed in a second edition, at the expense of the Society, through their agent, the Rev. Dr. Thomson. The Acts of the Apostles were also translated under the same circumstances, but are not yet printed.

## CLASS IV.—DETACHED FAMILIES.

### B. FINNISH FAMILY.

## FINNISH.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

Alusa oli Sana, ja se Sana oli Jumalan tykönä, ja Jumala oli se Sana. <sup>2</sup> Tämä oli alusa Jumalan tykönä. <sup>3</sup> Kaikki ovat sen kautta tehdyt; ja ilman sitä ei ole mitään tehty, joka tehty on. <sup>4</sup> Hänestä oli Elämä, ja Elämä oli ihmisten Wälfes. <sup>5</sup> Ja se Wälfes pimeydestä paistaa, jota ei pimeys käsittänyt. <sup>6</sup> Ori mies oli lähetetty Jumalasta, josta nimi oli Johannes. <sup>7</sup> Se tuli siitä Wälfedestä todistamaan, että kaikki uskoisit hänen kauttansa. <sup>8</sup> Ei hän ollut se Wälfes, mutta hän oli lähetetty Wälfedestä todistamaan. <sup>9</sup> Se oli totinen Wälfes, joka valistaa kaikki ihmiset, jotka mailmaan tulevat. <sup>10</sup> Se oli mailmasa, ja mailma on hänen kauttansa tehty; ja ei mailma händä tundenut. <sup>11</sup> Hän tuli omillensa, ja ei hänen oman sa händä ottanut vastaan. <sup>12</sup> Mutta niille jotka hänen otit vastaan, andoi hän voiman Jumalan lapsiksi tulla; jotka uskovat hänen nimensä päälle. <sup>13</sup> Jotka ei werestä, eikä lihan tahdosta, ei myös miehen tahdosta, mutta Jumalasta sydynet ovat. <sup>14</sup> Ja Sana tuli Lihari, ja asui meidän seasamme, (ja me näimme hänen funniausa niinkuin ainoan Pojan funnian Isästä,) täynnä armoa ja totuutta.

#### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

IN the earliest periods of history of which we have any record, the northern regions of Europe and of Asia were inhabited by a race of men whom the Slavonians called *Tschudi*. This name, which applies also to the Estonians and Karelians, has of late been given more particularly in Russian works to the several tribes which people the north-east of Asia. But the general name by which the numerous hordes of the *Finnish* people should be called, is, *Uralians*; on account of their having started of old from the Ural mountains, as from a centre of dispersion, east and west over Asia and Europe, where they became known as *Scythians*. All the tribes of this race were subjugated by the German, Tartar, or Slavonian nations; and, after having partly assimilated with them, in habits and in language, they went under different names, according to whether they were influenced by Germanic or by Tartar tribes. So that we find languages, originally one, now differing widely from one another; as for instance, the *Tcheremissian* and the *Hungarian*, or more properly, *Ungarian*. Thus we may divide the *Finns* into five principal tribes, or heads of nations:—I. The *Germanized Finns*, or *Finlanders*, who inhabit the shores of the Baltic.—II. The *Finns of the Volga*: such as the Mordvinians, Tcheremissians, etc.—III. The *Permian Finns*; themselves subdivided into the three heads of *Wotiaks*, *Syrönes*, *Zirians*, or *Sirenians*, and the *Perms* or Permian Finns properly so called.—IV. The *Ugarian Finns*, i.e., *Wogules*, *Ungarians*, and *Ostiaks* of the river Obi. Of these, the *Ugarian* hordes, called *Onogurs*, *Saragurs*, and *Arogs*, invaded Europe about A.D. 462. The most powerful of these appear to have been the *Onogurs*, who in later times were called successively, *Ugurs*, *Uigurs*, and *Ungars*. They are the ancestors of the present *Hungarians*, and are called in Russian, *Anals Ugry*. In many



instances they were displaced by their conquerors, and driven to the most barren and mountainous districts of the north. In the extreme north-western portion of the Russian empire, we meet with one of the principal of these tribes, called the Finns, from whom the country which they inhabit derives its name. Finland formerly constituted one of the five divisions of Sweden, but since 1809 it has been subject to Russia; the rites of the Swedish Church are, however, still observed, and the inhabitants, who in 1851 amounted in number to 1,660,700, are, generally speaking, of the Lutheran faith. The Finns were converted to Christianity about the middle of the twelfth century, by means of an English missionary, who was the first bishop and martyr in Finland.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The Finnish presents as a matter of course, several striking points of resemblance to the languages and dialects spoken by the Turks, Tartars, Mongols, Mandshurians, and Tungusians. Like them, its nouns are incapable of inflection, and an additional word is requisite to denote the variations of case, number, and sex; its prepositions and pronouns are suffixed to the words they modify, and, moreover, the vocabularies of all these languages are pervaded by a peculiar system of vocalic harmony, which is both rich and sonorous. Finnish verbs have only two tenses, the past and the present, and the future is expressed by adding to the form of the present some word indicative of a future action or state of being. Many Russian and Swedish words enter into the colloquial Finnish, in consequence of the political relations between these nations.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

Soon after the introduction of the Reformation into Finland, the New Testament was translated into Finnish by Michael Agricola, rector, and afterwards bishop, of Abo. He was a native of Finland, and after having studied divinity at Wittenberg, was recommended by Luther to Gustavus I., king of Sweden. His version was printed at Stockholm, in quarto, in 1548. It contains a preface by Agricola, in which he states that the translation was made from the Greek, with the aid of the Latin, German, and Swedish versions. A translation of the Psalms was undertaken about the same period by Paul Justen, rector of the High School in Abo, in which work he engaged his scholars by way of exercise. The translation was revised by Agricola, and printed at Stockholm in 1551, with a curious poetical address to the reader, descriptive of the idolatry of the Finns. During the same year, several detached portions of the Old Testament were translated and published by Agricola. In his preface to these translations, he expressed his sorrow at the impossibility of proceeding with the work, unless adequate funds could be procured, and pledged himself to the completion of the translation of the Old Testament, provided that he met with encouragement in the sale of his previous editions. Certain political obstacles, however, impeded from time to time the publication of the entire Scriptures in Finnish; and at length, in 1636, the clergy of Finland appealed to Christina, queen of Sweden, to furnish them with a version in their vernacular tongue. In consequence of this petition, orders were given for the preparation of an accurate translation at Abo, the capital of the duchy of Finland, on account of the University established there, and the greater purity of the language spoken in that city. The execution of the work was intrusted to Æschilus Petreus, doctor and professor of divinity, and afterwards bishop of Abo; to Martin Stodius, professor of oriental languages in the university of Abo; to Gregory Matthæi, pastor of Pukeri; and to Henry Hoffman, professor of divinity, and pastor of Maschoen. The translation was made from the original texts, and Luther's marginal glosses were subjoined to the chapters. It was printed at Stockholm, in folio, with a dedication to Queen Christina. Another edition, in the same form, was published in 1644.

Another version, likewise executed from the inspired originals, by Henry Florin, pastor of Paemaren, was published at Abo in 1685; but this version is comparatively little known, the Bible sanctioned by Queen Christina having, from its first appearance, been received into general circulation as the authorised version of Finland.



Editions of the New Testament, from the text of Queen Christina's version, appeared in 1732, 1740, 1774, and 1776. But, except two quarto editions in 1758 and 1776 (the latter of which was published by subscription), no further attempt was made to publish the entire Bible in Finnish, until the introduction, in 1811, of the operations of the British and Foreign Bible Society in Finland. In consequence of the pecuniary aid afforded by that Society, and the zealous efforts of their agent, Dr. Paterson, a Bible Society was formed at Abo; a report was sent to the Emperor Alexander, and he contributed a large donation from his private purse, besides granting to the Society, for five years, that part of the corn tithes which was originally appropriated to printing the Scriptures, but which in latter times had been devoted to state purposes. Standing types were immediately prepared at St. Petersburg, and 8000 copies of the New Testament, in 8vo., were completed at Abo in 1815. In the following year, 5000 copies of the entire Bible, also in 8vo., left the press at Abo. A quarto edition of the whole Bible, aided by a further grant from the British and Foreign Bible Society, was commenced in 1821, and completed in 1827. A specimen copy may be seen in the Library of the British and Foreign Bible Society, but, with few other exceptions, this edition (consisting of 7500 copies) was destroyed in the extensive fire with which Abo was visited in 1827. Another edition of 5000 copies of the New Testament was, in consequence, immediately undertaken by the Society: this edition was completed at Stockholm in 1829. In 1832, the Bible Society of Abo was again in active operation, and had printed a new edition of the quarto Bible, and commenced an 8vo. edition of 10,000 copies of the New Testament.

Apart from the Finnish edition printed at Abo, the St. Petersburg Society undertook some editions for the purpose of supplying the Finns in their own neighbourhood; but eventually large supplies were forwarded to Abo. The New Testament was printed by this Society in 1814, and again in 1822. The entire Bible was completed in 1817.

Many large editions of the Scriptures have subsequently been issued by the joint agency of the Finnish Bible Society and the British and Foreign Bible Society.

A distribution of the Scriptures, unprecedented in extent, and justly regarded as one of the ablest and best executed projects in the records of Bible Societies, has of late years been carried on in Finland. This work commenced in 1841, under the auspices of the late metropolitan of Finland, Archbishop Melartin, and through the instrumentality of the British and Foreign Bible Society. From statistical documents collected at that period for the guidance of the Society's operations, it was ascertained that there were,—

1st, 47,254 Finnish families who possessed at least a New Testament.

2nd, 39,675 Finnish families who were unprovided, but were able to purchase the Scriptures at cost price.

3rd, 31,334 Finnish families who were unprovided, and so poor as to be able to give only a little for a New Testament.

4th, 50,442 Finnish families totally destitute of the word of God, and so extremely poor as to require an entirely gratuitous distribution.

On these statements being forwarded to the Committee of the British and Foreign Bible Society, the work of supplying, first of all, the 50,442 families, for whom an entirely gratuitous distribution had to be made, was immediately commenced. This provision was ere long effected, and subsequent efforts have gone far towards supplying the additional wants above referred to.

From a letter addressed by the present Archbishop of Finland (Dr. Bergenheim) to the British and Foreign Society's Agency at St. Petersburg, we derive the following interesting information in reference to the work thus happily in progress of accomplishment. During the thirteen years (1834-47) that the affairs of the Finnish Bible Society were under the superintendence of the late Archbishop Melartin, there were prepared and distributed in Finland three editions of the entire Bible, making in all 13,000 copies,—one in the Swedish language of 3000 copies, and the two others in Finnish; besides an edition of 10,000 Finnish New Testaments, with the Psalter. Further editions of 10,000 copies of

the entire Bible, and 20,000 New Testaments, have since been completed. The editions of the Finnish New Testament printed on account of the British and Foreign Bible Society, during the five years immediately prior to 1853, embraced:—1st. An edition of 20,000 copies printed at Borga, in 1847; 2nd. An edition of 25,000 copies, also printed at Borga; 3rd. An edition of 20,000 copies, printed at Helsingfors, and to half the number of which the Psalms are to be appended.

By means of the above noble efforts on the part of the British and Foreign Bible Society, there have been distributed gratuitously in Finland, since 1841, altogether 50,086 copies of the New Testament in the Finnish language, while a further number of 43,914 copies have been sold at an extremely moderate price. The total number of copies of the Finnish Scriptures printed directly for the British and Foreign Bible Society up to the close of 1859, amounted to 134,000 (consisting of 10,000 Bibles and 124,000 Testaments), besides 15,000 copies of the Testament and Psalms.

It is difficult, in a thinly-populated country like Finland, to observe the immediate results of Scripture distribution among the great body of the inhabitants. But particular instances of the good that has already been effected are not wanting, and there is no doubt that a great and increasing desire for the possession of the sacred volume has been excited among the whole of the Finnish population. The Finnish clergy, too, especially the younger portion of them, are said to be much more abundant in their labours than formerly, and great numbers of the population are being converted to a reformed life. The exertions that have been made, it may be fairly hoped, will eventually be found, under the blessing of God, the means of preserving the Lutherans of Finland from the insidious advances of the Russian Greek Church.

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## LAPPONESE.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 13.

[HERNOSANDIÄ, 1811.]

Algoſne lei paſo, ja paſo lei Zubmelen ludne, ja paſo lei Zubmel. Tattet lei algoſne Zubmelen ludne: ja tan paſto läh kaiſ ämeh taffatum nau atte tan wana i aſteſ le taffatum kaiſ taſte, mi taffatum le. Tan ſiſne lei hägga, ja hägga lei almatji tjuouſeſ. Tat tjuouſeſ tjuouſa ſjeudnjeſeſne, ja ſjeudnjeſ i le tab täbdam. Te lei tal ſameſ älma rajatum Zubmeleſt, kuten nanma lei Joſhaneſ. Tat päti wittenen, wai kalfai wittenäſtet tan tjuoukaſen pir, wai kaiſah kalfin ſo paſto puoſtetowet jaffoi. Slam ſodn tjuoſeſ, walla ſodn päti wittenäſtet tan tjuoukaſen pir, juſſo le tat ſadneſ tjuouſeſ, mi le wäraldi pätam, ja paijaſtjuouſa kaiſeit almatjiäſt. Sodn lä wäraldeſeſne, ja wärald le ſo paſto taffatum, walla wärald idtji liſan ſo täbdä. Sodn päti etjeſ landei ja alde äigoſ liſan iſtjin ſita ſo tuoſtotet: walla taiti kuteh ſo tuoſtotin, tat le jaffin ſo naman nal, waddi ſodn rekſet, Zubmelen manan ſjaddet, maggaren alinat rägatowa i ſäiwa rägatenen paſto, äbtjelatſ uſton jälla juonſen älman ſtuden meſt, ainat Zubmeleſt.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

LAPLAND, the most northerly country of Europe, comprehends under its three general divisions of Russian, Swedish, and Norwegian Lapland, an area of about 150,000 square miles, two-thirds of which belong to Russia, and the rest to Sweden. The population has been loosely estimated at 60,000, of whom 9000 only are Laplanders, the rest being Swedes, Norwegians, and Russians. The Laplanders under the sway of Russia belong to the Greek Church, and those subject to Sweden are professedly Lutherans; but they did not, as a nation, assume the Christian name before the seventeenth century, and in many parts of the country they are said still to retain many of their heathen customs.



## II.—CHARACTERISTICS OF THE LANGUAGE.

The Laplanders and Finns are said to have originally constituted one nation, and the Lapponese, from its great similarity in structure to the Finnish language, affords proof of this fact. Lapponese has been considerably changed by the number of foreign words that have been engrafted on it; for the ignorant Laplanders had no terms of their own expressive of any objects not strictly connected with their uncivilised mode of life. In the Lapponese version of 1 Tim. iii. 16, not fewer than six of the words are of foreign origin, and of these six not fewer than five are Swedish. Several different dialects of Lapponese prevail in Lapland; and it has been found necessary, as will be hereafter mentioned, to prepare a separate version of the Scriptures for the inhabitants of Norwegian Lapland.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE:

In the beginning of the seventeenth century, the Laplanders were wholly ignorant of letters, and did not possess a single book written in their language. Before the year 1619, Gustavus Adolphus began to establish schools for their instruction, and a primer was published containing, among other things, the Ten Commandments and the Lord's Prayer in Lapponese. A manual, containing the Psalms, the Proverbs, the book of Ecclesiasticus, the dominical Gospels and Epistles, with several religious tracts, was published at Stockholm in 1648. The translator and editor was John Jonae Torneaeus, a native of Sweden, and pastor in Tornea. This work was not generally understood, on account of the peculiarity of the dialect in which it was written, and accordingly another manual was compiled by Olaus Stephen Graan, a schoolmaster and pastor in the Umea-Lappmark. This second manual, written in a more generally intelligible dialect, contained extracts from the dominical and festival Gospels and Epistles, and was printed at Stockholm in 1669.

It is unknown at what time, or under what circumstances, the New Testament was translated into Lapponese. The first printed edition of which we have any account was published at Stockholm in 1755. A copy of this edition is in the library of the British and Foreign Bible Society. No further edition appears to have been issued till 1810, when the Committee of the British and Foreign Bible Society availed themselves of the assistance of the Evangelical Society at Stockholm to print an edition of 5000 copies of the New Testament from the edition of 1755, which was then completely exhausted. The bishop of Tornea undertook to superintend the publication, and it was printed at Hernosand, in 8vo., in 1811. A version of the Bible in Lapponese was published in quarto at the same place, and during the same year; and a copy of this work (which does not appear to have been committed a second time to the press) may be seen in the library of the British and Foreign Bible Society. With the exception of a quarto edition of the Testament, likewise published in 1811, and some copies of the Gospels of St. Matthew and St. Mark, printed at Christiania in 1838, no further editions have appeared.

Features of striking interest in reference to the moral and religious condition of the Lapland population have recently manifested themselves. A great religious revival appears to be in progress in that country. "The continual and increasing awakenings in Lapland (wrote Dr. Polvsander to the St. Petersburg Agency of the British and Foreign Bible Society, in 1851), particularly in the frontier territories, through which the rivers Tornea and Muonio flow, occupy at present my greatest attention. The Scriptures are still much sought after." In reference to the facilities for introducing into the country a new edition of the New Testament and Psalms in the Lapponian tongue, it has been stated that the local hierarchy would readily further the work.



## QUANIAN, OR NORWEGIAN LAPLANDISH.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

ALGOST læi sadne, ja sadne læi Ibmel lut, ja sadne læi Ibmel. <sup>2</sup> Dat algost læi Ibmel lut. <sup>3</sup> Buokrakkan dam boft læ dakkujuvvum; ja alma dam taga i mikkege læk dakkujuvvum dast, mi jo læ dakkujuvvum. <sup>4</sup> Dam sist læi ællem; ja ællem læi olbmu čuovgas. <sup>5</sup> Ja čuovgas sævdnjadassi baitta, ja sævdnjad i dam arvedam. <sup>6</sup> Ibmelest vuolgatuvui olmuš, gæn namma Johannes læi. <sup>7</sup> Dat duodaštussan bođi, čuovgas birra duodaštet, vai buokak su boft ōskuši. <sup>8</sup> I son læm čuovgas, mutto (vuolgatuvvum læi) čuovgas birra duodaštet. <sup>9</sup> Dat læi dat duot čuovgas, mi juokke olbmu čuvvgijægje læ, gutte mailbmai boatta. <sup>10</sup> Son mailmest læi, ja mailbme su boft dakkujuvvum læ, ja mailbme i dovddam su. <sup>11</sup> Son bođi su jeđas lusa, ja (su) jeđak æi vuosstaivalddam su. <sup>12</sup> Mutto nuft ædna-gak, guđek vuosstaivaldde su, sigjidi famo son addi Ibmel manan šaddat, sigjidi, guđek su nama ala osskuk; <sup>13</sup> guđek varai mield æi læk riegam, æige oaze dato mield, æige olbma dato mield, mutto Ibmelest. <sup>14</sup> Ja sadne oazzen šadai, ja asai min gaskast,—ja mi oinimek su hærvasvuoda, nuftgo ađe aidno barne hærvasvuoda,—dievva armost ja duotvuodašt.

FINMARK, or, as it is sometimes called, Norwegian Lapland, forms the most northerly portion of Lapland, having for its northern boundary the Arctic, or Frozen Ocean. The poor wandering Quänes who inhabit this dreary region, and who in number may amount to about 6000, were left till within the last half century without any version of the Scriptures in their vernacular dialect. Copies of the Finnish Testament were sent to them by the Bible Society of Finland, but the Quänes were found totally incapable of understanding that version; and although they speak a dialect of the Laponese, even the Laponese Testament is unintelligible to them. In 1822 the British and Foreign Bible Society voted £200 to promote a version in Quänian, and the Norwegian Bible Society, in consequence, applied to some learned friends in Copenhagen to transmit to them any MSS. that might be found in the late Laplandish seminary. No MSS., however, appear to have existed in this uncultivated dialect; and in 1828 the Norwegian Society made arrangements for the immediate translation of the New Testament. The Committee of the British and Foreign Bible Society agreed to bear the entire expense of the work; and, at the suggestion of Dr. Pinkerton, it was resolved to print the new version in parallel columns with the Danish. The execution of the translation was committed to Mr. Stockfleth, a missionary of eminent devotedness, whose efforts to preach the Gospel to this people had been greatly blessed. He had formerly been an officer in the army, but in 1828 was labouring as a pastor among the uncivilised tribes of Laplanders under the 71st degree of north latitude, where, during two months of the year, the sun never rises. In 1840 the translation of the New Testament was completed, and an edition was published at Christiania, under the superintendence of the Norwegian Bible Society.<sup>1</sup>

<sup>1</sup> In evidence of the social and moral advantages that have resulted from missionary labour among the previously benighted tribes of Northern Europe, it may not be uninteresting to quote the independent testimony offered by a recent visitor to a Lappish tribe on the Norwegian coast. They were found to be in possession "of some excellently printed and well-cared-for books, particularly a Bible. . . . We found some of them also engaged in writing. This was a matter of surprise, where we had been led to expect something approaching barbarism; and we soon had a proof that their pretension to religious impressions was not merely theoretical, for they positively refused to taste the spirits which were freely offered to them, and of which our party partook; though it is well known that excessive and besotting drunkenness used to be the great sin of the Lappish tribes, and still is of those who have not been converted to habits of order and religion, by the zealous efforts of the Swedish missionaries, who have indefatigably laboured amongst them."—*Norway and its Glaciers, etc.* By JAMES D. FORBES. *Edinburgh*, 1854.

## HUNGARIAN.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

Kezdetben vala amaz Íge és az az Íge vala az Istennél, és az az Íge Isten vala. <sup>2</sup>Ez az Íge kezdetben az Istennél vala. <sup>3</sup>Mindenek ez által teremtetek, és ő nála nélkül semmi nem teremtetett, valami teremtetett. <sup>4</sup>Ő benne vala az élet, és az élet vala az embereknek ama' Világosságok. <sup>5</sup>És ez a' Világosság a' setétségben fénylik, de a' setétség azt meg nem esmérte. <sup>6</sup>Vala egy ember Istentől botsáttatott, kinek neve János *vala*. <sup>7</sup>Ez jött tanúbizonyságot tenni, *azaz*, hogy ama' Világosságról bizonyágot tenne, hogy ő általa mindenek hinnének. <sup>8</sup>Nem vala ez ama' Világosság; hanem *küldetett volt*, hogy bizonyágot tenne arról a' Világosságról. <sup>9</sup>Ez vala amaz igaz Világosság, melly megvilágosít minden e' világra született embert. <sup>10</sup>E' világon vala, és e' világ ő általa teremtetett; de e' világ őtet meg nem esméré. <sup>11</sup>Az övéi közzé jöve, és az övéi őtet bé nem vevék. <sup>12</sup>Valakik pedig őtet bévevék, ada azoknak illy méltóságot, hogy Istennek fijaivá lennének, *tudniillik* azoknak, kik az ő nevében hisznek. <sup>13</sup>Kik nem a' vértől, sem a' testnek akaratjától, sem a' férjfiúnak indulatjától, hanem Istentől születettek. <sup>14</sup>És amaz Íge testé lett, és lakozott mi közöttünk, (és láttuk az ő ditsőségét, úgymint az Atyának egyetlenegy szülöttének ditsőségét,) ki teljes vala kegyelemmel és igazsággal.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THIS language is spoken by the dominant race in Hungary, a people of Finnish extraction, mentioned in the Russian annals under the name of Ugri, and now distinguished by the name of Magyar, which in former ages was the designation of their most powerful tribe. Although of the same stock as the feeble and degraded Ostiaks of the Obi, their condition has been so highly improved since their conquest of Hungary, that in all physical, moral, and intellectual qualities they rank among the foremost nations of Europe. In number they amount only to 4,866,000, whereas the entire population of Hungary amounted, in 1854, to 8,744,000: the remainder of the population consists of Slovaks, Croatians, Germans, Wallachians, Rusniaks, and Jews. The government is monarchical, limited by the power of the aristocracy: but the separate constitution previously enjoyed by the Hungarian nation has been abrogated since the abortive insurrection of 1848-9, and Hungary is now a mere province of Austria. The religion of the state is Romanism: more than two millions of the Magyars, however, are Protestants.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The Magyar language still preserves clear indications of its original connection with the cognate dialects spoken by the Ostiaks and Voguls, on the banks of the Obi. It has become enriched and perfected by the long-continued influence of European civilisation, yet the characteristic traits of the Finnish family may be detected as readily now as when the Magyars first entered Europe. The laws of vocalic harmony which pervade all Finnish languages are scrupulously observed in Magyar. This language resolves the vowels into two classes, *a, o, u* masculine, and *e, i, ö, and ü* feminine—that is, hard and soft, strong and weak; a feature common to the Tartar languages, such as the Mongolian, Turkish, and Tartar, properly so called. A masculine and a feminine, that is, a hard and soft vowel are not allowed to meet in one word, not even in a compound term; for if the last syllable of a word have a masculine vowel, the affix must be made to agree with it accordingly. Hence the Magyar language is surpassingly beautiful in uniformity of character and melody of sound.



## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The earliest Magyar version of any portion of the Scriptures was made in 1541, by John Sylvester, a native Magyar; it consisted only of the Four Gospels and Acts, and was dedicated to King Ferdinand and his son Maximilian; no printed copy is now known to be in existence, yet in "Bright's Hungary" it is stated that an edition was printed at Szigetvar in 1541, at the expense of Thomas Nadaschdy. Le Long also mentions an edition of St. Paul's Epistles, printed at Cracow in 1553, and another version of the Four Gospels, executed by G. P. Pestinus, and printed at Vienna in 1536; he also speaks of an edition of the entire New Testament, published at Vienna in 1574. Another version of the New Testament was printed at Vienna in 1574, without the translator's name.

The first edition of the whole Bible in Magyar appeared at Visoly, near Gönz (or Güns), in 1589. This is the present authorised version of Hungary. The translation was made from the Hebrew and Greek, conferred with the Vulgate and several other Latin versions, by Gaspard Caroli, or Karoli, a Magyar by birth, pastor of the church of Gönz, and dean of the Brethren of the Valley of Kaschau. He had imbibed the principles of the Reformation at Wittenberg, where he had studied in his youth; and the desire of disseminating among his countrymen the knowledge of the truths which he had found precious to his own soul was, in all probability, the cause of his embarking in this arduous undertaking. In the printing of his work he was assisted by Count Stephen Bathory, who obtained a printer from Germany, and established a printing-office for the purpose at Visoly. The sheets, as they passed through the press, were corrected by Albert Molnar, afterwards regent of the college of Oppenheim: he afterwards subjected the whole to a careful revision, and published an improved edition at Hanau in 1608, accompanied with a Magyar translation of the Heidelberg Catechism, the Liturgy of the Hungarian Churches, and a metrical version of the Psalms. Molnar subsequently published two other editions of the Bible, namely, in 1612 at Oppenheim, and in 1645 at Amsterdam: he also published two separate editions of the New Testament and of the Psalms, in 12mo., at Amsterdam, in 1646.

When these editions were exhausted, another revision of the Hungarian Bible was undertaken by Count Stephen Bethlen D'Iktar, brother to Prince Gabriel Bethlen: he assembled a number of learned men to prepare the work, and established a printing-press at Waradin. In 1657 the revision was completed, and the printing commenced; but in 1660, when the edition, intended to consist of 10,000 copies, was but half completed, the city of Waradin was taken by the Turks, and 4000 copies were lost or destroyed. The remaining copies were saved and taken to Claudiopolis, or Koloswar, in Transylvania, where the edition was completed in 1661. Another edition (the sixth) of the Bible was published, in 8vo., at Amsterdam in 1684-5, by N. K. M. Totfalusi, by whom a separate edition of the New Testament and Psalms was printed, in 12mo., during the same year. The seventh edition of the Bible was published at Cassel in 1704, edited by John Ingebrand. Editions also appeared at Utrecht in 1730, 1737, and 1794, in 8vo.; at Basle in 1751, in 8vo.; and at Leipsic in 1776, in 8vo. An edition of the New Testament was printed at Wittenberg in 1736, in 8vo., and a metrical version of the Psalms at Debreczin in 1723, in 12mo. Another revision of the Hungarian Bible, which perhaps ought rather to be regarded as a new translation, was executed by Dr. Comarin, pastor of Debreczin, but he died before it could be committed to the press, and the MS. was sent for publication to the celebrated Vitranga. It was possibly from this MS. that the edition of 1716-17 was printed in Holland, the circulation of which was prevented by the Jesuits, who seized and destroyed 3000 copies.

Two Romanist versions of the Scriptures, the first of which was never printed, have been executed in the Hungarian language. The earlier of these versions was made about the close of the sixteenth century, by Stephen Arator, a Jesuit, whose real name was Szanthus. The other version, which was a translation from the Vulgate, was printed at Vienna in 1626, in folio. It was translated by George Kaldi, a Jesuit, who rendered it in all respects conformable to the dogmas of his party. He afterwards published at Vienna an edition of the dominical Gospels and Epistles, as read in the mass.

A Bible Society was formed at Presburg in 1812, encouraged by a donation of £500 from the



Parent Society; but, with the exception of an edition of the Bible mentioned by Van Ess in 1823, no editions of the Hungarian Scriptures appear to have been published by that Society. In 1814, Dr. Pinkerton found at Utrecht upwards of 2000 copies of the authorised Hungarian Bible, belonging to the abovementioned edition of 1794: these copies had never been circulated, owing to a reverse of circumstances sustained by the individual with whom the edition had originated. The copies were purchased by the British and Foreign Bible Society, and transmitted to Presburg for distribution.

In 1830–31, Mr. William Greenfield, of the British and Foreign Bible Society, reported upon and prepared a copy of the authorised Hungarian New Testament; but it does not appear that an edition was carried through the press. It was not, indeed, till 1837 that Hungary really became accessible to the operations of the Society; but during that year the publication of the Scriptures was commenced in Hungary itself; 8000 copies of the Bible, 13,000 New Testaments, and 2500 copies of the New Testament and Psalms were successively issued from the press at Güns (Göncz), and in 1841 the whole of the Scriptures was stereotyped. The total number of Hungarian Bibles and Testaments printed by the British and Foreign Bible Society up to the close of the year 1859, has been as follows: —

Bibles . . . . .	79,300
Testaments . . . . .	27,000
Testaments and Psalms . . . . .	21,000

#### IV.—RESULTS OF THE DISSEMINATION OF THE SCRIPTURES IN THIS LANGUAGE.

The most interesting accounts have, from year to year, been transmitted concerning the joy with which the Bible Society's editions have been received in Hungary. The poor Magyars, it is said, notwithstanding their deep poverty, which in some districts verges on destitution, have been found willing to devote their last kreutzer to the purchase of a copy of the Bible; and even the wealthier classes, to whom, from the previous scarcity of copies, the truths of the Gospel had become strange, are now beginning to speak with reverence of the Scriptures. In 1848 intelligence was received from Hungary, that "the dissemination of the Scriptures was carried on with increased blessing," and that "the Bible was spread over the whole land." "Not merely the common people," it was said, "but the so-called higher and more enlightened classes are beginning to read the Scriptures; and the Bible and its sacred contents are frequently spoken of with deep interest in mixed companies."

The calamitous circumstances of 1848–49, which converted Hungary into a vast theatre of war, spread a blight over all these fair prospects, and completely stayed, for the time, the work of Bible distribution in this portion of the European continent. Upon the termination of the war, however, great eagerness to obtain the Scriptures was again shown, and the issue of further editions was shortly commenced by the British and Foreign Bible Society, which opened agencies for the purpose at Güns and Pesth. But the subsequent policy of the Austrian government, referred to in a preceding page, has put an effectual stop to these operations, and Hungary—like the other parts of the Austrian empire—is for the present a closed land to the agents of Bible distribution.

## KARELIAN.

FOR SPECIMEN OF THE KARELIAN VERSION, SEE PLATE 7, PAGE 338.

THE Karelians, to the number of at least 100,000, dwell in the government of Tver, in European Russia. They speak a distinct dialect of the Finnish language, varying in many respects from that spoken in the government of Olonetz, the proper Kyrialand, or Karelia, of the Scandinavian historians. It seems impossible to ascertain how, or at what time, they left their original country to settle in Tver; but it is generally supposed that they were located in their present district by order of Peter the Great. The numerous Swedish words which occur in their vocabulary appear to corroborate this hypothesis, for these could not have been introduced had not the Karelians held intercourse with the Finns after the political connection had been established between Finland and Sweden. The Karelian dialect has been greatly modified by the influence of the Slavonic and Russian languages: all the males of this tribe, in fact, habitually speak Russian, being accustomed to use this language in their frequent visits to the towns for purposes of traffic. The females, however, can in general converse only in Karelian.

An edition of 2000 copies of the Gospel according to St. Matthew was published for the benefit of this tribe, by the Russian Bible Society, at Kazan, in 1820. It was printed in the modern Russian characters, with the addition of some few accents to denote certain diphthongal sounds peculiar to the Karelian. The members of this tribe belong to the Russian Church, and are therefore in the habit of using the Slavonic version in the public services of religion, which circumstance may account for the occasional use of Slavonic terms in their version of St. Matthew. They are said to possess a translation of parts of the national liturgy in MS.; but this Gospel was the first book ever printed for their use. In consequence, probably, of the suspension of the Russian Bible Society, no other portion of the Scriptures has as yet been translated into Karelian.

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## OLONETZIAN.

A SMALL portion of the Scriptures has been translated into the Olonetzian, which is, in reality, a sub-dialect of Karelian. A specimen of this translation was sent in 1820 to Tver, to be compared with the dialect spoken in that government; but the suspension of the Russian Bible Society arrested the progress of this undertaking, and we have of late years heard nothing further concerning the Olonetzian version.

## DORPAT ESTHONIAN.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

Alguisfen olli se sõnna, ninf se sõnna olli Jummal man ninf Jummal olli se sõnna. <sup>2</sup> Sefamma olli alguisfen Jummal man. <sup>3</sup> Kit om lābbi temma tettū: Ninf middake ei olle temmata tettū, meš tettū om. <sup>4</sup> Temma sīsēn olli ello, ninf se ello olli inniniiste walguš: <sup>5</sup> Ninf walguš paišt pimmedan, ninf pimmeduš ei olle tedda waštawōtnu. <sup>6</sup> Ūts innininne lāhhātetī Jummalast, šel olli ninmi Jaan. <sup>7</sup> Sefamma tulli tunnistuše perrašt, et temma walgušēšt tunnistas, et kit temma lābbi ušfuše. <sup>8</sup> Temma eš olle mitte walguš, enge et temma tunnistas walgušēšt. <sup>9</sup> Tōišne walguš, kumb kit inninišī walguštap, tulli ilma sīsē. <sup>10</sup> Se olli ilman, ninf ilm om temma lābbi šanu: Ninf ilm eš tunne tedda mitte. <sup>11</sup> Temma tulli omma sīsē, ninf ommatse eš wōtta tedda wašta. <sup>12</sup> Ent mitto tedda wašta wōttira, neile and temma woinušt Jummal latšis šada, šea temma nimme sīsē ušfira: <sup>13</sup> Šea ei olle šündinu werrešt, ei ka lišha taštmišēšt, enge Jummalast. <sup>14</sup> Ninf se sõnna šaije lišhas, ninf ešlī meije šean, (ninf meije nāime temma auwuštust, kui aino šündinu (p o j a) auwuštust ešfašt,) tāuš armo ninf tōtet.

ESTHONIA is a maritime government in the north-west of European Russia, and forms one of the Baltic provinces. It was sold by the Danes to the Teutonic Knights in 1347, was conquered by Sweden in 1561, and annexed to Russia by Peter the Great in 1710. Its area is about 6,870 square miles, and its population amounted in 1851 to 289,800. The lower classes only of this population are, strictly speaking, Esthonians, the wealthier inhabitants being mostly of Danish or German descent. The language, which exhibits the same characteristics as other Finnish tongues, is spoken in two dialects, the Dorpat and the Reval Esthonian. The former is spoken in South Esthonia, and the latter prevails in the North. Almost all the Esthonians are of the Lutheran persuasion. They were first put into possession of the oracles of God in the year 1686, when John Fischer, a German professor of divinity and general superintendent of Livonia, published an Esthonian version of the entire New Testament. This translation had been executed by Fischer, at the command of Charles XI. A version of the Old Testament, made by the same translator, aided by Gosekenius, appeared in 4to. in 1689. This was followed in the year 1700 by an edition of the Gospels and Epistles for the festival days of the church. It is uncertain in which dialect these early versions were written, but it is probable that they were understood throughout Esthonia.

A version of the New Testament in Dorpat Esthonian was printed at Riga in 1727, in 8vo. This edition was speedily exhausted; and the Dorpat Esthonians being left without further supplies, made use of the Reval Esthonian version of 1739. In 1810, the prosecution of certain inquiries, instituted by the British and Foreign Bible Society, concerning the state of the Scriptures in Russia, led to the discovery that the Esthonians were almost destitute of the Scriptures. Grants in aid of a new edition were voted by the Society; and in 1815, through the exertions of Dr. Paterson, 5000 copies of the Dorpat Esthonian New Testament were completed at press. In 1824 the Russian Bible Society reported that they had printed 8000 copies of the same version. Another edition of the New Testament was undertaken by the Dorpat Bible Society in 1836; and during the same year a version of the Psalms, translated from the Hebrew by the Rev. Ferdinand Meyer, of Carolen, was printed by the aid of the Parent Society: this latter edition consisted of 4500 copies. In a letter received from an Esthonian pastor, dated January, 1850, it is stated that "an edition of the Bible has just been issued at Reval and Dorpat." The work of Scripture distribution is now extensively prosecuted from both of these towns on behalf of the American Bible Society, which has supplied considerable funds for the purpose. An edition of 10,000 Dorpat Esthonian New Testaments was authorised by the British and Foreign Bible Society in 1856, the version being first carefully revised by Dr. Kiel: the execution of this work appears, however, to have been hitherto delayed.



# REVAL ESTHONIAN.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

Algmišes olli se Sanna, ja se Sanna olli Jummal jures, ja se Sanna olli Jummal. <sup>2</sup> Sešamma olli alguišes Jummal jures. <sup>3</sup> Keik asjad on temma läbi' tehtud, ja ilma temmata ep olle ühtegi tehtud, mis tehtud on. <sup>4</sup> Temma sees olli ello, ja se ello olli iunimeste walguš, <sup>5</sup> Ja se walguš paistis pimmedušes, ja pimmeduš ei wötnud sedda wasto. <sup>6</sup> (Üks inuimenne, Joannes nimmi, sai Jummalast läffitud; <sup>7</sup> Sešinnane tulli tunnistušes, et temma sešt walgušest pibdi tunnistama, et keik temma läbbi pibbid uskma. <sup>8</sup> Temma ep olnud mitte se walguš, waid, et temma pibdi tunnistama sešt walgušest.) <sup>9</sup> Se olli se tõsšue walguš, kes walgustab keik innimesed, kui ta mailma šäse tulli. <sup>10</sup> Temma olli mailmaš, ja mailm on temma läbbi tehtud, ja mailm ei tunnud tedda mitte. <sup>11</sup> Temma tulli omma šäse, ja need ommašed ei wötnud tedda mitte wasto; <sup>12</sup> Algga ni mitto, kui tedda wastoröššid, neile andis temma melewalda Jummal lapšes šada, kes temma nimme šäse uskwaš, <sup>13</sup> Kes ep olle werrest, ei lišha tahtmišest, egga mehhe tahtmišest, waid Jummalast šündinud. <sup>14</sup> Ja se Sanna sai lišhaks, ja wöttis kui ühhes maias meie šeas ellada (ja uieie näggime temma au kui Šäšast ainofündinud Poia au) täis armo ja töt.

THE Reval dialeet of the Esthonian language is spoken in the north of Livonia, including the three adjacent islands of Oesel, Dagden (or Dagöe), and Mohn. In 1811 the Moravian missionaries, who were labouring among this people, calculated that 2500 individuals in Reval Esthonia, and 5000 in the above islands, had been awakened to a sense of the importance of religion.

The first edition of the Scriptures in Reval Esthonian was printed at Reval in 1739, in 4to.; it was partly published at the expense of the celebrated Count Zinzendorf. A second edition is said to have followed in 1773, and a third in 1790. These two latter editions (if actually published, which seems doubtful) could have comprised no large amount of copies; for in 1810 it was reported that to many of the peasantry in Esthonia the Bible was unknown. In 1815, through the zeal of Dr. Paterson, and the aid afforded by the British and Foreign Bible Society, an edition of 10,000 copies of the New Testament was printed in Reval Esthonian. The Russian Bible Society appears to have published 5100 copies of the Old Testament in this version, prior to the year 1824, and some recent editions have been issued at Dorpat. The most extensive aid has, however, been furnished by the American Bible Society, which in 1850 supplied the funds for printing (in Finland), an edition of 20,000 New Testaments in Reval Esthonian, 10,000 of them having the Psalms appended. This welcome supply was transmitted to the Reval Bible Society for distribution.

The Esthonian Scriptures in both dialects have been particularly blessed to the soldiers of that nation. The sons of the peasantry are frequently drafted into Russian regiments, and stationed at a great distance from their native land. Here they are obliged to serve twenty-five years, without ever hearing a Protestant clergyman address them in their native language; and being thus precluded from hearing the Gospel preached, their need of the written Word of God is the more especially urgent. It is said that the joy of these soldiers is unbounded when copies of the Scriptures are distributed among them. They have been known to crowd around the distributor, and to fall at his knees in token of unfeigned gratitude; and they have even kissed the sacred volume, and invoked blessings on their benefactors.

## TSCHEREMISSION.

FOR SPECIMEN OF THE TSCHEREMISSION VERSION, SEE PLATE 9, PAGE 356.

THE people by whom this dialect is spoken dwell along the banks of the Volga and Kama, in the Russian governments of Kasan and Simbirsk. Tooke says that members of this tribe are also to be found on both sides of the Volga, particularly on the left side, in the government of Nijnii-Novgorod. The total number of Tscheremissians has been estimated at 50,000; most of them belong to the Russian Church.

In 1819 a translation of part of the Scriptures into Tscheremissian was undertaken by the Russian Bible Society, and twelve translators were employed in the preparation of the work. The Gospel of St. Matthew, the first portion completed, left the press in 1820. To ascertain whether the dialect in which it is written could be readily understood by the Tscheremissians, the Archbishop of Kasan collected a number of them together, and caused part of this Gospel to be read aloud to them. When these poor people heard the words of Jesus in their own tongue, "they wept for joy, and were ready to fall down and worship." An edition of the Four Gospels in the same dialect was therefore printed in the following year; and at length 3000 copies of the entire New Testament were carried through the press, under the care of the Kasan Bible Society.

Shortly after the completion of this version, a statement was drawn up by various parish ministers respecting the number of heathen who had been led to embrace Christianity from among the Tscheremissians. One minister mentioned eleven, another thirty-eight, a third mentioned one hundred, and a fourth fifty-two instances of conversion, as having taken place in their respective parishes. And this, it was stated, was accomplished in some instances exclusively, and in others principally, by means of the perusal of the Tscheremissian Gospels.

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MORDVINIAN, OR MORDUIN.

FOR SPECIMEN OF THIS VERSION, SEE PLATE 9, PAGE 356.

THIS dialect of the Finnish is spoken on the banks of the Oka and the Volga, in the governments of Nijnii-Novgorod and Kasan. According to Tooke, members of this tribe are also to be met with in Orenburg. The number of individuals composing this horde is very uncertain: they profess Christianity, but retain many heathenish practices. They were brought before the notice of the Russian Bible Society in 1817, and a translation of the New Testament was undertaken for their benefit. The Four Gospels left the press in 1821, and ultimately an edition of 3000 copies of the New Testament was printed under the superintendence of the Kasan Bible Society.

## ZIRIAN, OR SIRENIAN.

FOR SPECIMEN OF THIS VERSION, SEE PLATE 7, PAGE 338.

THERE is some difference of opinion concerning the precise geographical limits of the Zirian dialect. It has been said to prevail in the governments of Perm, Tobolsk, and Archangel; but it is undoubtedly the predominant dialect of the district of Oustioug-veliki, in Vologda. The Zirinians were converted to Christianity in the fourteenth century, by the preaching of St. Etienne; and there are some reasons for supposing that the Scriptures and the church books were translated into the Zirian dialect about that period; but not a single vestige of this translation at present remains.

The only portion of the Scriptures now possessed by the Zirians, in their own dialect, consists of the Gospel of St. Matthew; 1400 copies of which were printed for them by the Russian Bible Society in 1823. The translator's name was Scherzen.

## WOGULIAN.

THE Wogulians dwell in the governments of Perm and Tobolsk, in a district between the Tobol, the Beresov, the Obi, and the Uralian Mountains. The Protohiery (Primate) Teletzyn, in concert with the clergy of his diocese, undertook a translation of the Scriptures into Wogulian; and in 1820 the Gospels of St. Matthew and St. Mark were translated and ready for the press. The MS. was submitted to the Tobolsk Bible Committee, by whom it was forwarded to the Russian Bible Society, but it does not appear to have ever been printed; so that the Wogulians are still unsupplied with any portion of the Scriptures in their own dialect.

## OSTIACAN, OR OSTJAKIAN.

THIS dialect prevails on the shores of the Arctic Ocean, and on the banks of the Obi, Irtysh, and Yenesei, from the city of Tomsk (lat. 58° north, long. 83° 20' east) to Obdorsk. It greatly resembles the Mordvinian, and is at the same time so similar to the Wogulian, that it is thought the members of the two tribes must be capable of holding intercourse together. The Ostiaks are accounted one of the most numerous tribes in Siberia. A translation of the Scriptures into their dialect was going forward in 1820, under the care and inspection of Werguno, the active and zealous protohiery or primate at Beresov, and the Gospel of St. Matthew, translated by a learned priest, was forwarded for publication to the Committee of the Russian Bible Society: but it does not appear to have been printed, and we do not hear of the translation of any other portion of the Testament.



## WOTAGIAN, OR WOTJAKIAN.

THE Wotagians, or, as they are more commonly called, the Votiaks, or Wotjaks, are a numerous people in the governments of Viatka and Orenburg, and perhaps in that of Vologda; but they chiefly reside in districts on the banks of the Viatka, and between that river and the Upper Kama. Dr. Pinkerton estimates their number at 100,000 individuals: they all profess adherence to the Russian Church, but many among them are still heathens.

Lewandowski, a learned Votjak, well acquainted with his native dialect, was the first to undertake a translation of the Scriptures for his countrymen. In 1820 he sent a translation of the first ten chapters of St. Matthew to the Russian Bible Society as a specimen, with an offer to prosecute the translation, if deemed desirable: the committee encouraged him to proceed, and directed him to submit his work to such clergymen as were acquainted with the dialect.

The translation appears to have been continued under the care and inspection of the Committee of the Viatka Branch Bible Society; and the Gospels of St. Matthew and St. Mark were completed during the year 1823. After this translation had been examined by various competent individuals, and subjected to minute and careful revision, the Bishop of Viatka and other clergy affixed their signatures to it, in testimony of its being perfectly intelligible to the tribe for whom it was designed. The other two Gospels were translated shortly afterwards, and an edition, intended to consist of 2000 copies, was ordered by the Russian Bible Society. The first pages of the Gospel of St. Matthew were printed during Advent; and as the first two chapters are publicly read in the Russian Church on Christmas day, the committee forwarded the printed sheets to the clergy of twenty-seven Viatka parishes, with a request that they would read the translation to the people, and thus test its intelligibility. From the accounts subsequently given by the clergy, it appeared that their respective hearers were equally astonished and overjoyed on hearing the Gospel in their own dialect. In one parish many of the Votiaks declared that the version was perfectly intelligible to them, and that they only wished to hear more of it. The people of another parish requested, at the conclusion of the service, that the Gospel in their own language might be read over again to them, which was actually done more than once. On separating they were observed to be engaged in close conversation together on the subject of what they had heard, and many exclaimed, "Inmar badsim! Inmar allam!" The Lord is a great God.

This is one of the versions which was left in an unfinished state at the time of the suspension of the Russian Bible Society. The printing, though commenced, does not appear to have been continued even to the completion of a single book. Thus, although a faithful and accredited version of the Four Gospels exists in their language, these people have remained to the present moment destitute of a single printed copy of any portion of the Scriptures in a dialect intelligible to them.

## CLASS IV.—DETACHED FAMILIES.

### C. TUNGUSIAN FAMILY.

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## MANTCHOU.

FOR SPECIMEN OF THE MANTCHOU VERSION, SEE PLATE 8, PAGE 331.

#### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Mantchou, Mantchew, or Mandjur language properly belongs to Mantchooria, an extensive region lying north of Corea and north-east of China Proper, and enclosing an area of 700,000 square miles, with an unknown amount of population. From the year 1644 to the present time (1860), China has been governed by a dynasty of Mantchou princes, and the Mantchou language has consequently been extended to China, while Mantchooria itself has become an integral part of the Chinese empire. All that portion of Mantchooria lying to the north of the river Amoor has within recent years (since 1847) been transferred to the sovereignty of Russia. But although the line of the Amoor now marks the frontier between the empires of China and Russia, tribes of Mantchoos are still found to the northward of the river.

The total number of Mantchoos in China barely amounts to a million and a half: yet, notwithstanding their numerical inferiority, and their unpopularity with the Chinese, the entire empire has for upwards of two centuries been subject to their sway; and it is said to be solely owing to their suspicious and unsocial habits that China has been during that lengthened period a sealed country to Europeans.

#### II.—CHARACTERISTICS OF THE LANGUAGE.

The elemental principles of the Mantchou, Mongolian, Tartar, and Finnish languages, may almost be said to be identical; but their genius and construction differ. In the simplicity of their structure, and in the total absence of all inflection, properly so called, they approach nearer to the monosyllabic type than any other class of languages. The relations of words in a sentence, in other languages denoted by inflection or by prefixes, are in these languages indicated by the juxtaposition of particles invariably placed after the noun or word to which they refer. A peculiar and very inharmonious stiffness of construction is the natural result of this arrangement. In Mantchou, especially, the collocation of words in sentences is restricted within very narrow and rigid rules; and as these rules are extremely arbitrary, a long Mantchou sentence is frequently utterly unintelligible until the last word is reached; so that in point of clearness of construction, even Chinese itself is sometimes superior to Mantchou. But that is owing chiefly to the peculiar mode of conjugation in Mantchou, which is to be considered more as a combination of uninflected participles, affected by certain particles, than as inflections of tenses and moods of verbs as we are accustomed to call them. So that the terms present, future, past, subjunctive, infinitive, etc., are used in Mantchou grammar more in a conventional than in an accurate manner. In consequence of these defects, the Mantchous have little poetry: their most

SPECIMEN OF  
THE MANTCHOU VERSION.

from the Edition printed at St. Petersburg 1835.

Consisting of ST JOHN, Chap. I. v. 1 to 7.

P. 334.

ᠮᠠᠯᠳᠠᠨᠪᠣᠯᠵᠠ ᠰᠤᠮᠠᠬᠤ ᠰᠤᠮᠠᠭᠤ, ᠰᠠ  
ᠲᠣᠷᠠ ᠪᠠᠳᠦᠨᠢᠶᠠ ᠪᠣᠯᠵᠠ, ᠰᠤᠮᠠᠭᠤ ᠰᠠ ᠪᠣᠯ-  
ᠵᠠ ᠲᠣᠷᠠ. ᠰᠢᠶᠭᠠ ᠪᠣᠯᠵᠠ ᠶᠤᠮᠢᠶᠦᠷᠳᠡᠨᠢ  
ᠲᠣᠷᠠ ᠪᠳᠦᠨᠢ. ᠵᠣᠷᠢ ᠳᠠ ᠣᠮᠪᠠ ᠪᠣᠯᠵᠠ,  
ᠣᠨᠵᠢᠷᠢ ᠳᠠ ᠨᠢᠮᠢᠨᠢ ᠪᠣᠯᠠᠨᠢ, ᠮᠢᠨᠢ  
ᠪᠣᠯᠵᠠ. ᠣᠨᠢ ᠵᠢᠨᠢᠳᠢ ᠪᠣᠯᠵᠠ ᠪᠣᠷᠨᠠᠵᠢ,  
ᠪᠣᠷᠨᠠᠵᠢ ᠰᠠ ᠪᠣᠯᠵᠠ ᠰᠢᠣᠳᠢ ᠰᠢᠨᠢᠵᠠᠮᠠ.  
ᠰᠢᠣᠳᠢ ᠰᠢᠣᠳᠢᠣᠮᠤ ᠷᠠ ᠰᠢᠣᠳᠢᠰᠠᠷᠠᠰᠢ,  
ᠰᠢᠣᠳᠢᠣᠮᠤ ᠳᠠ ᠣᠨᠠ ᠬᠣᠯᠠᠮᠠᠨᠢ. ᠪᠣᠯᠵᠠ  
ᠰᠢᠨᠢ ᠲᠣᠷᠷᠠᠨᠢ ᠶᠠᠨᠢ ᠶᠣᠠᠨᠨᠢ ᠶᠠᠰᠢᠯᠢ.

SPECIMEN OF  
THE TSCHUWASCHIAN VERSION.

from the Edition printed at St. Petersburg 1820.

Consisting of ST JOHN, Chap. I. v. 1 to 6.

P. 351.

1 Малданъ болза сумáхъ сумáгъ, ша  
Тóра бадня́ болза, сумáгъ ша бол-  
2 за́ Тóра. Ся́гга болза́ iу́мюрьдénь  
3 Тóра бднѣя. Порь да омбá болза,  
о́нзырь да нѣ́минь болма́нь, мѣ́нь  
4 болза́. Онъ жинчѣ́ болза́ бóрназь,  
борназь ша болза́ сѣ́удь сѣ́нъзама.  
5 Сю́дь шю́шюмъ ра сюдшара́шь,  
6 шю́шюмъ да онá хоплама́нь. Болза́  
сѣ́нь Торра́нь яны́ Иоáннь яшлы́.

SPECIMEN OF THE GEORGIAN VERSION.  
(IN THE CIVIL CHARACTER)

P. 353.

from the Edition printed at St. Petersburg 1819.

Consisting of ST JOHN, Chap. I. v. 1 to 3.

1 ჰირველითვან იუო სიტყუა,  
და სიტყუა იგი იუო ღმრთისა  
თანა, და ღმერთი იუო სიტყუა  
2 იგი\* ესე იუო ჰირველითვან ღმრ-  
3 თისა თანა \* ყოველივე მის მიერ  
შეიქმნა, და თუნეგრ მისა არცა  
ერთი ზა იქმნა ზა ოდენი ზა იქმ-  
ნა \*

SPECIMEN OF THE GEORGIAN VERSION.  
(IN THE ECCLESIASTICAL CHARACTER)

P. 353.

from the Edition printed at Moscow 1816.

Consisting of ST JOHN, Chap. I. v. 1 to 5.

უხუროთმოძღვრე იყა სრულაჲ, ღუ სრ-  
ულაჲ სუი იყა ოწისა მის, ღუ ოწ-  
ი იყა სრულაჲ სუი \* სიუ იყა უხი-  
უროთმოძღვრე ოწისა თჳსისა \* ყიუი შიხა შიუი  
ყიუიძისა, ღუ თჳსიუი შიხისა უხიუი უხიუი  
უიძისა მისა აშჳნი მისა უიძისა \* შიხა თჳსისა  
სრულაჲ იყა, ღუ სრულაჲ სუი იყა  
უხუროთ მოძღვრე \* ღუ ხუროთა რუი უხიუისა  
ჲს უხიუისა, ღუ უხიუი რუი შიხა უიუი უიუი\*





eloquent and lofty compositions can never rise beyond a series of dry propositions, in which each word and particle has its own proper and unvarying place assigned by rule. At present, however, they have no national literature, all their books being translations from the Chinese.

With respect to its vocabulary, the Mantchou language has been said to comprehend three classes of words. The first consists of those words which are common to the Mantchou and the Tungusians, and which are chiefly expressive of simple ideas and objects primarily necessary to existence: these constitute the basis of the language. Among these *original* words are found a great number of terms which bear remarkable affinity to Latin and Greek words. As, *e.g.*, *M. sengge*, Lat. sanguis; *M. aisin*, gold, Lat. æs, eisen; *M. akha*, Lat. aqua; *M. aniya*, Lat. annus; *M. toma*, Lat. tumulus; *M. ilen-ggou*, Lat. lingua, etc.; *M. outtou-toutou*, Gr. οὐτω, τωτω, etc. The second class includes the words which may be traced in the Mongolian, and these are very numerous. The third class comprises terms which have been borrowed from the Chinese, but deprived of their monosyllabic form, and disguised by one or more unmeaning syllables arbitrarily appended to them. Besides the above, Mantchou possesses many words relative to the Buddhistic system, borrowed from the Tibetans and Hindoos. The alphabet is syllabic, and, like the Chinese, is written in vertical columns from the top to the bottom of the page. Unlike the Chinese, however, these columns proceed from left to right.

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

An imperfect and very unfaithful translation of part of the Scriptures into Mantchou is said to have been executed by some Jesuit missionaries; and in 1818 an abortive attempt towards the production of a version was made under the sanction of the Governor of Irkutsk. The prosecution of this important work ultimately devolved upon Lipoffzoff, a learned member of the Russian Bible Society, who had resided fourteen years at Peking, by appointment of the Russian government, with the particular view of studying the Chinese and Mantchou languages. The translation was carried on under the superintendence of Dr. Pinkerton; and in 1822 an edition of 550 copies of the Gospel according to St. Matthew was printed at St. Petersburg, from types furnished at the expense of the British and Foreign Bible Society. A few copies of this Gospel were despatched to various places, whence it was hoped they could be put into circulation; and Dr. Gutzlaff met with one of these copies during his first or second visit to China. The greater part of the remainder were destroyed in the awful flood which occurred in St. Petersburg in 1824.

The translation of the entire New Testament was soon afterwards completed, and was pronounced to be clear, idiomatic, and faithful; but no further editions were issued till 1834, when public attention was suddenly drawn to the subject by a discovery of a MS. version of almost the whole of the Old Testament. Mr. Swan, of the London Missionary Society, found this MS. at St. Petersburg, whither it had been conveyed but a short time previously from Peking. Mr. Swan was engaged to copy the whole MS., and his transcript, after undergoing a thorough revision, was forwarded to the Committee of the British and Foreign Bible Society. The version is considered very satisfactory, and it still awaits publication, for it was deemed desirable in the first place to complete the printing of the New Testament.

At this period (1834), when the committee were deliberating as to the best methods of continuing the revision and publication of the New Testament, Mr. George Borrow of Norwich, who possessed some knowledge of Mantchou, offered to undertake the supervision of the work. As he was found to be peculiarly qualified for the task, he was sent to St. Petersburg, where great facilities exist for the acquisition of the Mantchou language. In concert with the translator, he devoted himself to the revision of the entire version. Permission was obtained to print the work at St. Petersburg; and in 1835 an edition of 1000 copies of the New Testament left the press. This edition is beautifully printed, and in general free from typographical errors; but the rendering of the original is sometimes very arbitrary. The whole impression was forwarded to London, to remain under the custody of the British and Foreign Bible Society until an opening be made by Providence for the distribution and circulation of the copies. A few of these copies were distributed in 1843, by Mr. Lay, among the

Tartars, and copies have subsequently been placed at the disposal of the missionaries engaged in China. It seems probable, indeed, that more extensive efforts in reference to the Mantchou version will ere long be made. It was determined by the Society to print, by way of experiment, a small edition of portions of the New Testament in Mantchou and Chinese, in parallel columns, and a fount of Mantchou type was forwarded to Shang-hae for the purpose. This, however, with others of the Society's stores, was destroyed by the disastrous fire which occurred in 1856. As there is reason to believe that the Scriptures printed in such a form would be highly useful, the work is now in progress; and St. Matthew and St. Mark in Mantchou and Chinese have already been published. "There are many Chinese and Tartars (writes Dr. Medhurst) partially acquainted with both languages, who would be very glad to obtain books printed in this manner, when otherwise they might not give attention to them."

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## TUNGUSIAN PROPER.

THE Tungusians, or Tongooses, are a nomadic people, supposed to have originally inhabited the country called Daouria, on the borders of Mongolia and Mantchooria, towards the northern limits of Chinese dominion. But while their brethren, the Mantchoos, extended their conquests southward into China Proper, the Tongooses, with their flocks and herds, wandered towards the north; and they are now to be found amidst the vast mountainous regions which extend from Lake Baikal to the Sea of Okhotsk, and likewise further to the northward, in the various countries situated on the Lena, Kolyma, and Tungooska rivers. In number they are supposed, according to the latest Russian authorities, to amount to about 52,500. They are filthy and degraded in their habits, and greatly inferior in physical conformation, and in every other respect, to the Mantchoos.

Some few among the Tongooses have been baptized, but they are in general grossly ignorant: their religion is a branch of Shamanism, and consists chiefly in the worship of fire, and in a superstitious reverence for amulets. Their language differs both in words and in pronunciation from the Mantchou; it is extremely rude and barbarous, and contains a considerable admixture of Mongolian words. Several efforts have been made, from time to time, for the spiritual enlightenment of this widely-dispersed people; but, owing to the numerous petty dialects into which their language is divided, the task of translating the Scriptures into a dialect generally intelligible to the whole nation is attended with peculiar difficulty. A version of the sacred volume has been commenced in the dialect of the Tschapogires, a Tungusian tribe dwelling along the course of the Toungo-unski, a branch of the Yenesei. In the Report of the Russian Committee, laid before the annual meeting of the Bible Society at St. Petersburg, 1819, this version was mentioned as one of the "new translations" then in progress. No further intelligence on this subject has been since received; and it appears but too probable that, from some cause or other, the Tschapogirian translation has been altogether relinquished.







## CLASS IV.—DETACHED FAMILIES.

### D. MONGOLIAN FAMILY.

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## MONGOLIAN PROPER.

FOR SPECIMEN OF THIS VERSION, SEE PLATE II, PAGE 337.

MONGOLIA, the vast country which separates Russia from China, has been from time immemorial the domain of the Mongolian race. It was to this race that Attila and Genghis Khan, and the myriads commanded by those mighty warriors, belonged,—men whose rapid conquests are compared by Gibbon to the primitive convulsions of nature which have agitated and altered the surface of the globe. Although Mongolia is now included in the territories of the Chinese empire, the Mongols themselves remain in the same condition as their ancestors in the days of Genghis and Kublai. “The people,” says a recent traveller, “live in tents, without any permanent residence. They move from place to place with the changes of the seasons, or when their immense herds of oxen, camels, and horses have exhausted the grass around their encampment. To-day presents an animated scene of hundreds of tents, filled with an active population; to-morrow this picturesque scene will be changed to a dreary and forbidding desert.”

The Mongols have extended their wanderings into the dominions of Russia, and some of the many tribes into which they are divided are to be found in the very heart of Siberia. One language is common to all these tribes, but, as might be expected from its wide geographical diffusion, it is subdivided into a multiplicity of petty dialects. The most prominent characteristics of the Mantchou and Turkish are equally remarkable in this language. It possesses the same inverted and artificial style of phraseology, and the same grammatical peculiarities. The substantives, however, although like the Mantchou destitute of terminations indicative of gender, possess a peculiar sign to denote the plural; it consists in the consonant *t* added to the final vowel, or substituted for *n*, but is not often employed. The Mongolian dialect, properly so called, is spoken by some tribes of Lamaists (or worshippers of Buddha, impersonated in the Grand Lama), north of the desert of Gobi. The alphabet is derived from the Ouigour, and forms the basis of the Mantchou; it is written in vertical columns from the top to the bottom of the page. Many Tibetan and Sanscrit words exist in Mongolian, which have been introduced with Lamaism from Tibet.

A translation of the New Testament and Psalter into the language spoken by the Mongol conquerors of China is said to have been made, in the thirteenth century, by John de Monte-Corvino, a Minorite friar, who was sent on a mission to the Tartar potentates, by Pope Nicholas IV., in 1289, (soon after the accession of Timur Khan, or *Ching-tsung*, to the throne of his grandfather, Kublai Khan), and who resided at the court of the Grand Khan for a period of forty years. Of this work no vestiges remain. The only Mongolian versions of Scripture known to be in existence are those in the Calmuc and Buriat dialects, which we must now proceed to notice.



## C A L M U C.

FOR SPECIMEN OF THIS VERSION, SEE PLATE 7, PAGE 338.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE great steppe extending from Sarepta (on the Volga, above Astrakhan) to the Caucasus, is occupied by the Calmucs, a Mongolian tribe, who migrated thither about the beginning of the seventeenth century, from the western borders of Soungaria, in the heart of the Asiatic continent. In 1701, upwards of 15,000 families of this tribe returned to Soungaria with a certain prince who fled from his father, the klan; and in 1770 no less than 60,000 families abandoned their Russian settlements and returned to their native Mongolia. The families who remained in Russia, and who retain their nomadic habits and pagan superstitions, now number about 60,000 individuals. Some baptized members of this nation are settled in a district lying between the Volga and the Kouban, of which Stavropol is the capital; they amount in number to about 10,000, and have for the last century professed adherence to the Russian Church.

The dialect of the Calmucs is the Eleuth, or Western Mongolian, generally supposed to be predominant throughout the whole of Western Mongolia as the dialect of the Eleuth tribes, from whom the Calmucs derive their origin. This dialect is softer and more effeminate than Mongolian proper, and in order to express it, the Calmucs have adopted a modified alphabet of the Mongolian, which contains softer sounds than the original one. It is also more elegant; although it must be said of all these vertical writings that they look very beautiful when well executed. The importance of the Calmuc version will be greatly enhanced should it be found applicable to all the Eleuth tribes of Mongolia, as well as to the Russian emigrants; but this point has not yet been ascertained.

## II.—VERSION OF THE SCRIPTURES IN THIS LANGUAGE.

The first translation of the Scriptures into this dialect appears to have been attempted about the middle of the last century, when various detached portions of the sacred text were translated at the Moravian settlement of Sarepta. The principal translator was Conrad Neitz, one of the Moravian missionaries, who, by a long residence among the Calmucs of the Don, had acquired an intimate acquaintance with the language, the modes of thinking, and the habits of the people. In 1808, a correspondence was opened between the brethren at Sarepta and the British and Foreign Bible Society, respecting the preparation of a Calmuc version. The portions previously translated were ascertained to be faithful and accurate, but it was deemed requisite to subject them to careful revision, as well as to extend the translation to the whole of the New Testament. The execution of this translation was undertaken by Mr. James Schmidt (afterwards Dr. Schmidt), a member of the Sarepta society. He had resided many years among the Calmucs, and was thoroughly acquainted with their dialect. The work was aided by the British and Foreign Bible Society, and the translation of the Gospel of St. Matthew was completed in 1812; it was not however committed to the press till 1815, when 1000 copies were printed at St. Petersburg. These were speedily circulated; and such were the pleasing accounts received concerning their distribution, that a second edition of 2000 copies was given in 1817.

The idiomatic accuracy of this version of St. Matthew was attested by native authorities, and likewise by Abel Remusat. "In reading, or rather in analysing it (observed that eminent Orientalist), with a view to deduce the grammatical principles which were the objects of my search, I found but very few instances in which its correspondence with the Greek text did not appear to me to be rigidly exact." That this Gospel was perfectly intelligible to the people for whom it was designed is proved

Няхшоѡ Іисусъ рагваганъ, новжи гора-  
ла: и куйнъ гійнъ испубчихъ, лугъндя-  
чешнихъ гяненъ-лѹбъ гяненъ опашеш-  
шаванъ: И рубѣй ичешпя нійнъ гѣй-  
дѣя опашпамахъ: Ожаккаганъ кѣвгяшъ  
генѣмѣя: гійнъ онъ шайвашъ-куниңа-  
гущъ. Ожаккаганъ ипкїяшъ: гюѡ кяр-  
жюшяхъ. Ожаккаганъ шюѡнешъ: гійнъ  
лѣвъ муа. Ожаккаганъ повенъ шахпо-  
яшъ и шувачїяшъ: гюѡ кюляшпюшяхъ.  
Ожаккаганъ кайкилла гюванъ лудїяшъ:  
гѣмѣя ичеля гювя лѣвъ. Ожаккаганъ  
пухпаганъ шїемѣя: гюѡ Юмалѣ чгяхъ.





by the fact that the Lamaic priests found it necessary to interdict it, apprehending that their craft would be in danger, in case the doctrines gained ground among their followers. Notwithstanding this prohibition, copies were eagerly sought by the Calmucs; and it was found necessary to issue a third edition in a smaller form, that the volumes might be more easily concealed among the stuff of their tents.

Some pecuniary aid was received by Dr. Schmidt, the translator, from the emperor of Russia; and in 1820 the Gospel of St. John was completed and laid before the Russian Committee. The eagerness of the people to know what this Gospel contained was so great, that before it could be carried through the press, it was sent in MS. for their perusal. An edition of 500 copies was printed of this Gospel alone, besides 2000 copies containing the Gospels both of St. Matthew and St. John. In 1822, an edition of the Gospels and the Acts was put to press at St. Petersburg. In a letter bearing the same date, it was stated by Dr. Pinkerton that twenty-two individuals had forsaken their idols, and had joined the Sarepta congregation on the Volga; and at that period there appeared every reason to hope that a still richer harvest would speedily ensue from the seed of the Divine Word diffused among the Calmucs. Concerning the effects which may have been more recently produced by their perusal of the New Testament in their own dialect, we have no means of obtaining intelligence, for the labours of missionaries among this people are now wholly suppressed.

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## BURIAT.

FOR SPECIMEN OF THIS VERSION, SEE PLATE 7, PAGE 338.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Buriat Mongolians now dwell near Lake Baikal, in Siberia, where they probably settled at the period of the revolution under Genghis Khan. They form the principal part of the population in the government of Irkutsk, north of the Baikal, and of the provinces of Selingsinsk, Oudinsk, and Nerchinsk, eastward of that lake: they are thought to number about 150,000 individuals. The dialect of the Buriats is the same as that of the Khalka tribes of Eastern Mongolia. It differs from the Calmuc chiefly in the interchange of consonants, and is distinguished by its abundance of guttural and nasal sounds. The Buriats also differ from other Mongolians in employing the alphabet of their Mantchou neighbours, instead of the true Mongolian letters.

### II.—VERSION OF THE SCRIPTURES IN THIS DIALECT.

When a translation of the New Testament into Calmuc was projected, it was anticipated that it would be found as intelligible to the Buriats of Siberia and to the other Mongolian tribes, as to the Calmucs themselves; and, under this impression, the Buriats contributed towards defraying the expenses of the version. When, however, the Gospel of St. Matthew in Calmuc was completed, it was found that the Buriats were unable to read it; and though they afterwards endeavoured to obtain the key to the Calmuc writing by acquainting themselves with the Mongolian letters, yet it soon became obvious that the differences between the two dialects rendered the preparation of a distinct version for each people absolutely essential. To remove every difficulty, Prince Galitzin, president of the Russian Bible Society, wrote to the Governor of Irkutsk, requesting him to send two learned Buriats to St. Petersburg, for the purpose of accommodating the Calmuc Gospel to their native dialect, and, in conjunction with Dr. Schmidt, to translate the other parts of the New Testament. Two saisans, or Buriat nobles,

accordingly repaired to St. Petersburg, and with the consent of their prince and lama, they engaged in the work of translation: the Divine Word was blessed to their conversion; and, in a letter which they addressed to their chief, they avowed their faith in Jesus. In 1818, an edition of 2000 copies of the Gospel of St. Matthew, in Buriat, was printed under their care, followed, in 1819, by 2000 copies of the two Gospels of St. Matthew and St. John. An edition of 2000 copies of the other two Gospels, with 2539 copies of the Acts, was published in 1822. During the same year however, a severe loss was sustained in the death of Badma, one of the Buriat translators, who was called to rest from his labours just as he had translated as far as the middle of the Epistle to the Romans. The remaining portion of the New Testament appears to have been completed under the superintendence of Dr. Schmidt, and was published about the year 1824, at St. Petersburg.

The surviving Buriat noble was afterwards associated with Messrs. Swan, Stallybrass, and Yuille, missionaries at Selinginsk, in the translation of the Old and the revision of the New Testament. The Old Testament was translated immediately from the Hebrew, with constant reference to such critical apparatus as could be obtained, and every portion was successively submitted to the inspection of learned natives, chiefly lamas or priests, in order that the idiomatic peculiarities of the language might be observed. The style of writing adopted in this version holds a middle place between the vulgar colloquial language of the people, which varies in different districts, and the abstruse modes of expression employed in some of their books. It is above the common business dialect, but not so much higher as to place the subject beyond the reach of any one of common understanding. In 1834, the expenses incurred in this translation were defrayed by the British and Foreign Bible Society, and an edition of 1000 copies was undertaken by the same Society. This edition was subsequently extended to 2000 copies, in consequence of a grant from the American Bible Society. The printing was carried on at Khodon in Siberia, and portions were put into circulation almost as soon as they left the press. This edition of the Old Testament was completed in 1840; and during the same year Messrs. Swan and Stallybrass accomplished a fresh translation of the New Testament from the original Greek, based on the version previously made. An edition of 3000 copies of this New Testament was completed at press in 1846, at the expense of the British and Foreign Bible Society.

### III.—RESULTS OF THE DISTRIBUTION OF THIS VERSION.

It has already been mentioned that the "beautiful sayings of Jesus," as they called them, produced an almost immediate effect on the two idolaters employed in translating the New Testament. The portions they translated were blessed in a similar manner to some of their countrymen. One of the natives, after reading with devout attention the Gospel of St. John, emphatically exclaimed, "This is the soap which must cleanse us from the defilement of the old system of religion:" and this version has been made useful even in China, for many of the Chinese are acquainted with the language, and the missionaries were repeatedly informed of copies having been eagerly sought by natives of that benighted empire. Among the Buriats themselves there appeared, till recently, every reason to look for the happiest results from the distribution of their vernacular Scriptures; a spirit of enquiry was awakened, and, in a seminary established at Khodon, several of the young people had given evidence of being truly converted to God. Since the year 1841, the mission has been relinquished, and opportunities no longer exist for the circulation of this version.

## CLASS IV.—DETACHED FAMILIES.

### E. TURKISH FAMILY.

## TURKISH.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 11.

اِبْتِدَاةَ كَلَامٍ وَارِ اِيْدِي وَ كَلَامَ اللّٰهٖ قَاتِنْدَهٗ اِيْدِي وَ اللّٰهٖ كَلَامٍ اِيْدِي <sup>2</sup> بُو اِبْتِدَاةَ اللّٰهٖ  
قَاتِنْدَهٗ اِيْدِي <sup>3</sup> هَر شَي اَنكَلَهٗ يِرَادِلْدِي وَ هِيچ بِر يِرَادِلِش شَي اَنسِر يِرَادِلْمَادِي <sup>4</sup> اَنْدَهٗ حَيَاتِ  
اِيْدِي وَ حَيَاتِ اَدَمَلِكُش نُوْرِي اِيْدِي <sup>5</sup> نُوْر دَخِي قَرَاكَلْدَهٗ ضِيَا وَيِر وَ قَرَاكَلَق اِنِي اِدْرَاكْ  
اِيْمِدِي <sup>6</sup> اَللّٰهْدَن كُونْدَرِلِش بِر اَدَم وَار اِيْدِي كِه اَنكْ اَدِي يُوْحَنَّا اِيْدِي <sup>7</sup> بُو شَهَادَتِ اِيچُون  
كَلْدِي تَا كِه نُوْرَدَن اُوْتَرُو شَهَادَتِ وَيَرَهٗ تَا كِه جَمْلَهٗ سِي اَنكْ سَبِيْلَهٗ اِنَانَهٗ لَر <sup>8</sup> كَنْدُوْسِي نُوْر دَكَل  
اِيْدِي اَمَّا تَا كِه نُوْرَدَن اُوْتَرُو شَهَادَتِ وَيَرَهٗ <sup>9</sup> حَق نُوْر اُو اِيْدِي كِه دُنْيَايَهٗ كَلَن هَر اَدَمِي  
تَنْوِيْر اِيْدِر <sup>10</sup> دُنْيَاةَ اِيْدِي وَ دُنْيَا اَنكَلَهٗ يَابِلِشْدَر وَ دُنْيَا اِنِي بِلْدِي <sup>11</sup> اُو كَنْدُونَكِيْلَهٗ كَلْدِي  
وَ كَنْدُونَكِيْلَهٗ اِنِي قَبُوْل اِيْمِدِيْلَر

#### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Turkish language in its numerous dialectic varieties is more or less diffused through the vast regions which extend from the Mediterranean to the frontiers of China, and from the shores of the Frozen Ocean to Hindoostan. The nations to whom this language is vernacular have acted an important part in history; and though their power has now declined, and the Crescent has fallen like a star from heaven, yet a member of this race still occupies the throne of Constantine. The peculiar dialect of this language, to which the name of Turkish is generally, by way of pre-eminence, applied, is spoken in European Turkey by the Ottoman or Osmanlee Turks, the number of whom is variously estimated, by recent authorities, at between 800,000 and 1,100,000 individuals.

There exists, however, great discrepancy in the estimates formed of the population of the Turkish empire, and the population of European Turkey alone has been variously calculated at upwards of 15,000,000, or reduced to a total of only 8,500,000. The latter number is probably below the truth. More than three-fourths of the whole are members of the Greek Church. Wallachian, Albanian,



Selavonic dialects, and other tongues, prevail among the different sections of this population, yet Turkish is the only language which can be employed as a general medium of communication with all the various kindreds of people inhabiting European and Asiatic Turkey. But the use of this language extends beyond the present confines of the Turkish empire, and in point of practical utility it ranks among the foremost of languages; in fact, if we are to receive the statement of Sir William Jones, "there is scarce a country in Asia or in Africa, from the source of the Nile to the wall of China, in which a man who understands Arabic, Persian, and Turkish, may not travel with satisfaction, and transact the most important affairs with advantage and security; nay, we may say with equal truth, that the Turkish language, in one or other of its dialects, is understood and spoken from the south of Europe, to the frozen shores of Kamschatka."

## II.—CHARACTERISTICS OF THE LANGUAGE.

The Turkish language, like the race by whom it is spoken, affords a curious instance of the intermixture of the Asiatic and European type. The condition of this language in the primitive stages of its history is still exhibited by the Turkish dialects of the East, which have remained to the present day comparatively uncorrupted or unembellished by words of foreign origin; and it is in these dialects that the links connecting this tongue with those of the Mantchoos and the Mongols are to be sought. The analogy which pervades this class of languages has been elsewhere remarked: it is most observable in the pronounciation of the guttural and nasal consonants, in the orthographical regulations collectively designated the "quadruple harmony of vowels," and in the euphonic law requiring certain consonants to be only associated with certain vowels.

The Turkish of Constantinople deviates in many important points from its cognate dialects. Its structure has in some degree been altered by joint influences from the East and West. Its nouns, like the Latin, have six cases; it possesses complex derivative conjunctions; and with respect to its vocabulary, it has amassed Persian, Arabic, and even Chinese words from the East, and Albanian, Greek, and Italian elements from the West. Yet, although so many heterogeneous principles enter into its composition, the Turkish language is replete with grace and beauty. "Rich, dignified, and melodious, in delicacy and nicety of expression it is not, perhaps, surpassed by any language; and in grandeur, beauty, and elegance, it is almost unequalled." The perfection of its mechanism, with respect to verbs, has been often noticed; the addition of a single letter or syllable renders a verb passive, negative, impossible, causal, or reciprocal, according to the will of the speaker, thus frequently conveying the sense of an entire phrase in a single word. Notwithstanding its multiplicity of grammatical forms, however, this language has not yet shaken off the yoke originally impressed on it in common with most of the tongues of High Asia; it is still remarkable for its stiffness of construction, and for what we call artificial disposition of words in composition. The extensive employment of gerunds and participles, to the almost total exclusion of conjunctions, and the grammatical law requiring words *governed* to precede the *governing*, combine with other causes in producing long, involved periods, in which the sense is not ascertained till towards the close, and in which the words are ranged in an order directly contrary to what appears to us the natural sequence of ideas.

The most ancient Turkish alphabet is the Ouigour, from which the Mongolian is derived; but the modern Turks use the Arabic and Persian characters. Their present alphabet consists of thirty-three letters, twenty-eight of which are Arabic, four are Persian, and one is peculiar to the Turkish.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

Two versions of the Scriptures in kindred dialects of the Turkish language appear to have been completed about the same period. One of these versions, executed by Scaman, and printed in England, 1666, will hereafter be noticed. The other, comprising both the Old and New Testaments, was the work of Ali Bey, whose history is rather remarkable. His original name was Albertus Bobowsky, or Bobovius; he was born in Poland, in the beginning of the seventeenth century, and while a youth was

stolen by the Tartars, and sold as a slave in Constantinople. After twenty years spent in the seraglio, he publicly embraced the Mohammedan religion, at the same time assuming the name of Ali Bey; and he then became first dragoman or translator to Mahomet IV. He was noted for great erudition, and was said to be thoroughly conversant with seventeen languages; and to his instructions the lexicographer Meninsky owed much of his celebrity.

At the suggestion and under the direction of the famous Levin Warner, who was then at Constantinople as Dutch ambassador, Ali Bey was induced to translate the Catechism of the Church of England into Turkish; and this undertaking probably paved the way to the execution of his great work, the translation of the entire Scriptures into Turkish. It is not known with certainty whether he drew his text immediately from the inspired originals, yet the translation is considered on the whole to be faithful and accurate. The study of the sacred volume was not without effect on the translator; for it is recorded that Ali Bey entertained thoughts of returning to the Christian Church, and was only prevented by death from accomplishing his design. When his version was corrected and ready for the press, it was sent by Warner to Leyden to be printed. It was deposited in the archives of the university of that city, among a valuable collection of Oriental MSS., and there it was suffered to remain for a century and a half; no effort whatever was made during all that period to print it, with the sole exception of a small edition of the first four chapters of Genesis, published by Schroeder of Marburg at Leipsic in 1739, with a Latin translation and notes.

Baron Von Diez, formerly Russian ambassador at Constantinople, who was intimately conversant with the Turkish language, was among the first to draw the attention of Europe to this long-neglected translation. He offered his services in editing the MS. to the Committee of the British and Foreign Bible Society; and meeting with great encouragement to prosecute his design, the venerable senator immediately addressed himself to the revision of the Old Testament. He died, however, when he had completed but four books of the Pentateuch, and the work of revision was transferred by the Society to Kieffer, professor of the Turkish language at the University of Paris, and interpreting secretary to the king of France. The new editor disapproved of the plan pursued by his predecessor, particularly of his insertion of vowel points, and he therefore commenced the work anew. He applied himself, however, in the first instance to the New Testament; but, unfortunately, misunderstanding the directions of the Committee, he followed the text of the MS. implicitly, without collating it with the original Greek. Several errors in the text were thus inserted in the printed copies; but it was not long before they were detected, and the discovery gave rise to a printed controversy. It was a happy circumstance that scarcely a hundred copies had been issued when notice of these inaccuracies was received. The circulation was immediately suspended; the errors, forty-nine in number, were examined and corrected by a sub-committee appointed expressly for the purpose, and Professor Kieffer commenced a laborious and elaborate revision of the text. He collated every portion, not only with the original, but with the English, German, and French versions, with the Tartar version of Seaman, and of the Scotch missionaries of Karass, with the versions of Erpenius and of Martyn, and with those in the London Polyglot. This revision was carried on from 1820 (at which period the errors were first detected) to 1828, when the entire Turkish Bible, with the embodied corrections, was completed at press, and obtained the attestation of the most eminent Orientalists in Europe as to its rigid accuracy and fidelity. The edition consisted of 5000 copies in 4to.; and the proofs, as they issued from the press, were read by Dr. Henderson, who was the first to detect the former errors. The work was printed at Paris, and the original MS. was afterwards returned to Leyden. An edition of the Turkish New Testament, carefully revised by Mr. Turabi, under Dr. Henderson's superintendence, was completed by the Society in 1853. A subsequent edition, printed in 1857, has undergone the careful revision of J. W. Redhouse, Esq., the corrected renderings having been submitted to the examination of the Rev. Drs. Schauffler and Goodell. In addition to the 5000 copies of the entire Bible above mentioned, 14,050 Testaments, and 14,130 copies of portions of the Old and New Testaments, had been printed (up to the close of 1859) by the British and Foreign Bible Society.



## IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

Fanaticism, bigotry, and intolerance have been in all ages the characteristics of the followers of the false prophet, and the dissemination of the Scriptures among them has ever been attended with peculiar difficulty. It has been justly remarked, that “one of the chief obstacles to the reception of Christianity by the Turks, has always been the unhappy representation of true religion set before them by the Greek and Roman Catholic Churches. Seeing the idolatry and evil lives of those who are called Christians, the Turks do not care to inquire into the religion which, as they suppose, produces such fruits.”

Great changes have, however, occurred within recent years, as concerns the position of Christianity in the empire of Turkey, and a brighter picture than that above drawn is now happily exhibited. The principle of complete religious toleration has been recognised by the reigning Sultan, and, notwithstanding much opposition, the Turkish government has, in the main, acted upon this principle. Among the most gratifying circumstances of recent years may be reckoned the formation at Constantinople, in 1853, of an Auxiliary to the British and Foreign Bible Society, upon occasion of the Society's Jubilee in that year. Constantinople has since become an important and active centre of missionary operations. The existence of the Society's Agency in that city is fully recognised and allowed by the Turkish government, and in 1856 a copy of the Bible, in the Turkish language, was (through the medium of the British ambassador) presented to, and graciously received by the Sultan—the head of the Mohammedan faith! A fact truly indicative of the altered relations which now subsist in the centre of Islam, between Christian and Mohammedan, as compared with those of former days!

It is not, indeed, too much to say that an important religious movement has commenced in Turkey, amongst the Turks themselves, and a vastly-increased demand for the Turkish version of the Scriptures has been the natural result. “When (says the Report of the British and Foreign Bible Society for 1856) it is recollected that until within the last eighteen months, it has been all but impossible to prevail upon the Turks to accept the Scriptures as a free gift, it will be deemed a fact of weighty and joyous significance, that during the year 1855, 1278 copies of the Turkish Scriptures were disseminated, principally by sale.” It was amongst the Turks at Constantinople, Smyrna, and elsewhere in Asia Minor, that this circulation took place. Subsequent years exhibit a continuance of the demand.

Recent reports of the Society supply numerous instances of the blessed results which have ensued, in individual cases, from the increased facility now afforded for the acquisition by the Turks of the revealed Word of God in their own tongue. Such examples are justly regarded as of no ordinary importance. “They afford (again to quote the Society's Report) conclusive evidence that the Turkish mind is opening to the light and influence of Christian truth,—that the spell of fanatical bigotry is dissolving, and that the day is not far distant when the revealed Scriptures shall have free course in Turkey.” The evidence of a Christian is now, for the first time, placed on the same level as that of a Mussulman, and every inhabitant of the Sultan's dominions is free to renounce homage to the Koran for belief in the Bible, without incurring any penalty or forfeiture of legal rights.



## TURCO-GREEK AND TURKISH-ARMENIAN.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

Ἰπτιδαδὲ κελάμ βάρ ἰδί, βὲ κελάμ Ἀλλαχὶν κατινδὰ ἰδί· βὲ κελάμ Ἀλλάχ  
 ἰδί. <sup>2</sup> Ὁλ ἰπτιδαδὲ Ἀλλαχὶν κατινδὰ ἰδί. <sup>3</sup> Χερ σέγι ἀνίνλε γιαραδιλδί· βὲ χίτζ  
 πῖρ μαχλόνκ ἀνσιζ χάλκ ὀλόνυμαδι. <sup>4</sup> Ὅμονρ ἀνὶν ἰτζινδὲ ἰδί, χέμ ὅμονρ ἀδεμ-  
 λερίν νουρί ἰδί. <sup>5</sup> Νονρ δαχὶ καρανλικδὲ ζιγιά ἐγίλέρ, καρανλικ ἰσὲ ἀνὶ ἰδράκ  
 ἴτμεδι. <sup>6</sup> Ἀλλαχδὲν ἰρσάλ ὀλουνμουζ πῖρ ἀδὲμ βάρ ἰδί κι, ἀνὶν ἀδὶ Ἰωάννης ἰδί.  
<sup>7</sup> Ποῦ ὄαχαδὲτ βερμεγὲ γκελδί, τά κι νουρδὰν ὄτουρον ὄαχαδὲτ βερέ, κι χέπισι  
 ἀνὶν σεπέπὶ ἰλὲ ἰμὰν γκετιρελέρ. <sup>8</sup> Ὁ κενδουσι νονρ δεγίλ ἰδί, ἔμμα τά κι νουρδὲν  
 ὄτουρον ὄαχαδὲτ βερέ. <sup>9</sup> Ὁ νονρ χάκκ ἰδί κι, ποῦ δουνγιαγιά γκελὲν χερ ἀδεμὶ  
 νουρλανδῖρίρ. <sup>10</sup> Δουνγιαδὲ ἰδί, βὲ δουνγια ἀνίνλε γιαπιλμίσδιρ, βὲ δουνγια ἀνὶ  
 πῖλμεδι. <sup>11</sup> Ὁ κενδουννικιλερὲ γκελδί, βὲ κενδουννικιλερὶ ἀνὶ καποῦλ ἴτμεδίλερ.  
<sup>12</sup> Ἐμμα Ἀλλαχὶν ὀλουλλαρὶ ὀλουνμαγὰ κονδρετινὶ ἀνλερίν ἰζούμλεσινε βερδὶ κι,  
 ἀνὶ καποῦλ ἰδονπ ἰσμινὲ ἰμὰν γκετουρελέρ. <sup>13</sup> Κὶ ἀνλέρ βὲ νὲ κανδὲν βὲ νὲ νέφς  
 ἀρζουσινδὲν, βὲ νὲ ἐρίν σέχβετινδὲν, ἴλλα Ἀλλαχδὰν δογμουσλάρδιρ. <sup>14</sup> Βὲ  
 κελάμ ἰζέσεδ ὀλδού, χέμ λούτφ βὲ χакηκατδὲν δολοῦ ἰκὲν ἀραμιζδὰ μεκιὰν τουτδού,  
 (βὲ πῖζ ἀνὶν ἰζελαλινὶ γκιορδόνκ παπαδὰν δογμουζ πῖριτζικ ὀγουλόνν ἰζελαλὶ  
 γκιπῖ.)

THESE are, properly speaking, Turkish versions, but printed in Greek and Armenian letters, and accommodated to the dialectic peculiarities which prevail among the Christians of Asia Minor. In 1782, the Psalms, translated into Turkish by Seraphim, metropolitan of Karamania, were printed in Greek letters; and in 1810 a Turkish version of the Acts and Epistles was printed in the same character at Venice.

In consequence of inquiries instituted in 1818, by Dr. Pinkerton, respecting the state of the Christian inhabitants of the ancient Lydia, Caria, Lycia, Phrygia, Pisidia, Cilicia, and Lycaonia, it was ascertained that these poor ignorant and oppressed people are all Greeks or Armenians, acquainted with no language but that of their Turkish masters. As they are unable to read or write except in their native characters, the Turkish Bible, from being printed in Turkish letters, is unintelligible to them; and thus the very country in which the glad tidings of great joy were first proclaimed by the Apostles, was virtually destitute of the Scriptures, until editions adapted to the requirements of the inhabitants were issued by the British and Foreign Bible Society. The Society's first edition of the Turkish Testament, in Greek letters, consisting of 3000 copies, was printed in 1826; and further supplies, consisting of 1000 copies of the Acts and Epistles, 3000 copies of the Psalter, and 1000 copies of the books of Job, Psalms, and Ecclesiastes, were shortly afterwards granted. Mr. Leeves, agent of the Society, subsequently undertook the preparation of a new and revised version, with the view of rendering the style still more conformable to the provincial mode of speaking Turkish which prevails among the Greek Christians of Asia Minor. In this work he was assisted by a native, a young man from Philadelphia, by name Christo Nicolaidēs, who joined Mr. Leeves, at Corfu, in 1832, and from

that period to 1839 was uninterruptedly employed in the undertaking. The printing was commenced at Syra, and afterwards transferred to Athens. Subsequent editions have been undertaken by the Society, and the total issues up to the end of 1858 comprehend 5000 Bibles, and 6000 New Testaments, besides 7000 copies of particular portions of the Old and New Testaments.

# SPECIMEN OF THE TURKISH-ARMENIAN VERSION.

FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

ԻՊԹԻՏՍՏԵ ԻՍԻ ՔԵԼԱՄ, ՎԵ ՔԵԼԱՄ ԱԼԼԱՏՆ ԳԸԹՆՆՈՒՄ ԻՍԻ, ՎԵ  
 ՔԵԼԱՄ ԱԼԼԱՏ ԻՍԻ: <sup>2</sup> ՊՈԼ՝ ԻԿԹԻՄԱՍԵ ԱԼԼԱՏՆ ԳԸԹՆՆՈՒՄ ԻՍԻ: <sup>3</sup> ՀԵՐ  
 շԵՅ ՕՆՈԼՆ ԻԼԵ ՕԼՈՒԼ. ՎԵ ՏԻՋ ԿԻՐ ՕԼՄՈՂ շԵՅ՝ ՕՆՈԼԸ ՕԼՄՈՒՐ: <sup>4</sup> ՕՆՈՒՄ  
 ՏՂՅԱԹ ՎԱՐ ԻՍԻ. ՎԵ ՏՂՅԱԹ ՍՈՒՏՄԼԵՐԻՆ ԸՋՐՂԸ ԻՍԻ: <sup>5</sup> ՎԵ ԸՋՐԳ ԴԱՐԱՆ  
 ԸՐԳՄԱ ԳԼՅԱ ՎԵՐԻՐ ԻՍԻ. ՎԵ ԳԱՐԱՆՂԸԳ ՕՆՈԼ ԱՆԻԼԱՄՈՒՐ: <sup>6</sup> ԱԼԼԱՏՈՒՄ  
 ԿԵՕՆՈՒՆԵՐԻԼԻՂ ԿԻՐ ՍՈՒՏՄ ՕԼՈՒԼ, ՔԻ ՕՆՈԼՆ ՍՈՒՐ ՅՈՒՏԱՆՆԵՍ ԻՍԻ: <sup>7</sup> ՊՈԼ՝  
 շԵՏԱՍԵԹԵ ԻԵԼԻՍ, ՔԻ ԸՋՐԳՈՒՄ ԵՕԹԻԼՐԻԼ շԵՏԱՍԵԹ ԵՍԵ. ԹՄ ՔԻ ՕՆՈԼՆ  
 ՎԱՍԻԹԱՍԻ ԻԼԵ ՏԵՓԻՍԻ ԻՆԱՆԱԼԱՐ: <sup>8</sup> ՕԼ ԸՋՐԳ՝ ՔԵՆՈՒՍԻ ՍԵՅԻԼ ԻՍԻ, ԼՔԻՆ  
 ԸՋՐԳՈՒՄ ԵՕԹԻԼՐԻԼ շԵՏԱՍԵԹ ԵԹՄԵՔ ԻՋԻԼՆ ԿԵԼԻՔ: <sup>9</sup> ԿԵՐՋԵՔ ԸՋՐԳ Օ ԻՍԻ  
 ՔԻ՝ ՍԻԼՆԵՂՅԱ ԻԵԼԵՆ ՏԵՐ ՍՈՒՏՄ ԸՋՐԴՆՈՒՐԸԸ: <sup>10</sup> ՏԻԼՆԵՂՅԱ ԻՍԻ, ՎԵ  
 ՍԻԼՆԵՂ ՕՆՈԼՆ ՎԱՍԻԹԱՍԸ ԻԼԵ ՕԼՈՒԼ. ՍՄՄՈՒ ՍԻԼՆԵՂ ՕՆՈԼ ԿԻԼԵՍԻ: <sup>11</sup> ՔԵ-  
 ՆՈՒՆԻՆԵՐԻԼԵՐԵ ԿԵԼԻՍ, ՎԵ ՔԵՆՈՒՆԻՆԵՐԻԼԵՐ ՕՆՈԼ ԳԱԿՈԼ ԵԹՄԵՍԻԼԵՐ: <sup>12</sup> ԱՄՈՒՄ  
 ՔԻՄԼԵՐ ՔԻ ՕՆՈԼ ԳԱԿՈԼ ԵԹՄԻԼԵՐ ԻՍԵ, ՕՆԼԱՐԱ՝ ՕՆՈԼՆ ՍՈՒՐՆԱ ԻՆԱՆԱՆԼԱՐԱ՝  
 ԳՈԼԱՐԵԹ ՎԵՐՍԻ, ՔԻ ԱԼԼԱՏՆ ԵՎԼԱՄԼԱՐԸ ՕԼԱՐԱ. <sup>13</sup> ՕՆԼԱՐ ՔԻ՝ ԳԱՆՈՒՄ  
 ՍԵՅԻԼ՝ ՎԵ ԹԵՆ ԻՐԱՍԵԹԻՆՍԵՆ ՍԵՅԻԼ՝ ՏԵՄ ՍՈՒՏՄ ԻՐԱՍԵԹԻՆՍԵՆ ՍԵՅԻԼ՝ ԻԼԼԱ  
 ԱԼԼԱՏՈՒՄ ՍՈՂՈՒԼԱՐ: <sup>14</sup> ՎԵ ՔԵԼԱՄԹԵՆ ՕԼՈՒԼ, ՎԵ ԼՈԹՓ ՏԵՄ ԿԵՐՋ-  
 ԵՐԼԵՔ ԻԼԵ ՍՈՒՐԱԳ՝ ԿԻԳՍԵ ՍԱՔԻՆ ՕԼՈՒԼ, ՎԵ ՕՆՈԼՆ ՃԵԼԱԼԻՆԻ ՓԵՍԵ-  
 ՐՈՒՆ ՍՈՂՄԻԼՂ ԿԻՐԻՃԻՔ ՕԼՈԼ ՃԵԼԱԼԻ ԿԻԿԻ ԿԵՕՐՍԻԼԵՔ:

THE Armenians are even more numerous in Asia Minor than the Greeks. A Turkish version in their peculiar dialect, and written in their characters, was commenced in 1815 by an Armenian archimandrite, named Seraphim, in concert with another Armenian. An edition of 5000 copies of the Testament was printed at St. Petersburg in 1819: and Mr. Leevs devoted much time and trouble to the preparation of a revised edition. The work was afterwards taken up by the missionaries of the American Board of Missions. In 1841, Mr. Goodell stated that his strength and time had been for several years employed in preparing a translation directly from the original texts. In 1843, the entire Scriptures were completed at press at the expense of the American Society. Subsequent editions of the Armeno-Turkish Scriptures have been printed at the American Mission-press, on behalf of the British and Foreign Bible Society. Editions consisting of 2000 New Testaments in 16mo., and the same number in 32mo., were completed in 1858, and an edition of 3000 Bibles is now in progress. The entire number of copies printed at the expense of the British and Foreign Bible Society, up to the end of 1859, amounts to 5012 Bibles and 16,287 Testaments.

## KARASS, OR TURKISH-TARTAR.

SPECIMENS, FROM ST. JOHN'S GOSPEL, CHAP. v. v. 1 to 14.

SEAMAN'S VERSION, 1666.

BRUNTON'S VERSION, 1813.

<sup>1</sup> بدايتده ايدى سَخْنُ و سَخْنُ اللّٰهه ايدى و اللّٰه  
 ايدى سَخْنُ \* <sup>2</sup> كندو بدايتده ايدى اللّٰهه \*  
<sup>3</sup> مخموعلر اذوڭ ايله موجود اولديلر و انسوز و نه  
 بير شىء موجود اولدى كه اولمشدر \* <sup>4</sup> كندوده  
 ايدى حيات و اول حيات ادملر وڭ نوري ايدى \*  
<sup>5</sup> و اول نور ظلمتده ضياء و يرور و ظلمت آي ادراك  
 ايتمدي \* <sup>6</sup> بير آدم اولدى ارسال اولنمش اللّٰه  
 آي آنوك يوحنا \* <sup>7</sup> بو كلدي شهادتدن اوتوري  
 كه اول نوره شهادت ويره تا جمله انوكله اعتقاد  
 ايدهلر \* <sup>8</sup> كندو اول نور دكول ايدى لكن تا  
 اول نوره شهادت ويره \* <sup>9</sup> اول ايمش نور حق  
 كيم هر دنيايه كلان آدمي منور ايدر \* <sup>10</sup> عالمده  
 ايدى و عالم انوك ايله اولمشدر و عالم اني بيلمدي \*  
<sup>11</sup> خاصلره كلمشدر و خاصلر آني قبول ايلمشدر \*  
<sup>12</sup> اما نقدر آني قبول ايلديلر ايسه انلره بني اللّٰه  
 اولمق سلطنت و يردي انوك اده اعتقاد ايدنلره \*  
<sup>13</sup> كيم قانلردن يوق و نه لَحْمُكَ ارادتندن و نه  
 اَرُوْكَ مشيتندن لكن اللّٰه دن دوغمش لر در \*  
<sup>14</sup> و سَخْنُ جسد اولدى و بيزده حلول ايدى و بير  
 انوك مابجديني كوردوك مابجدي كويا كه بير  
 طوغمشك اتادن پر نعمت و حق ايله \*

<sup>1</sup> بدايتده كلمت وار ايدى و كلمت اللّٰهه ايدى  
 و كلمت الله ايدى \* <sup>2</sup> همان اول بدايتده ايدى  
 اللّٰهه \* <sup>3</sup> وسيله سي ايله جمله اولدى و انسز بر  
 شىء اولمدي كه اولدى \* <sup>4</sup> اده حيات وار  
 ايدى و حيات ادملر وڭ نوري ايدى \* <sup>5</sup> و نور  
 قراكتده روشن اوليور و قراكتل اني (ايچنده)  
 طومدي \* <sup>6</sup> بر ادم تكريدن كوندردلي كه ادي  
 يوحنا (ايدى) \* <sup>7</sup> همان اول شهادت ايچون  
 كلدي نوره شهادت و يرمك ايچون كه سببندن  
 جمله اينانهلر \* <sup>8</sup> شو نور دكل ايدى لكن شو  
 نوره شهادت و يرمكه (كوندردلي) \* <sup>9</sup> حق نور  
 اول (در) كه هر دنيايه كلن ادمه نور و يرور \*  
<sup>10</sup> دنيايه ايدى و وسيله سندن دنيا اولدى و دنيا  
 اني بلمدي \* <sup>11</sup> كندونكره كلدي و كندونكلر  
 اني قبول اتمديلر \* <sup>12</sup> اما نه قدر اني قبول اتمشدر  
 ايسه انلره قوت و يردي تكري اوغلري اولمغه \*  
<sup>13</sup> ادينه اينانلره (ويردي) كه هم قانندن هم ات  
 ارادتندن هم انسان ارادتندن دكل لكن تكريدن  
 طوغمشدر \* <sup>14</sup> و كلمت جسد اولدى و ارامزده  
 ساكن اولدى و بز انك مابجدين كوردك اتادن  
 بر طوغمشك مابجدي كبي نعمت و حق ايله  
 طولو (ايكن) \*

THE version of the Scriptures generally denominated the Karass, is so called because a town of that name, on the borders of the Caspian, was the place of its publication. It has also been improperly termed the Nogay version, on account of its having been found intelligible to the Nogais, a tribe of Tartars dwelling on the banks of the Kouban and Kouma, in the steppes to the northward of Mount Caucasus. A more correct designation for this version is that of Turkish-Tartar, because it consists



principally of words that belong in common to the Turks and Tartars. It exhibits the Turkish language in a comparatively pure state, divested of the circumlocutory forms and foreign words adopted by the Turks of Constantinople, and restored to its pristine simplicity. So far from being written in the colloquial dialect of any particular district, this version corresponds in style and language with such books as are circulated among the Tartars in the south of Russia, and is therefore intelligible to all the different Tartar hordes scattered through that extensive region.

The first version of the Scriptures written in this plain, unadorned Turkish style, was that published at Oxford in 1666, at the joint expense of the philosopher Boyle and of the Levant Company. The translator was Mr. William Seaman, a moderate non-conformist, who had formerly been chaplain to an English ambassador at the Porte. This version was not free from faults, and it partook too much of the Constantinopolitan idiom to be readily understood by the Tartars. It served, however, as the basis of a translation which Mr. Brunton, Scottish missionary at Karass, undertook expressly for the benefit of the Tartar tribes. To avoid the errors into which Seaman had fallen, Mr. Brunton carefully examined the original text, and consulted, from time to time, the English, German, and other versions. In 1807 he published an edition of 500 copies of the Gospel of St. Matthew, in folio, and on blue paper. Never was an edition of any part of the Scriptures carried through the press under more untoward circumstances. The missionaries had difficulty in obtaining the materials requisite for printing, and, owing to the bad construction of their printing-office, their operations were often impeded by the inclemency of the weather; added to this, they were frequently driven, by the predatory incursions of the Teherkessians, to bury their types in order to secure them. On the completion of this Gospel, the British and Foreign Bible Society sent supplies to Karass to print 5000 copies of the entire Testament. Mr. Brunton only lived to complete the translation, and died while it was being carried through the press. He was so intimately acquainted with the language in which he wrote, and his style was so pure and idiomatic, that the Tartars looked upon him as a renegade Turk. After his death, the sheets were corrected by Mr. Frazer, and the edition was completed in 1813.

This edition obtained so extensive a circulation in the south of Russia, that another edition of 5000 copies was issued two years afterwards at Astrakhan. This was merely a reprint of the Karass edition, with a few emendations introduced by Mr. Dickson, one of the Scottish missionaries. A translation of the Old Testament was undertaken about the same time by Mr. Dickson. The Psalms were completed and published at Astrakhan in 1815, and a second edition of 3000 copies appeared at the same place in 1818. Mr. Dickson afterwards proceeded to render Mr. Brunton's version of the New Testament into a more polished style, and availed himself for this purpose of Ali Bey's Turkish version, which he compared with the original text, and with the principal modern translations. It does not appear, however, that any portion of this work has been published.

#### RESULT OF THE DISSEMINATION OF THIS VERSION.

Many years have now elapsed since direct intelligence concerning the spiritual state of the Tartar hordes has been obtained in this country. It is gratifying however to know, that when Dr. Henderson and Dr. Paterson visited Karass in 1820, they found that the Turkish-Tartar New Testament was well understood by the natives, and that in consequence of their reading it, their prejudices had in a great measure been softened down, and a general knowledge of the principles of Christianity had been diffused among them. A similar testimony to the value of this version was borne in 1835 by Mr. Galloway, a Scottish missionary employed by the British and Foreign Bible Society in disseminating the Scriptures among the Tartars.

## ORENBURG-TARTAR.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

<sup>1</sup> بدايت ده كلمت بار ايردي و كلمت خداي ده ايردي و كلمت خدا ايردي \* <sup>2</sup> و همان بدايت ده ايردي اللهه \* <sup>3</sup> وسيله سي برله هر نرسه بولدي و آني سيز هيچ بر نرسه بولمادي كه بولدي \* <sup>4</sup> آنده حيات بار ايردي و اول حيات آدم لارنك روشنيسي ايردي \* <sup>5</sup> و اول روشني قرانكلق ده يالدر ايب دورا و قرانكلق آني (ايچنده) توتماي \* <sup>6</sup> بر آدم خدادان مرسول بولدي كه اسمي يحييا ايردي \* <sup>7</sup> همان شهادت اوچون كيلدي (يعني) نورغه شهادت بيرمك اوچون كه سبندان همه ايمان كيدورالر \* <sup>8</sup> شول نوردا كول ايردي لكن شول نورغه شهادت بيرمك اوچون كيلدي \* <sup>9</sup> روشنايي حقيقي اول در كه هر جهان كا كيلكان آدم غه نور بيور \* <sup>10</sup> بو كمسه جهان ده ايردي و وسيله سندان جهان بولدي و جهان آني بلمادي \* <sup>11</sup> اوز حاصلارينه كيلدي و آنلار آني قبول اتمادي لر \* <sup>12</sup> اما ني قدر آني قبول قيلمشلار ايسا آنلار كا رتبت بيردي ابنا خداي بولنمغه يعني آنلار غه كه اسمينه ايمان كيدورديلر \* <sup>13</sup> كه هم قان دان هم جسم ارادتندان هم انسان ارادتندان دوغمشلار دا كول بلكه تنكري ارادتندان \* <sup>14</sup> و كلمت جسم بولدي و آرامزه ساكن بولدي و بز آنيك جلالتين كوردوك اتادان بردوغمشنك جلالتي داي مهر باني و حق برله مملو ايكان \*

THIS version is written in the dialect of the Kirghisian-Tartars, and was especially designed for the use of members of that nation residing in the Russian government of Orenburg. The dialect is spoken not only in Orenburg, but also in the vast tracts of country extending from the Caspian and Lake of Aral to the frontiers of China. It is the vernacular tongue of two distinct people, namely, of the true or Kara-Kirghis, who inhabit the banks of certain rivers in Southern Siberia, and of the Kazak-Kirghis, the present occupants of the Kirghis Steppe. The latter are divided into three hordes, called the Great horde, Little horde, and Middle horde. The Great horde is reckoned among the tributaries of China, but the dependence is merely nominal. The other hordes, though in some degree subject to Russia, also preserve a sort of independence of their own. According to Russian authorities, the probable number of individuals composing the three hordes is from 2,000,000 to 2,400,000.

This version is not an original translation, but merely an accommodation of Mr. Brunton's Karass version to the peculiar idioms and orthography of the Kirghisian Tartars. Mr. Charles Frazer, one of the Scottish missionaries at Astrakhan, was employed in the preparation of the work. An edition of 2000 copies of the Gospel of St. Matthew was printed in 1818, and two years afterwards 5000 copies of the entire Testament were completed at the mission press of Astrakhan, at the expense of the Russian Bible Society. The Kirghisians are all Mohammedans, and, though once a civilised and literary people, are now in a state of semi-barbarism. Since the suspension of the Russian Bible Society there have been few opportunities of ascertaining what results have been wrought among this nation by means of the perusal of their vernacular Scriptures.



## K A R A I T E - T A R T A R .

SPECIMEN, FROM GENESIS, CHAP. I. v. 1 to 8.

1 <sup>اولده</sup> تنكري كوك لارني و يرني يراتدي \* 2 <sup>و ير شكلسر و بوش ايدي و لجه نينك يوزلاري</sup>  
 اوستنده قرانكولت بار ايدي و صولارنينك يوزلاري اوستنده تنكري نينك روي قيملدانور ايدي \*  
 3 <sup>و تنكري ياروق بولسون ايتدي و ياروق بولدي</sup> \* 4 <sup>و تنكري اول ياروقني كوردي كه بخشي</sup>  
 ايدي و تنكري ياروقني قرانكولقدان آيدي \* 5 <sup>و تنكري ياروق غه كون و قرانكولق غه كيچه</sup>  
 آت قويدی و اينكير و ايرته بولغانچه برنجي كون بولدي \* 6 <sup>و تنكري ايتني صولارنينك</sup>  
 اورتاسنده بر رقيع بولسون و صولارني صولاردان آيسون \* 7 <sup>و تنكري اول رقيع ني قيدي و رقيع نينك</sup>  
 آستنده بولغان صولارني رقيع نينك اوستنده بولغان صولاردان آيدي و الاي بولدي \* 8 <sup>و تنكري</sup>  
 رقيع غه كوك لارديب آت قويدی و اينكيرو ايرته بولغانچه ايكنجي كون بولدي \*

THE Karaites, or "Sons of the Text," are a Jewish sect, so called from the Hebrew word קרא, *to read*; on account of their reverence for the written law. They are the Protestants of Judaism, and are distinguished from other Jews by their rejection of the oral law, and of all traditionary interpretation, and by their exclusive attachment to the Scriptures of the Old Testament as the only infallible source and test of truth. This sect, according to Dr. Henderson and other authorities, was, in all probability, originally the same with that of the Sadducees, one of the sects into which the Jewish nation was divided about two hundred years before the coming of Christ. The erroneous doctrines which were entertained by the Sadducees during the time of our Lord appear to have formed no part of their original creed, and it has been thought that the adoption of these unscriptural tenets, by the disciples of Sadok, gave birth to the Karaim.

No statistical accounts have been given recently of the Karaite Jews, but it is certain that they are very few in number as compared with the Jews of the Rabbinical sect. About the middle of the seventeenth century there were 2000 Karaites in Poland, 70 in Constantinople, 1200 in Theodosia, 300 in Cairo, 200 in Damascus, 30 in Jerusalem, 100 in Babylonia, and 600 in Persia. At the present day the Karaites are dispersed through various parts of Russia, in Austria, Turkey, Egypt, Abyssinia, Hindoostan, and Palestine. They are highly esteemed by the nations among whom they dwell on account of their amiable and moral deportment; but by their Rabbinical brethren they are held in utter abhorrence.

The Karaites have long been in possession of a Tartar version of the Old Testament. The date and author of this ancient document are alike unknown; but we find a quotation from it (consisting of the first three verses of Genesis) in an epistle, dated 1691, written by Gustavus Peringer, and inserted in Tenzel's Monthly Accounts. Further descriptions of this version were subsequently given by Wolfius and others: yet little was known concerning it in Europe until Dr. Pinkerton, when travelling in the Crimea, visited one of the settlements of the Karaites, and purchased a complete copy. The two books of Chronicles do not appear to have been inserted in this version, but it comprises all the other books of the Old Testament. It is written in the Rabbinical character, with the addition of certain points and signs indicative of the pronunciation of Tartar sounds. The headings of the chapters are in Hebrew, and the first and last verses of every book, with the exception of the Minor



Prophets, are also given in Hebrew. The dialect in which the translation is made was at one time supposed to be the Jagatai, spoken by the Tartars of Bokhara. This hypothesis, however, was unsupported by history or experience; and it has since been proved that the Karaite-Tartar (as this dialect is termed) could never have been vernacular or even intelligible to any Tartar nation. The words, indeed, are mostly of Tartar origin, but they are ranged in the exact order of the Hebrew, and the style, construction, grammatical observances, and idioms, are all conformable to the Shemitic type. This version is, in fact, so truly *Hebrew* in its character, that to the Turks and Tartars it is a sealed book: and even Tartar Jews, if unacquainted with their ancient language, are unable to read it. Nor is it likely to be of more general service even in Biblical criticism; for notwithstanding the known attachment of the Karaites to the letter of the sacred text, many of the interpretations in this version are obviously drawn from the Chaldee Targums, and from the renderings in Rabbinical commentaries.

On account of this deficiency in point of practical utility, the British and Foreign Bible Society have printed but a small specimen portion of this version. An edition of 2000 copies of the book of Genesis was published at their expense in 1819, at the mission press of Astrakhan: these copies were sent to various parts of Russia and Tartary; but, not being found available for missionary purposes among any of the Tartar tribes, no further portions of the version have been issued by the Society. An edition of the entire version has been subsequently published by the Jews of South Russia, who defrayed the expense by means of subscriptions collected for the purpose: the work, which is in two volumes, is said to be very inaccurately printed.

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## TSCHUWASCHIAN.

FOR SPECIMEN OF THE TSCHUWASCHIAN VERSION, SEE PLATE 8, PAGE 334.

THE Tschuwaschians inhabit both sides of the Volga in the governments of Nijnii Novgorod, Kasan, and Orenburg. They are also found in Simbirsk and Viatka. Many of them are still idolaters, and offer sacrifices on a kind of altar called Keremet. The structure of their dialect is essentially Tartar; their mode of declension, and also of conjugation, are very much alike; and three parts of the words are unquestionably derived from that idiom. The rest of the words are chiefly Samoiede and Finnish; there are also many words which present a surprising resemblance to the corresponding terms in Coptic.

A Bible Society was formed in Simbirsk in 1817, partly for the purpose of furnishing the Tschuwaschians with the New Testament in their own dialect. In 1818, the Four Gospels were translated from the Slavonic under the superintendence of the Society; and two years afterwards the entire Testament, after having been collated with the Greek original, was completed at press at Kasan, under the care of the Archbishop of Kasan, to whose diocese the people belong. The edition, which was printed in Russian characters, consisted of 5000 copies, and was issued at the expense of the Russian Bible Society.

## TRANS-CAUCASIAN TARTAR.

SPECIMEN, FROM ST. MATTHEW, CHAP. v. v. 1 to 12.

۱ و جمعیت لری کوروب داغه چقدی ووترندن جنکره شاکرد لری اونک یانه کلدیله \* وانغزی  
 ۲ آچوب اونلره تعلیم ویروبن دیدیکه \* خوشا روجه فقیر اولانلرنک حالنه زیراکه کوکلرنک پادشاهلغی  
 ۳ اونلرنک ور \* خوشا غمکین لرنک حالنه زیراکه تسلی تاپه جقدرلر \* خوشا حلیم لرنک حالنه زیراکه  
 ۴ یرنک وارنلری اوله جقدرلر \* خوشا اونلرنک حالنه که عدالت آج وصوسنورلر زیراکه اونلر دوه جقدرلر  
 ۵ \* خوشا رحم ایدنلرنک حالنه زیراکه اونلره رحم اولنجقدر \* خوشا قلبی پاک اولانلرنک حالنه زیراکه  
 ۶ اونلر اللهی کوره جقدرلر \* خوشا صلح ویرنلرنک حالنه زیراکه اللهنک اوغل لری صایلنجقدرلر  
 ۷ \* خوشا عدالت ایچون مظلوم اولانلرنک حالنه زیراکه کوکلرنک پادشاهلغی اونلرنک ور \* اسی  
 ۸ خوشا سیزنک حالنکره که سیزه ایمان دیوب ورحمت دیوب وهرطور نالایق سوزلر من دن  
 ۹ اوترو یلان دن سیزنک حقنکرده ویه جقدرلر \* شاد اولنک ووجه ایلینک زیراکه سیزنک اجرناز  
 ۱۰ کوکلر ده بیوک درچون سیزون ایره لو اولان پیغمبر لره ده همان بو طور ایله ورحمت ویروبدرلر

A PECULIAR and rather corrupt dialect of the Turkish is spoken by the greater part of the Moslem population in Georgia, Shushi, Shirwan, Derbend, Baku, Karadagh, and North-west Persia. As it is vernacular to numerous tribes in all the Russian provinces beyond the Caucasus, this dialect has been termed, by way of distinction, the Trans-Caucasian. It differs in many respects from its cognate dialects spoken in Kasan and the Crimea. It has none of the sweetness and dignity of the Turkish; and till reduced to grammatical principles by the German missionaries, did not even hold the rank of a written tongue.

The first work written in this dialect was a translation of the New Testament by Messrs. Zarembo and Pfander, agents of the Basle Missionary Society. They at first experienced great difficulty in preparing this translation; for the Armenians of Shushi, though acquainted with the dialect as a colloquial medium, were unable to write it, and the Turks were unwilling to lend any aid to the undertaking. Afterwards, however, an efficient assistant was found in Mirza Ferookh, an Armenian of Shushi, who in early youth had been carried captive into Karadagh, adopted into the family of the khan, and instructed in all the learning of Persia. After spending seventeen years at the court of his royal patron, he bethought himself of his parents and his native village, and made his escape thither. He originally joined the missionaries with a view of learning the Russian language; but they employed him in translating this version of the New, and part of the Old Testament, into his native dialect, and the work was blessed to the conversion of his soul. An edition of 1000 copies of the Gospel of St. Matthew was printed about the year 1836 by the British and Foreign Bible Society. Since that period all direct missionary efforts in the circulation of this version have been suspended by an imperial ukase.

## CLASS IV.—DETACHED FAMILIES.

### F. CAUCASIAN FAMILY.

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## GEORGIAN.

FOR SPECIMENS OF THIS VERSION, SEE PLATE 8, PAGE 334.

#### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

GEORGIA, the country of the ancient Iberi, lies along the southern foot of Mount Caucasus, between the Black Sea and the Caspian, and comprises an area of 18,000 square miles, and a population estimated at upwards of 500,000. The adjacent tracts of country, sometimes loosely included under the general name of Georgia, are occupied by the Mingrelians, the Imeritians, the Suani, and the Lazians, who all form part of the Georgian race, and speak dialects of that language; the collective amount of population, including Georgia Proper, is estimated, from the latest date, to exceed 3,000,000. Since the beginning of the present century, Georgia has formed a portion of the Russian empire, and the national religion is the same as that of Russia.

#### II.—CHARACTERISTICS OF THE LANGUAGE.

Although in the structure of the Georgian language there are several remarkable points of analogy connecting it on the one hand with the languages of the Indo-European class, and on the other with those of Eastern and Central Asia, yet it differs in words and roots from all known languages, and is therefore entitled to be regarded as a peculiar and distinct idiom. Its frequent use of postpositions, and the ease with which certain words can be made to subserve alternately the offices of substantives, adjectives, and adverbs, are points in which it claims affinity with the Turkish or Tartarian stock; while its multiplicity of inflections, formed for the most part by variations of termination, seems to connect it with the Indo-European class. Indeed it has been brought back to the Sanscrit by Bopp, but not satisfactorily. It possesses eight distinct cases, formed according to rules that are both simple and uniform; and in abundance of verbal inflections it is surpassed by few languages; for though it has but two moods, the indicative and the imperative, yet the perfect tense in certain verbs can present itself under seven or eight different forms, to which the future tense has as many corresponding ones. Moreover, the combination of participles with a dative construction of the object governed, forms a feature of this language, more remarkable than in Armenian, or in any kindred dialect of it. In fact, its forms of verbs are almost innumerable, for nearly every verb has some peculiarities in conjugation which can be learnt only by practice.

The alphabetical characters used by the Georgians are of two distinct kinds, the one appropriated to civil and the other to ecclesiastical purposes. The first seems to be a combination of various elements, some of which are Indian, but the latter is derived from the Armenian; and, in spite of the political relations between the two nations, comparatively few Armenian words have been engrafted on the classic Georgian language. A greater admixture of such terms, with the addition of Turkish,



Greek, and other foreign words, serves principally to distinguish the modern language of Georgia from the venerable idiom in which the version of the Scripture is written.

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

According to a tradition of the Georgian church, the Scriptures were translated into this language, in the eighth century, by Euphemius, the founder and patron of the Iberian monastery on Mount Athos. It is stated, however, by other authorities, that in the sixth century the Georgians sent young men of talent into Greece to study the Greek language, and that on their return they furnished their countrymen with a translation of the Scriptures and of the liturgical books of the Greek Church. But whoever may have been the translator, it is certain that the Georgian version of the Old Testament was translated from the Septuagint, and the New Testament from Greek MSS. of the Constantinopolitan family; and that the entire version was executed at some time between the sixth and the eighth centuries. This version would have been of great value in a critical point of view, had it not been corrupted during the many centuries through which it has passed. In the beginning of the eighteenth century, it was in particular grossly interpolated, for it was then collated with the Slavonic version, and portions of the Old Testament, which had been lost during the political troubles of Georgia, were translated anew from the Slavonic. This revision was carried on at Moscow, under the superintendence of Georgian princes who had sought refuge in Russia. Prince Arcil was the first to engage in the work, but he died before it was completed, and a new and more careful revision was commenced by Prince Vakuset, who rendered the entire version as conformable as possible to the Slavonic, and introduced the use of verses in imitation of that text. A printed edition was brought out under his direction, at Moscow, in 1743, at the expense of his brother, Prince Bacehar; the types were cast in that city, and the correction of the press was committed to four native Georgians. This was the first occasion on which the entire Georgian version had been committed to the press; but a small edition of the New Testament, with the Psalms and Prophets, had been printed a few years previously under the care of Prince Vaktangh, at Tiflis, in Georgia.

The Moscow edition formed the text of the New Testament printed by the Moscow Bible Society in 1815, under the superintendence of the Georgian Metropolitan, Ion, and of Archbishop Pafnut, both resident in the Kremlin of Moscow. The edition consisted of 5000 copies, and the types from which it was printed were cast from the very matrices which had been used for the former edition, and which had been providentially preserved during the conflagration of the city at the time of Napoleon's invasion. The Society was induced to issue this edition by information received through Dr. Pinkerton, in 1814, concerning the state of the Greco-Georgian church. At that period there were at least 2000 churches in Georgia, Imeritia, and Mingrelia; and 200 copies of the Bible could not be found amongst them all. In consequence of this scarcity of the Scriptures, the clergy were very ignorant; but the women of Georgia were noted for the zeal with which they devoted themselves to the acquisition of religious knowledge. The tradition that the Georgian nation was first converted to Christianity by the preaching of a Greek virgin, named Ninna, in the fourth century, had much influence on public opinion; and a proper acquaintance with the doctrines of Scripture has always been considered in Georgia an indispensable part of female education. In 1818, the Society printed another edition of 2000 copies of the New Testament: in this edition the civil or common characters were adopted, which were found more generally intelligible to the laity, the former editions having been printed in the sacred or ecclesiastical character, which is almost exclusively used by the clergy. More recent editions of various portions of the Scriptures have been printed at Tiflis and in Russia, but concerning these editions we have no particular account.

## CLASS IV.—DETACHED FAMILIES.

### G. SAMOIEDE FAMILY.

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### S A M O I E D E.

THE term "Samoiede," or "Samoyede," or "Samojede," is difficult to interpret. It means properly "eaters of themselves;" but this etymology cannot be good, since those tribes have never been anthropophagi. In some works written in Russian, the Samoyedes are also called "Syrojedes," eaters of raw flesh, an appellation far better suited to them than the former. But as Klaproth states, the term "Samoyede" seems to extend far to the eastward in Siberia, and may possibly be of Mongolian origin. Be that as it may, under the term "Samoyede," are understood a great number of tribes, occupying a tract of country which ranges from the 40th to the 110th degree of longitude, and reaching as far as along the Yenisei, to the foot of the Altai range. They are a degraded, ignorant race, depending for a precarious subsistence upon fishing and the chase, and slaves to the most abject superstition; scattered in divided groups over a large portion of Siberia, as well as over the Arctic shores of the European continent, their settlements extending almost from the Dvina and the neighbourhood of Archangel to the Lena in East Siberia. They are divided into Western, Eastern, and Southern Samoides, and their tongue, or rather tongues and dialects, seems to approximate nearer to the Finnish stock of languages than to any other, as shown by the vocabularies of Samoiede words collected by Pallas and Klaproth.

As early as 1819, a proposal emanating from Johannes Wernagoff, of Beresov, was laid before the Branch Bible Society at Tobolsk, to translate the Scriptures into Samoiede. Nothing more, however, was heard of the undertaking till the year 1824, when, at a meeting of the Russian Bible Society, a specimen of the first chapter of St. Matthew, in Samoiede, was sent for inspection by Neophitos, bishop of Archangel. This chapter had been read to several Samoides, who understood it very well, and several clergymen of the parish of Ischemsk were in consequence employed to continue the translation, under the inspection of Bishop Neophitos. The Committee resolved to encourage the work, in the hope of bringing a people sitting in gross darkness to the saving light of the Gospel; but unhappily the suspension of the Society by an imperial ukase, in 1826, prevented the prosecution of the translation.

## CLASS IV.—DETACHED FAMILIES.

### H. DIALECTS OF THE ISLANDS OF EASTERN ASIA, AND OF COREA.

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## J A P A N E S E.

FOR SPECIMEN OF THE JAPANESE VERSION, SEE PLATE 9, PAGE 356.

THE Japanese empire consists of four large and many small islands, lying off the eastern shores of the Asiatic Continent, between lat. 30° and 45° N., and long. 128° and 146° E. The Japanese have been the predominant race in this extensive empire from time immemorial, and it is now impossible to ascertain from what region they originally emigrated, for in physical conformation, religion, and language, they differ from all the neighbouring nations. It has been conjectured that the population of this empire, exclusive of its dependencies, amounts to 50,000,000; but our information on this point, as on every thing connected with the interior of Japan, is very imperfect, and other estimates rate the population at only half that amount.

The primitive religion of the Japanese is called *Sin-siu*, literally, “doctrine of spirits:” it consists in the adoration of numerous spirits or divinities supposed to preside over all things visible and invisible, and among the foremost in the ranks of these false gods are included the progenitors of the present line of emperors. This ancient form of belief has, however, in a great measure been superseded by Buddhism, which is now the prevailing religion in Japan. There are also many followers of Confucius, who, as in China, devote their sole attention to the affairs of this life, without reference to a future state of existence.

#### I.—CHARACTERISTICS OF THE LANGUAGE.

Japanese is a polysyllabic language, and altogether different in structure and idiom from the Chinese. The very organs of articulation are dissimilar in the two nations; and such Chinese words as have passed into the Japanese vocabulary are greatly altered in pronunciation. Words of Chinese origin are however very common in Japanese, having been introduced by Chinese colonies, but more particularly by the influence of Chinese literature, upon which all the learning of Japan is based. Yet there are points in which the Japanese coincides with the monosyllabic and Tartarian classes of languages: it has, for instance, no terminational distinctions of gender, and the cases of substantives are denoted by suffixes; the verbs have regular inflections to denote the difference of *tense*, but they are invariable with respect to number and person. In many of its most simple and radical words, Japanese also claims affinity with the idioms of Eastern Asia; and several such elemental terms have been pointed out by Klaproth as common to the Japanese, Mongolian, and Finnish languages. The Chinese characters were formerly used in writing Japanese, but not being found adapted to express the sounds of this language, three different syllabaries were invented by the Japanese, and are now in general use; they consist chiefly of modified and contracted Chinese characters. Those in principal



Васні ульнесь валь, и валь ульнесь Пазонь  
кеце, валь гакъ ульнесь Пазъ. Сонъ ульнесь  
васня Пазонь кеце. Вйсе эспельдензе лйсь,  
и сонцшмензе эзйлйсь мезейкъ, мезе эзйлйсь.  
Эспензе ульнесь эрямо, эрямосъ гакъ ульнесь  
валдо ломашьненень. Валдось гакъ чонудава  
валдови; но чопудась эзйе сайшь сонзё. Ул-  
несь ломань, кучобъ Пазонь пёлде. конашань  
лёмзе Іоаннь. Те сась селменёемъ, шпобы  
вйселъ кёмевелъ сонзё вйлдесна. Аволь  
сонць ульнесь валдось, но ульнесь кучобъ, шпобъ  
бы йовшамкъ валдоде.

Периаріокъ шамакъ Ылэнъ, шамакашъ Ылэнъ, 1  
Юманъ доранъ, и Юма Ылэнъ намакъ. Сѣда 2  
периаріокъ Ылэнъ Юманъ доранъ. Цыля шы- 3  
да доно ишнѣма лінъ, и шыда-гыцъ паснѣ 4  
нимашъ ліншъ, мѣ ишнѣма лінъ. Тьданъ кѣр- 5  
тышша изынашлукъ Ылэнъ, илынашлуканъ, 6  
сѣша эдѣмвьяланъ. Сошажанъ ницкѣмеша 7  
сошэмѣлшэнъ, ницкѣментъ варѣ шыдамаъ эль-  
палентъ-күчѣдѣ. Ыля эдѣмъ Юма-гыцъ колшѣма, 8  
плѣмъ шыданъ Юаннъ. Тьда шѣлэнъ видѣше- 9  
лентъ, видѣшѣлшоваыанъ сѣша вѣрецѣшъ, шы- 10  
да гачъ цылянъ инянѣжнъ.

ワツリ フマ テニ ヌル モノ、イヤ ナシ トナリ イヤクニナクハス、イヤムチノゴトス チウチ テニウチニ  
ヲコナタル <sup>ミ</sup>トエ<sup>ミ</sup>ノワツタニニナ<sup>ミ</sup>ノハンマ<sup>ミ</sup>キヨフクイミレヤウリ、ワツク <sup>ミ</sup>カニ <sup>ミ</sup>ユリス  
、ワツタ ワツカニトカムルモノニユルスカ<sup>ミ</sup>グ<sup>ミ</sup>。ワリマド、<sup>ミ</sup>ヤ<sup>ミ</sup>レ<sup>ミ</sup>ニ <sup>ミ</sup>ナ<sup>ミ</sup>カイ <sup>ミ</sup>ヒク <sup>ミ</sup>ナ<sup>ミ</sup>ク、ワ  
カス、カラスクリ、<sup>ミ</sup>エ<sup>ミ</sup>ニ <sup>ミ</sup>ウ <sup>ミ</sup>キ <sup>ミ</sup>イ <sup>ミ</sup>ワ <sup>ミ</sup>カ <sup>ミ</sup>エ <sup>ミ</sup>ワ <sup>ミ</sup>ナ <sup>ミ</sup>カ <sup>ミ</sup>モ <sup>ミ</sup>ン <sup>ミ</sup>ヨ <sup>ミ</sup>ニ <sup>ミ</sup>イ <sup>ミ</sup>タ <sup>ミ</sup>テ <sup>ミ</sup>。ア <sup>ミ</sup>ン

コノカシコイモノ　ゴクラクトモニゴザル。　ヒトウコトゴトク　ミナツクル。　ヒトツセ　ジゴウウクラヌ、ヒトウツクラヌナラバ、  
ヒトチカニイノチアル、コノイチウ　ニンゲンノヒカリ。　コヒカリウ　クラサニカ、ヤク、タ、シウ　セカイノクライニンゲン

ハジマリニ  
カシコイモノゴザル。コノカシコイモノ  
ゴクラクモニナル。コノカシコイモノ  
ゴクラク。ハジマリニ



use are the *Katagana*, used for scientific works; and the *Hiragana*, or running hand, used in light literature, and in common intercourse.

## II.—VERSION OF THE SCRIPTURES IN THIS LANGUAGE.

The rigid exclusion of foreigners from Japan during the last three centuries, and the suspicious and vigilant spirit of the government, have rendered the translation of the Scriptures into Japanese a matter of almost insuperable difficulty. Dr. Medhurst, agent of the London Missionary Society in China, applied to the study of the Japanese language, and made copies of the dictionaries and other works that were accessible to him, in the hope of qualifying himself for this arduous undertaking; but the honour of translating the first portion of Scripture into the language of this extensive empire was reserved for the late Dr. Gutzlaff. About the year 1835, three shipwrecked Japanese mariners arrived at Macao on their voyage homewards, and during the few months that they remained in that city, Dr. Gutzlaff availed himself of their aid in translating the Gospel of St. John into their language. This translation was printed at Singapore about the year 1839, but it does not appear that opportunities have as yet been afforded for its circulation. Upon the occasion of Dr. Gutzlaff's visit to England, however, in 1849, proposals for printing the Scriptures in the Japanese tongue (as well as in other languages of Eastern Asia) were submitted by him to the Committee of the British and Foreign Bible Society, and a small grant was made towards printing a certain portion of the New Testament in Japanese, as a *pioneer* translation. Since that time the Acts of the Apostles and the Epistles of St. John have been printed, according to Dr. Gutzlaff's translation. The whole MS. of the New Testament, as translated by him and his associates into Japanese, is at present in this country.

The style of Dr. Gutzlaff's version, however, being found inferior and little likely to prove acceptable to the better educated in Japan, a new translation was undertaken by Dr. Bettelheim, missionary to Loo-Choo; and the MS. of the Four Gospels was sent by him to England. It is in Chinese and Japanese, the Japanese being written in the *Katagana* character. An edition of the Gospel of St. Luke, from Dr. Bettelheim's version, has been printed at Hong-Kong, under the care of the Bishop of Victoria, and at the expense of the Society for Promoting Christian Knowledge. This edition is regarded as tentative only, and is issued with the view of subjecting it to inquiries as to its accuracy, and its adaptation in style and idiom to the Japanese mind, before proceeding further in the important labour of which it forms a commencement. The recent negotiation of a treaty of commerce between Great Britain and Japan (1858), in virtue of which the ships of the former power have permission to visit certain ports of this hitherto secluded empire, may be confidently looked forward to as a means of aid to missionary enterprise.

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## LOOCHOOAN.

FOR SPECIMEN OF THIS VERSION, SEE PLATE 9, PAGE 356.

THE Loochoo, or Lewchew Islands, are thirty-six in number, and lie about 400 miles eastward of China, nearly midway between Japan and Formosa. The principal island, called Great Loochoo, from which the entire group derives its name, is fifty miles long, and from twelve to fifteen broad, but most of the other islands are of very inferior dimensions. The inhabitants are of the same race as the Japanese, and speak a dialect of that language. They are now subject to China: their religion is that of Fo or Buddha, and their government is a despotic monarchy.

A mission, called the "Loochoo Naval Mission," having for its object the conversion of the Loochooans to Christianity, was commenced about the year 1843. Dr. Bettelheim, a medical mis-



sionary, was sent, in 1846, by this Society to Loochoo, whence he has since returned to America. He has translated the Four Gospels, the Acts, and the Epistle of St. Paul to the Romans, into Loochooan; and from the similarity of this dialect to Japanese, it is hoped that his translations may be found useful in Japan itself. In addition to contributions from other sources, a grant of fifty pounds was made by the British and Foreign Bible Society towards defraying the expenses of printing Dr. Bettelheim's version of the Gospel of St. Luke and of the Acts. As the Japanese characters are used in writing Loochooan, and as the casting of type for these characters in England is far more expensive than cutting the blocks in China, it was resolved to have the work printed at Hong Kong. This work, the expenses of which have been mainly defrayed by the Society for Promoting Christian Knowledge, has since been accomplished, under the superintendence of the Bishop of Victoria (Hong Kong). The Loochooan version of St. Luke, St. John, Acts, and Romans, was thus completed in 1855. We possess as yet, however, no information concerning its reception among the interesting population for whose use it is designed.

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## ALEUTIAN, OR ALIOUT-LISEYEFF.

THE Aleutian Islands form a long circular chain, above 1300 miles in length, traversing the North Pacific from Cape Alaska, in America, to the peninsula of Kamtschatka, in Asia, so as almost to unite the two continents. These islands are extremely numerous. They were partially discovered by Behring in 1741; the largest, which still bears his name, is upwards of sixty miles in length, but many of the others are mere rocks. They are much frequented by the Russian Fur Company, and are included in the government of Irkutsk. Most of the inhabitants are idolaters, though many of them have been baptized and instructed in the rites of the Greek church. They subsist chiefly on the produce of fishing and the chase; and, to judge from their habits and physical conformation, appear an intermediate race between the Mongolians and the North American Indians. Their language is very similar to that of the Esquimaux, especially of the Namolles, an Esquimaux tribe residing on the shore of the north-eastern promontory of Asia. In point of number the Aleutians have been variously estimated at from a few hundreds to six thousand.

The Gospel of St. Matthew has been translated for the benefit of these islanders by Priest Joan Veniaminoff, otherwise written John Benjaminoff, by whom the language was first reduced to writing, and a Grammar of it published at St. Petersburg in 1846. He had resided for fifteen years as missionary among this people: the dialect in which the translation is made is that spoken in the island of Oonalashka; but there is no great difference between the idioms of the various islands of this group, any local peculiarity being readily explained by means of marginal notes. The first chapter of St. Luke, and the first two chapters of the Acts, have been translated by the same Russian priest into the dialect spoken in the island of Atkho, or Atcha. The only Aleutian translation which has hitherto been committed to the press is that of the Gospel of St. Matthew, which was printed at Moscow, in 1840, in parallel columns with the Russian version.

## C O R E A N.

COREA is a peninsula of Eastern Asia, separated from Mantchou Tartary by a lofty chain of mountains. Its area, inclusive of the islands near its shores, has been estimated at 80,000 square miles: its amount of population is uncertain, but does not probably exceed 2,000,000. The government is a despotic monarchy, and the country is tributary to China, and perhaps to Japan: the religious systems of Buddha and of Confucius have each their respective adherents.

The language, being destitute of inflexions indicative of gender and number, and forming its cases by means of suffixes, is analogous in its main features to the Tartarian class. It is also strikingly similar to Japanese. Many Chinese words enter into its composition, for Corea has received its civilisation and its literature from China, and the Chinese language is sedulously cultivated by all ranks as the principal learned and literary medium, and the only avenue to political distinction. Composite words are of very frequent occurrence in Corean, the first syllable consisting of the native word, and the second of the Chinese synonym pronounced in the Corean manner. This arrangement renders the language extremely verbose, but its sounds are by no means disagreeable to the ear of a foreigner, the pronunciation being clear, full, and sonorous. In writing, the Coreans use syllabic characters similar in theory to the Japanese Katagana system, but suited to the peculiar articulations of their own language. These characters are placed in vertical columns, as in Chinese and Japanese, and when written, they are so grouped together as to form in appearance figures similar in many respects to Chinese characters.

In 1832, the shores of Corea were visited by Dr. Gutzlaff, who distributed portions of the Chinese Scriptures among the inhabitants, and caused a copy of the entire Chinese version to be conveyed to the monarch. A translation of the Gospel of St. Matthew into Corean has been effected by a Baptist missionary, and the Psalms have been translated by Dr. Schmidt; but these translations are still in MS., and their critical merits have not been ascertained. There is at present no possibility of introducing the light of Divine truth into Corea: foreigners are zealously excluded from the country, and Europeans are seldom permitted even to land on its shores. It may be expected, however, that the altered political relations between the Chinese government and the various nations of the civilised world, consequent upon recent events, will ere long afford an opening for the entrance of the Word of Truth into this as well as other portions of the vast and hitherto benighted empire of China.

## CLASS V.—POLYNESIAN, OR MALAYAN.

### M A L A Y A N.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

[CALCUTTA EDITION, 1817.]

قد ملاپ اداله كلمت دان كلمت اداله سام الله دان الله اداله كلمت \* <sup>2</sup> اي اين اداله قد ملاپ سام الله \* <sup>3</sup> سموسده دجديكن اولهپ مك بارغ سوات فون يغ جاد سده تيا دجديكن ملينكن اولهپ \* <sup>4</sup> دالمپ ايت اداله كهوئن دان كهوئن ايت اداله ترغ سگل مانسي \* <sup>5</sup> مك ترغ ايت برچهاي دالم كلم مك كلم ايت سده تيا تريم دي ايت \* <sup>6</sup> اداله سورغ مانسي يغ ترسوره اوله الله نماب يحيا \* <sup>7</sup> اي اين داتله ممباو كشكسين هندق برشكسي اكن ترغ ايت سثاي سكلين اورغ فرچاي اولهپ \* <sup>8</sup> اي اين بوكن اداله ترغ ايت ملاينكن سثاي اي برشكسي اكن ترغ ايت \* <sup>9</sup> اداله ايت ترغ يغ بنر ايت يغ منرغن سسورغ مانسي سدغ داتثپ كدالم دنيا \* <sup>10</sup> اداله اي دالم دنيا دان دنيا سده دجديكن اولهپ مك دنيا سده تيا مئئل دي \* <sup>11</sup> اي سده داتث كئد تمقثپ يغ خاص مك اورثپ يغ خاص سده تيا ميمبت دي \* <sup>12</sup> تئات براى اورغ سده ميمبت دي مك قد مريك ايت اي سده ممبري كواس منجاد انق الله اي ايت فد سگل اورغ يغ فرچاي اكن نماب \* <sup>13</sup> يغ سده تفرانق بوكن درفد داره دان بوكن درفد كنهدق داغ دان بوكن دركهندق مانسي هاپ درفد الله جوگ \* <sup>14</sup> مك كلمت ايت سده جاد داغ دان فنوه دش نعمت دان سبنرپ سده ديم دانتار كاسي مك كامي سده ممندع كمليانپ سوات كمليان سثرت يغ قوپ اتق يغ توغئل درفد باق \*

It is difficult, if not impossible, to calculate the exact number of individuals composing the restless and enterprising race to which this language is vernacular, but they certainly include several millions. The kingdom of *Menangkabou*, in the central region of Sumatra, where this language, with some little dialectic variation, is still spoken, appears to have been the original country of the Malays; but, impelled by the love of adventure and of trade, they possessed themselves at a very early period of the Malayan peninsula from the fifth degree of north latitude, and then established successive colonies in the districts most favourably situated for commerce throughout the islands of the Malayan archipelago. In the Malayan peninsula, the Malays, properly so called, are held and consider themselves as quite distinct from the *Orang benau*, or aborigines: the latter, indeed, are very different from them both in appearance and in



speech. On all the sea-coasts of those islands, and on the banks of the navigable rivers, there is but one language of traffic in which merchants and traders of all nations transact their business, and that language is the Malayan, which on that account has been called the *lingua franca* of the Eastern archipelago. This predominance is due not only to the energetic commercial habits of the Malays, but likewise to the peculiar qualities of the language itself. It is soft and harmonious in pronunciation, simple and easy in its grammatical system, plain and natural in the construction of sentences. The cases of nouns are denoted by prepositions; distinct words are used to express the singular and the plural number; and gender is ascribed to no inanimate object. There are few if any Malayan sounds which cannot be readily articulated by Europeans; and even in the numerous words which are borrowed from other languages, the Malays smooth and polish down the harsher sounds to the standard of their own organs.

Malayan is a branch of the ancient and widely-extended language of which the fragments are to be found in nearly all the islands of the Pacific. The so-called Polynesian language, which ranges from the South Sea Islands to the East, as far as Madagascar in the West, bears in the Malay tongue the same proportion as Anglo-Saxon does in English; and words borrowed from Sanscrit and from Arabic occupy in it the same relative position as words derived from Greek and Latin do in our own language. It is therefore in many respects almost identical with the dialects of the South Sea islanders, and especially with those of the Malayan archipelago; but it likewise possesses some distinctive characteristics of its own, and a considerable portion of its vocabulary is undoubtedly borrowed from the Sanscrit, through intercourse with India. Arabic has had even more influence than the Sanscrit in the modification of this language; and nearly all the abstract terms, as well as the religious and political theories of the Malays, are derived from the Koran. The Arabic characters have been principally employed in writing Malayan since the conversion of the Malays of Sumatra to Islamism, in A.D. 1204. The Malay language thus written is called *basa jahwī*, or mixed tongue. Six sounds which do not exist in Arabic are denoted by means of diacritical points. Roman letters are also extensively used by the Malays, especially in some of the Dutch colonies.

[OXFORD EDITION, 1677.]

PADA mouleynja itou adda jang Pattahu, daan Pattahu itou adda pada ALLAH-TALLA, daan Pattahu itou ja ALLAH-TALLA juga. <sup>2</sup>Ini derri pada mouleynja adda pada ALLAH-TALLA. <sup>3</sup>Barrang appa sammoa souda jaddi derri itou juga, daan janggan itou tjadda jaddi appa appa derri itou, jang souda jaddi juga. <sup>4</sup>Pada jang ini juga adda hidopan, daan hidopan itou trangnja orang manusscia. <sup>5</sup>Daan trang itou ja adda bertja ja dallam glap itou, daan glap itou tjadda menmoungut trang itou juga. <sup>6</sup>De sitou jaddi menjuro derri ALLAH-TALLA orang manusscia sa orang, jang nammanja adda Joannes. <sup>7</sup>Jang ini datan capada sahitan agar dia bersahit derri trang itou, sebab dia sammoa jaddi pitsja ja derri pada djala. <sup>8</sup>Dia bouckan trang itou, tetapi dia souda souro acan, agar dia jaddi bersahit derri trang itou. <sup>9</sup>Jang trang benar itou dia, jang dia bri trang acan sagnap orang manusscia, wachtou datan de dunja. <sup>10</sup>Dia adda de dunja, daan dunja itou ja souda boat derri pada dia: daan dunja ja tjadda.kenelnja juga. <sup>11</sup>Dia souda datan pada jang ca dia, daan ca dia itou ja tjadda sambotnja. <sup>12</sup>Tetapi itou sammoa jang dia sambotnja, itou dia souda bri coassa, menjaddi annac ALLAH-TALLA, [catauwi] itou, jang dia souda pitsja ja dallam nammanja. <sup>13</sup>Jang ca manna ja bouckan jaddi derri dara, lagi derri condati dagging, lagi derri condati lelacki pon tjadda, tetapi jang souda menjaddi derri ALLAH-TALLA juga. <sup>14</sup>Daan Pattahu itou ja souda jaddi dagging, daan souda doudoc de tenga kita, (daan kita souda caleatan mouljanja, suatu mahamoul ja saperti sabatang cara derri Bappa la) pouno dengan fermang daan benarnja.

## I.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

No fewer than seven distinct versions of the Scriptures, in whole or in part, exist in this language. The honour of originating and commencing this series of translations belongs to the Dutch, who applied themselves to this important work very shortly after the formation of their East India Company in 1602. The first translation was made by John Van Hasel, a director of that Company, about the beginning of the seventeenth century. When he had completed a version of the Gospel according to St. Matthew, he handed over the MS. to Peter de Carpentier, the general of the Company; and soon after, in 1612, another version of St. Matthew was delivered to the same individual by Albert Cornelisson Ruyl, in order that the two translations might be compared. It was objected to the former that it was too literal, and therefore unidiomatic; and to Ruyl's, that it was too courtly: ultimately, however, the preference was assigned to the latter. Encouraged by this decision, Ruyl devoted himself to the completion of the New Testament; but he only lived to translate as far as the close of the Gospel according to St. Mark. His MSS. were sent to Holland, and were printed with the Dutch version, at Enkhuyzen, in 1629; and again at Amsterdam, in 1638.

Van Hasel, far from being discouraged at the preference with which Ruyl's version was regarded, persevered with his own translation, and completed a version of the Four Gospels, of which, however, St. Luke and St. John only have been published. They were printed at Amsterdam in 1646, with the Dutch version. Van Hasel also translated the Psalms, in concert with Justus Heurn, who for fifteen years presided over the Dutch Church in India. The first portion of this version was printed at Amsterdam in 1648, and the entire Psalter appeared at the same place in 1689. Heurn likewise translated the Acts of the Apostles into Malayan, and revised the Gospels of Van Hasel and Ruyl according to the Greek, or rather, perhaps, conformed them to the Low or Belgic Dutch version of 1637; whereas, they had been originally accommodated to the Dutch version executed from Luther's German Bible. This revision was carried on under the sanction of the Dutch Company; and an edition consisting of the Gospels and Acts, with the Dutch version in the margin, was printed at their expense at Amsterdam

[BROWER'S TRANSLATION, 1668.]

PADA moulanja adda jang Cattahan itou, daen jang Cattahan itou adda decat Alla Thalla, daen jang Cattahan itou adda Alla Thalla. <sup>2</sup> Itoula pada moulanja adda decat Alla Thalla. <sup>3</sup> Barang appa samoa souda menjaddi derri itou djouga, daen sin itou tida menjaddi app' appa [derri samoanja] nang souda menjaddi. <sup>4</sup> Dallah jang ini adda idoppa, daen idoppa itou adda orang manusia pounja trang. <sup>5</sup> Daen trang itou bertsjaya dallam galap, daen galap tida poló trang itou. <sup>6</sup> De sanna adda manusia satou jang jaddi souro derri Alla Thalla, nammanja Joannes. <sup>7</sup> Ini-la souda datang pada bri sahittan, agar dia bersaxi derri trang itou, agar orang samoa petsjaya derri pada dia. <sup>8</sup> Dia ti' adda jang trang itou, hanja dia jaddi menjouro, agar dia bersaxi derri trang itou. <sup>9</sup> Ini-la trang jang benar, jang bertrangacan segalla manusia jang datang de dallam dunja. <sup>10</sup> Dia adda de dallam dunja, daen dunja souda menjaddi derri pada Dia: daen dunja tida kenal pada Dia. <sup>11</sup> Dia souda datang pada dia pounja orang, daen dia pounja orang tida tarima pada Dia. <sup>12</sup> Hanja brappa orang soada tarima pada Dia, pada orang itou Dia souda bri coassa pada menjaddi Alla Thalla pounja annac, catauwi pada orang iton jang petsjaya capada Dia pounja namma. <sup>13</sup> Jang tida menjaddi derri dara, nen derri daging pounja candati, nen derri lacki lacki pounja candati, hanja derri Alla Thalla djouga. <sup>14</sup> Daen jang Cattahan itou souda jaddi daging, daen itou souda doudoc de antara cami, (daen cami souda menantang dia pounja berbesaran, jang adda berbesaran seperti Bappa pounja Annac sa orang sadja) pounou dengan fermang daen benarran.



in 1651. This edition appears to have been used as the text of another edition of the Gospels and Acts, printed at Oxford in 1677, at the expense of the Hon. Robert Boyle, and under the superintendence of Dr. Hyde, keeper of the Bodleian Library. A second impression of the same work, in every respect similar to the first, was printed at Oxford in 1704, and the copies were sent to the East, to be distributed among the natives to whom the language is vernacular. These, and all the editions above mentioned, were printed in Roman characters.

At length, in 1668, the entire New Testament was printed in Roman letters at Amsterdam, translated by Daniel Brower, "with all care and fidelity, out of the Greek, Latin, and Belgic languages, into the Malay." The translator was a Dutch minister, who lived and died in the East: he also prepared a version of the book of Genesis, which was printed in 1662, and again in 1687, at Amsterdam.

We now come to the standard Malay version of the Old and New Testament Scriptures, a translation prepared by the progressive labours of many learned men, and universally acknowledged to be a correct and faithful representation of the original text. This important work was commenced by Dr. Leidekker, a Dutch minister of Batavia, in 1685; and was carried on from first to last under the patronage and at the expense of the Dutch East India Company. Dr. Leidekker, who appears, by his Malay and Dutch dictionaries, and by his notes on the Hebrew and Latin dictionaries of Cocceius, to have been eminently qualified for the undertaking, advanced very slowly with the translation, scrupulously refraining from committing any word to writing that had not been subjected to the most minute and careful examination. He translated most of the books of the Old Testament twice; and in the New Testament had advanced as far as the 6th verse of the 6th chapter of the Epistle to the Ephesians, when he was called by the Lord of life and death to enjoy the reward of a faithful servant.

After the decease of this diligent translator, Petrus Van der Vorm, as the principal linguist among the Dutch ministers in the East, was appointed, in 1701, by the consistory, with the consent of government, to complete the work; which task he accomplished before the close of the year. He had previously given full proof of his ability and proficiency in the Malayan language by composing a Malayan grammar and other philological works, and particularly by translating the whole of the New Testament and part of the Old from the Arabic into Malayan. The Dutch government, however, justly considered that a work of such vital importance to the Malay race should not be left to the skill of one man, and accordingly, in 1722, four ministers were appointed to examine and correct it. Van der Vorm was one of the individuals chosen for this purpose; the other three were Arnaldus Brandts, Cornelius Ninaber, and George Hendrick Werndly. In the progress of this revision, these ministers uniformly consulted in the first place the Greek and Hebrew texts, with the Latin translations of Arias Montanus and others, and then the Dutch version: when any difficulty occurred, they referred to the Chaldee, Syriac, and particularly the Arabic versions, and sometimes to the Septuagint and the Persian: they also compared the German versions of Luther and Piscator, the French, the English, and occasionally the Spanish versions, with the Malayan translation before them. Their meetings commenced always with prayer for the enlightening of the Holy Spirit to a right understanding of the Word of God, and concluded with thanksgiving. Whenever they differed much concerning the rendering of a word or passage, they delayed their decision until they had first individually considered the subject in private, and consulted the natives and competent Malayan scholars on the subject; so that sometimes months elapsed before they formed a final decision. The work, thus carefully and deliberately conducted, occupied about five years, having been commenced in 1723, and completed in 1728. Two copies appear to have been made, the one in Roman and the other in Arabic characters. The former was printed at Amsterdam, 1731-1733, under the care of the Rev. G. H. Werndly, above mentioned, and Dr. Serruns, aided by two Malay chaplains. The latter was published at Batavia in 1758, in 5 vols. 8vo., under the direction of the Dutch governor, Jacob Mossel.

It does not appear what further measures were taken to supply the Malays with copies of the



Scriptures until the year 1813, when George Livett, Esq., the resident at Amboyna, addressed the Caleutta Bible Society in behalf of the Amboynese Christians, whom he represented as numbering 20,000 individuals, but as being almost destitute of Bibles. His accounts of the churches and schools in Amboyna were corroborated by other correspondents of the Society, and it was resolved to print 3000 copies of the Malayan New Testament, in 8vo., at Serampore, for the special use of the Amboynese converts. The design was liberally aided by the Bengal government; and in 1814 the edition left the press: it was printed in Roman letters from the text of 1731. Almost all the copies, with 1000 copies of the book of Genesis, were sent to Amboyna, and were there distributed by the resident, Mr. Martin, assisted by the Rev. Messrs. Kam and Carey. In his letter of acknowledgment to the Society, Mr. Martin stated, that "the church was crowded by a multitude of people of both sexes and of all ages, imploring, with an earnestness of supplication that could not be resisted, the unreserved communication to them all of an advantage which all appreciated, and which all had been prepared and were qualified to enjoy."

It was necessary, however, not only to provide for Amboyna and its dependences, where the Malays employ Roman letters, but for other Malayan districts, where the Arabic characters are still used. The Society therefore determined upon printing two distinct editions of the Scriptures, the one in Roman, the other in Arabic letters. The former edition was completed in 1817, when 1000

[SERAMPORE EDITION, 1814.]

Padā mulānja 'adālah Kalimat, dān Kalimat 'adālah sāma 'Alīah, dan 'Alīah 'adālah Kalimat. <sup>2</sup> 'Ijā 'ini 'adālah padā mulānja sāma 'Alīah. <sup>3</sup> Samowā sudah dedjadikan 'awlehnja: māka bārarg sawātu pawn jarg djādi sudah tijāda dedjadikan, melājinkan 'awlehnja. <sup>4</sup> Dālamnja 'itu 'adālah kahidōpan, dan kahidōpan 'itu 'adālah tarārg segāla mānusiĵa: <sup>5</sup> Māka tarārg 'itu bertjhāja didālam kalām, māka kalām 'itu sudah tijāda tarima diĵa 'itu. <sup>6</sup> 'Adālah sa'awrarg mānusiĵa jarg tersūroh 'awleh 'Alīah, namānja Jahĵā. <sup>7</sup> 'Ijā 'ini dātarglah membāwa kasjaksī'an, hendakh bersjaksi 'ākan tarārg 'itu, sopāja sakaliĵen 'awrarg pertĵāja 'awlehnja. <sup>8</sup> 'Ijā 'ini būkan 'adālah tarārg 'itu, melājinkan sopāja 'ijā bersjaksi 'ākan tarārg 'itu. <sup>9</sup> 'Adālah 'ijā tarārg jarg benār 'itu, jarg menārargkan sasa'awrarg mānusiĵa, sedārg dātargnja kadālam dunĵa. <sup>10</sup> 'Adālah 'ijā didālam dunĵa, dān dunĵa sudah dedjadikan 'awlehnja: māka dunĵa sudah tijāda merg'enāl diĵa. <sup>11</sup> 'Ijā sudah dātarg kapada tampatnja jarg chāts, māka 'awrargnja jarg chāts sudah tijāda menjambot diĵa. <sup>12</sup> Tetāpi barāpa p 'awrarg sudah menjambot diĵa, māka padā marīka 'itu 'ijā sudah memberij kawāsa mendĵadi 'ānakh p 'Alīah, 'ijā 'itu padā segāla 'awrarg, jarg pertĵāja 'ākan namānja. <sup>13</sup> Jarg sudah taĵer'ānakh būkan deri padā bārarg dārah, dan būkan deri pada kahendakh dāgīrg, dan būkan deri kahendakh lāki p, hānja deri padā 'Alīah djūga. <sup>14</sup> Māka Kalimat 'itu sudah djādi dāgīrg, dān sudah merg'-adiĵāmij di'antāra kāmij, (māka kāmij sudah meĵandarg kamulijā'annja, sawātu kamuĵiĵā'an seperti jarg pūnja 'Anakh jarg torggal deri padā Bāpa) punōh dergan niĵmet dan lĵakhĵhet.

copies of the entire Bible from the text of 1731-1733 left the press. The Arabic edition was not completed till 1822, when 3000 copies of the New and 2000 copies of the Old Testament were published at Serampore, and forwarded to Penang, Malacca, Java, and Bencoolen, for distribution. The text of this latter edition was the version of 1758, carefully revised and corrected by the Rev. Mr. Hutchings and Major M'Innes. The editors found little to alter in that admirable version beyond a few obsolete words and typographical errors.

While these editions were passing through the press at Calcutta, further supplies of the Malayan Scriptures were being prepared in London, at the earnest request of the Auxiliary Bible Society at Amboyna. In 1819, 10,000 copies of the New Testament in the Roman character, from the text of 1733, were printed by the British and Foreign Bible Society, under the care of Professor Lee; and in 1822, 5000 copies of the entire Bible from the same text were issued.

The Netherlands Bible Society likewise contributed towards supplying the Malays with the oracles of God; and in 1820, 15,000 copies of the New Testament were printed at Haarlem, followed in 1824 by an edition of 7000 copies of the whole Bible. These editions were printed in Arabic characters, from the edition of 1758, and were carried through the press under the able superintendence of Professor Wilmet. In 1822, the same Society determined upon an edition of 5000 Bibles and 5000 New Testaments in the Roman character, from the texts of 1733. The British and Foreign Bible Society subscribed for a large proportion of all these editions.

Whether the Netherlands Bible Society have printed any later editions does not appear; but it is satisfactory to find that the Calcutta Society have since resumed their labours in this department. In 1830, they printed at Singapore an edition of 2500 copies of St. Matthew's Gospel, in Arabic characters, as the first step towards giving a fresh edition of the entire New Testament. This measure was adopted in consequence of the desire manifested among the Western Malays themselves to read the Scriptures,—a circumstance never known before, for the holy volume had previously been urged upon

[SINGAPORE EDITION, 1831.]

قد مولان اد كلمه دان كليمت ايت اد سرتا الله دان كلمه ايت الله ادا \* <sup>2</sup> اياءيت اد  
 قد مولان سرتا داغن الله \* <sup>3</sup> سكل سسواة تله دجادين اولهن دان لئس درفد دي مك بارغ سواتقون  
 تياك جادي يغ تله دجادين ايت \* <sup>4</sup> مك دالم دياءيت اد كهيدون دان كهيدون ايتوله ترغ  
 مانس \* <sup>5</sup> ادفون ترغ ايت برجهلي دالم كلف مك يغ كلف ايت تياك تريما اكن دي \* <sup>6</sup> برمول  
 مك اد ساءورغ يغ ترسوره درفد الله دان نمان يكللي \* <sup>7</sup> مك اياءيت داتغ سبب كستسين هندق  
 برسقي اكن ترغ ايت سقالي سكل مانس فرچاي اولهن \* <sup>8</sup> مك اياءينله بوكنس ترغ ايت  
 تناف اي تله داتغ سقالي برسقي اكن ترغ ايت \* <sup>9</sup> مك اياءينله ترغ يغ بنر يغ تله ماسوق  
 دنيا سقالي منرشن سكل مانس \* <sup>10</sup> برمول مك كلمه ايت اد دالم دنيا دان دنيا تله دجادين  
 اولهن تناف ايسي دنيا تياك مغدل اكن دي \* <sup>11</sup> مك اي تله داتغ كند نكرين تناف اورغ دبكرين  
 ايت تياك ميهمة اكن دي \* <sup>12</sup> تناف كند سكل اورغ يغ ميهمة اكن دي مك فد مريكايت دبرين  
 كواس منجادي انتي الله اياءيه سكل اورغ يغ فرچاي اكن نمان \* <sup>13</sup> يغ تله تفرانق بوكنس درفد داره  
 اتودرغد كهندق داكغ اتودرغد كهندق مانس ملاينكن درفد الله \* <sup>14</sup> اركين مك كلمه ايتوله  
 جادي داكغ سرتا ديم انترا كامس مك كيت سوده ليبت كموليائن اياءيت سواة كموليائن سقرتي  
 كموليائن انتي يغ توغكل درفد باق فنه داغن بركت دان كبنران \*

them rather than freely accepted, and their Mohammedan prejudices had been deemed impregnable. In consequence of their increased demand for the "Englishman's Koran," the Calcutta Society published, in 1833, a revised edition of 1000 copies of the Gospels and Acts, and 1500 copies of the entire New Testament, from the edition corrected by Mr. Hutchings. The printing was carried on at Singapore, under the care of the Rev. Messrs. Thomsen and Burn of the London Missionary Society, by whom such alterations were introduced in the text as a longer and more intimate acquaintance with the language had rendered desirable.

Another version of the New Testament, less literal and more idiomatic than former translations, has been executed by the agents of the London Missionary Society and of the American Bible Society, at Singapore. The expenses have been partly defrayed by the British and Foreign Bible Society; editions consisting of 1000 copies in Roman and 1000 in Arabic characters were printed in 1856, under the care of the Rev. B. P. Keasberry, and are now in process of distribution.

It now only remains under the head of Malayan Scriptures to notice a version made in a dialect of this language termed "Low Malay." This dialect, sometimes called "Common, or Colloquial Malay," because it is in many districts the general medium of conversation, is spoken more especially in the

[ROBINSON'S VERSION, 1823.]

مَكَّ قَدْ مَلَأَ آدَ كَلِمَةً دَنْ كَلِمَةً إِيَّيْ سُدَّةَ آدَ سَرَتِ دَعْنِ أَلَلَّهَ دَنْ كَلِمَةً إِيَّتِ آدَ أَلَلَّهَ \* <sup>2</sup> مَكَّ  
 كَلِمَةً إِيَّتِ آدَ قَدْ مَلَأَ سَرَتِ دَعْنِ أَلَلَّهَ \* <sup>3</sup> مَكَّ سَكَالِ سَسَوَاتِ دَجْدِيكَنْ أُولَهَ كَلِمَةً إِيَّتِ دَنْ لَقْسِ دَرَفْدَ  
 كَلِمَةً إِيَّتِ مَكَّ تِيَادِ سَوَاتِ آفَ دَجْدِيكَنْ يَغْ تَلَهَ دَجْدِيكَنْ إِيَّتِ \* <sup>4</sup> مَكَّ دَدَالِمِ كَلِمَةً إِيَّتِ آدَ كِهْدُوْثَنْ  
 دَنْ كِهْدُوْثَنْ إِيَّتِ آدَ تَرَّغْ سَكَالِ مَانَسِيَّ \* <sup>5</sup> مَكَّ تَرَّغْ إِيَّتِ سُدَّةَ بَرَسِيْزِرِ دَدَالِمِ كَلِمَ دَنْ كَلِمَ إِيَّتِ تِيَادِ  
 تَرِيمِ تَرَّغْ إِيَّتِ \* <sup>6</sup> بَرَمُولِ آدَ سُسُورَغْ مَانَسِيَّ يَغْ تَرَسُورَهَ دَرَفْدَ أَلَلَّهَ مَكَّ نَامِ مَانَسِيَّ إِيَّتِ يَحْيَا \*  
<sup>7</sup> مَكَّ دَانْغَلَهَ مَانَسِيَّ إِيَّتِ أُولَهَ سَبَبِ كَسْكَسِيْنِ سَقَالِي إِيَّيْ بَرَسْكَسِ دَرَفْدَ تَرَّغْ إِيَّتِ سَقَالِي سَكَالِ أُوْرَغْ  
 فَرَجَالِي أُولَهَ سَبَبِ كَسْكَسِيْنِ مَانَسِيَّ إِيَّتِ \* <sup>8</sup> مَكَّ مَانَسِيَّ إِيَّتِ بُوْكَنِ تَرَّغْ إِيَّتِ هَبَالَهَ إِيَّيْ دَانْغْ  
 بَرَسْكَسِ دَرَفْدَ تَرَّغْ إِيَّتِ \* <sup>9</sup> مَكَّ تَرَّغْ يَغْ بَرَّ إِيَّتِ آدَ تَرَّغْ يَغْ دَانْغْ مَانَسِيَّ دُنْيَا آكَنْ مَنْرَشْكَنِ  
 سَكْلِيْنِ أُوْرَغْ \* <sup>10</sup> بَرَمُولِ تَرَّغْ إِيَّتِ سُدَّةَ آدَ دَدَالِمِ دُنْيَا دَنْ دُنْيَا دَجْدِيكَنْ أُولَهَنْ إِيَّتِ تَتَاْفِ إِيْسِ دُنْيَا  
 تِيَادِ مَعْنَلِ دِيَّ إِيَّتِ \* <sup>11</sup> مَكَّ دَانْغَلَهَ إِيَّيْ كَقْدَ تَمَقْتِ يَغْ إِيَّيْ أَمَقُوْثِ دَنْ أُوْرَغْ تَمَقْتَنْ إِيَّتِ تِيَادِ  
 مَمَبْتِ دِيَّ \* <sup>12</sup> تَتَاْفِ بَرَّفَ ٢ أُوْرَغْ يَغْ سُدَّةَ مَمَبْتِ دِيَّ يَعْنِي سَكَالِ أُوْرَغْ يَغْ فَرَجَالِي آكَنْ نَمَانِ  
 مَكَّ كَقْدَ سَكْلِ أُوْرَغْ إِيَّتِ فُنِ إِيَّيْ سُدَّةَ مَمَبْرِي كَوَاسِ مَنَجَادِ آتَقِ ٢ أَلَلَّهَ \* <sup>13</sup> مَكَّ سَكَالِ أُوْرَغْ  
 إِيَّتِ فُنِ سُدَّةَ تَقْرَانْتِ بُوْكَنِ دَرَفْدَ بَارَغْ دَارَهَ دَنْ بُوْكَنِ دَرَفْدَ كَهَنْدَقِ دَانْغْ دَنْ بُوْكَنِ دَرَفْدَ كَهَنْدَقِ لَكَلَاكِ  
 هَانِ دَرَفْدَ أَلَلَّهَ جُوْكَ \* <sup>14</sup> بَرَمُولِ كَلِمَةً إِيَّتِ سُدَّةَ جَادِ دَانْغْ دَنْ سُدَّةَ بَرْدِيْمِ سَرَتِ سَكَالِ كِيْتِ دَنْ  
 كِيْتِ سُدَّةَ مَمْنَدَغْ كَمَلِيَاءَنْ مَكَّ كَمَلِيَاءَنْ إِيَّتِ سَفَرَتِ كَمَلِيَاءَنْ آتَقِ لَكَلَاكِ يَغْ تُغْكَلِ إِيَّتِ دَرَفْدَ  
 نَافِ مَكَّ فَنُْهَلَهَ آتَقِ لَكَلَاكِ إِيَّتِ دَعْنِ أَنْكَرَهَ دَنْ كَبْنَارَنْ \*



lower parts of Java, as for instance in Batavia and the whole neighbourhood; whereas, the Malayan Proper, or "High Malay," is spoken in the upper parts of the same island. Dr. Leyden long ago remarked upon the impossibility of forming such a version as would be approved in every Malay country; at the same time observing, that a version in the idiom of Malacca and Batavia would not be very intelligible to the Malays of Sumatra and other islands. The Rev. Claudius Buchanan also mentioned that the Dutch version of 1758 was not clearly understood by the Malays of Sumatra, and that Thomas Jarrett, Esq., of the Company's civil service, had prepared a translation in the Sumatran idiom at the College of Fort William: the Four Gospels of this version were ready for press as early as 1804, but whether any portion was actually printed does not appear.

In the year 1814, the Java Auxiliary Bible Society was formed, and one of the first measures contemplated was the translation of the New Testament into Low Malay. Mr. Robinson, a Baptist missionary, was engaged to prepare the work; and, after much delay arising from sickness and local difficulties, he completed and printed the Gospels according to St. Matthew and St. John. The printing was afterwards transferred to the College at Singapore, and the version appears to have been completed by Dr. Medhurst. An edition of the New Testament left the press in 1833, and some considerable distributions were made by Dr. Medhurst, during a visit to Sourabaya, on the north-east coast of Java, and Samarang.

A translation of the Psalms into Low Malay has more recently been made by some Christians at Sourabaya; and an edition of 1000 copies has been printed at Amsterdam, under the care of Professor Vetti, by the Netherlands Bible Society. The edition left the press in 1847, and the copies were forwarded to Sourabaya.

## II.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

The readiness with which the Malays receive the Scriptures is proved by the numerous editions which have been distributed among them. A few instances of the perusal of the Malayan version having been blessed to the conversion of individuals, are recorded by the missionaries. Ali, a native teacher of the Malayan language, was led to compare the Bible with the Koran, and the comparison resulted in his rejection of Mohammedanism. In 1839, he professed his faith in Christianity by receiving the rite of baptism. "The religion of Jesus (he often said) is the only true one given to man, because it *changes the heart*, which the Koran, and the study I have given to it for twenty years, could not produce."

It is in the highest degree gratifying to learn that the prospect of missionary efforts among the Malays is becoming even more encouraging now than some years ago, especially in the Dutch possessions. The recent edition of the Malay Scriptures, above referred to, is likely to be speedily exhausted, and the demand for the Word of God is daily increasing. "You are warranted in rejoicing (writes the Rev. J. H. Barnstein, one of the missionaries of the Rhenish Missionary Society at Banjermassin, in Borneo, 1852), over the desire manifested here among the Mohammedan Malays to possess the Scriptures; and we can in truth assure you that the precious Word of God has already produced much good here. Even though we may as yet be able to reckon only a few isolated individuals who have openly embraced Christianity, we have the gratification of observing that on the whole many prejudices against the Gospel have been removed, and as the people read and hear the Word of God with feelings very different to those which formerly existed, we have the confident hope that by the blessing and grace of our Lord and Saviour Jesus Christ, it will in time to come increasingly take root and bring forth fruit."

## FORMOSA N.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

FORMOSA is an island lying off the east coast of China, under the tropic of Cancer, and directly north of the Philippines. It is not above 100 miles from the Chinese coast, from which it is separated by the Strait of Formosa, or channel of Fokien, as it is sometimes (from the adjoining province of that name) called. Its length, which is greatest from north to south, includes more than three degrees of latitude, and is not less than 250 English miles; but it is much narrowed towards each extremity, and its breadth at the widest part does not exceed eighty miles. According to the most recent information, the population is about 2,500,000.

The Dutch appear to have been the first foreign power who obtained dominion over this island; but they were expelled, and many of them cruelly massacred, in 1661, by a Chinese pirate; and since 1683, Formosa has been subject to China. The natives are of the same race as the Haraforas, or Alforas, of the Moluccas and other islands. Some among them have been partially civilised, and have settled in villages near the Chinese colonies, on the coast opposite to China. Those who have preserved their independence live in a state of perpetual revolt against the Chinese possessors of the island. They dwell eastward of the chain of mountains which divides the island in its whole course from north to south. This district has never been explored, and our knowledge of the people is very imperfect. They have no books, no written language, and apparently no ancient or fixed system of religion. They have no king or supreme ruler, but are governed by a number of petty chieftains.

### II.—CHARACTERISTICS OF THE LANGUAGE.

Formosa is the most northern point in which a dialect is spoken of that ancient and widely diffused language which pervades the islands of the South Sea. The southernmost boundary of this language is the south of New Zealand, the easternmost is Easter Island, and the western is Madagascar. There are only fifteen elemental sounds in this language, including all the dialects. Through some peculiarity in their organs of articulation, the people to whom this language is vernacular have rejected all strongly pronounced consonants, especially the sibilant: and have merged the majority of their words into pure vowel sounds. This habit, joined to the rule requiring every syllable to terminate with a vowel, and precluding the coalescence of two consonants, occasions the softness of sound for which all the dialects are remarkable. The grammatical system, like that of the Malayan, is particularly simple. Particles, as in that language, supply the place of inflection. The only real inflection of which a Polynesian verb is capable, is the reduplication of the whole or part of a verb to express repeated action. The “particles of form” give to the verb various shades of meaning, like the Hebrew conjugations; and by means of these suffixes, the same verb becomes, at the will of the speaker, causative, desiderative, reciprocal, or potential. In the conjugation of Polynesian verbs *time* is comparatively disregarded, but *place* is very accurately denoted: in this respect the Polynesian class of languages is strikingly analogous to the American,—the “directive particles,” as in the Oregon and Cherokee languages, indicating the direction of the action, whether to or from the speaker, and “the locatives” designating the place where the action is performed. Another link of connection between these two classes of languages consists in their possessing a dual as well as a plural number, and two different forms of the first personal pronoun in each number; the one form including and the other excluding the person addressed.

Two or three vocabularies have been collected of the Formosan dialect, which has an alphabet of its own, and the words have been proved to be of undoubted Polynesian origin. Some of the words nearly correspond with the Malayan dialect of the general tongue.



## III.—VERSION OF THE SCRIPTURES IN THIS LANGUAGE.

The only translation that has been made in this dialect was executed during the early part of the seventeenth century by the Dutch, who about that period introduced Christianity into the island. The Gospels of St. Matthew and St. John were translated by Daniel Gravius, a Dutch minister, and printed at Amsterdam with the Dutch version in 1661, it is believed at the expense of the Dutch East India Company. But before the printed copies could reach Formosa, the Dutch were driven from the island, and no subsequent opportunities have been afforded to place the translation in the hands of the natives.

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## JAVANESE.

FOR SPECIMEN OF THIS VERSION, SEE PLATE 10, PAGE 115.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE island of Java is the most valuable of the Dutch possessions in the East. It lies south of Borneo, from which it is separated by the Sea of Java, and is divided from Sumatra by the Strait of Sunda. It measures about 660 miles from east to west; and from north to south it varies in breadth from 40 to 130 miles, embracing an area of little less than 50,000 square miles English.

The population of Java, according to the latest estimates, numbers upward of 11,000,000 individuals; among whom are nearly 100,000 Chinese, besides Malays and Europeans. The natives to whom the Javanese dialect is vernacular number about 2,000,000. This dialect is the only general medium of communication in the civilised and populous part of the island, but Malay is spoken in every commercial and maritime place, and Madurese is the dialect of the eastern coast. The Sunda dialect is spoken in the west, near the Straits of Sunda, and prevails over the third part of the island; but this district is thinly peopled, and the inhabitants do not form above a tenth of the entire population. The Madurese and Sunda people are but collateral branches of the great Polynesian stock, and their dialects do not differ in any important particular from the general tongue. The Javanese is generally employed among them as their only written language.

## II.—CHARACTERISTICS OF THIS DIALECT.

Next to Malayan, Javanese, which is distinct from it, is the most polished and the most cultivated of Polynesian dialects. This superiority is principally due to the influence of Sanscrit or rather Pali literature; for Java was, at an early period, the asylum of expatriated Hindoos, who impressed their own refinement and civilisation on the people and the language of the island. The Javanese alphabetical characters are derived from the Pali alphabet, but are not arranged on the same artificial system. Not less than fourteen of the Sanscrit or Pali consonants are wanting in the Javanese alphabet, and a stranger is most struck with the absence of *f*, *v*, and *sh*. Since A.D. 1400, when the Javanese embraced Mohammedanism, many Arabic words have been adopted, by which the native deficiency of the dialect in abstract terms has been in some measure supplied. This dialect is, however, copious to redundancy in words expressive of the simple objects and actions of common life; it furnishes, for instance, so many different words precisely descriptive of the various postures of the body, that, as Mr. Crawford has remarked, an anatomist, a painter, or a sculptor might derive assistance from it: there are with this people ten different modes of standing, and twenty of sitting, and a distinct and specific appellation is



appropriated to each. This copiousness in point of words is increased by there being two principal styles of language, called *boso kromo* and *boso ngoko*. The *boso kromo* is the higher style, used in addressing persons of superior rank, etc.; and the *boso ngoko* is the lower style, used in addressing persons of lower rank; it is also found sometimes in older writings, and in narratives, etc. These two different styles are, however, considerably intermixed. The Kawi is the ancient and learned language of Java, in which all the sacred and old civil annals are written.

### III.—VERSIONS OF THE SCRIPTURES IN THIS DIALECT.

The preparation of a Javanese version was first suggested by Dr. Wm. Hunter, of Calcutta, in 1812. Previous to that period no attempt had been made by the Dutch to effect such a translation, although they had long carried on a correspondence in Javanese with all the native courts except that of Bantam. On the formation of the Java Bible Society, in 1814, the subject of a Javanese translation was one of the first which came under the consideration of the committee; but the language was found so difficult of acquirement to Europeans, particularly on account of the diversity of idiom between the familiar and the deferential style, that some time elapsed before an individual could be found qualified to undertake the work. At length the task was intrusted to the Rev. Gotlob Bruckner, a native of Germany, stationed as minister of the Dutch Church at Samarang. In 1820 he translated the Gospels, and three years afterwards he completed the first Javanese version of the New Testament. It was printed in 1831, in an edition of 2000 copies, at Serampore, for the Netherlands Bible Society, but partly at the expense of the translator, and with the aid of the parent Society.

The translation of the Old Testament was undertaken by the Rev. Mr. Gerické, a missionary of the Netherlands Society, who is said to have entered into the spirit of the Javanese people more than any other European, and to have acquired a deep and thorough knowledge of their language, character, customs, and religious principles. In 1831 he completed a version of the Psalms, which he sent to Holland, to the Netherlands Society, for publication. This version was submitted by the Society to a learned Javanese then residing at the Hague, and he afforded the most gratifying testimony to the learning of Mr. Gerické, and the purity of the idiom in which the translation was made.

A fresh translation of the New Testament has since been executed by Mr. Gerické, on the basis of the preceding version. The Gospel according to St. Matthew was printed at Delft about 1847; and in 1848 the translator returned to Holland, that the entire version of the New Testament might be printed under his personal inspection. The printing was conducted at the Hague, and was completed during the same year, Professor Roorda assisting in the correction of the proof sheets. Mr. Gerické afterwards returned to Java, and at once employed himself upon the version of the Old Testament. This work, under the auspices of the Netherlands Bible Society, has since happily been completed, and passed through the press. The entire Bible is now accessible in the Javanese tongue, and recent intelligence encourages the hope that in no long time happy effects may ensue from the dissemination of the Scriptures—both in the Javanese and the Malay languages—among the inhabitants of this very populous island. “I find the Javanese (writes a Malay teacher, engaged in one of the mission schools on the island, to Mr. Keasberry, in 1857,) are very anxious to hear the Gospel; they show no opposition, nor express any doubts as to the truth of the Word of God; on the contrary, they seem more and more desirous to know as much as they can of the contents of the Gospel, and compare it with their own books.”

## D A J A K.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

INTU solake aton Augh tâ, maka Augh tâ hindjâ Hatalla, dan Augh tâ aton Hatalla.  
<sup>2</sup> Iâ hindjâ Hatalla intu solake. <sup>3</sup> Talo handiai djari inampa awie, maka lapas bara iâ  
 djaton djari inampa talo Idjâ, awang djari. <sup>4</sup> Huang iâ aton pambelom, maka pambelom  
 tâ aton blawa olon. <sup>5</sup> Dan blawa tâ mandang intu kakaput, tapi kakaput djaton men-  
 jambut tâ. <sup>6</sup> Aton olo, idjâ injoho Hatalla, Johannes arae. <sup>7</sup> Iâ tâ duma mendjadi saksi,  
 uka menjaksi akan blawa tâ, nakara olo handiai pertjaja awi iâ. <sup>8</sup> Iâ djaton blawa tâ,  
 baja uka iâ menjaksi akan blawa tâ. <sup>9</sup> Djetâ blawa awang toto, idjâ memplawa gene-  
 genep olo, idjâ tamâ kalunen to. <sup>10</sup> Iâ aton huang kalunen, dan kalunen djari inampa  
 awie, tapi kalunen dia kasene iâ. <sup>11</sup> Iâ menale talo ajue, tapi olo ajue djaton menduan iâ.  
<sup>12</sup> Tapi pirâ-pirâ idjâ menduan iâ, akan iâ inenga kwasa awie mendjadi anak Hatalla, akan  
 olo tâ, idjâ pertjaja huang aran ajue. <sup>13</sup> Idjâ djari inakan, djaton awi daha, dia kea awi  
 kahendak isi, dia kea awi kahendak olo hatuâ, tapi awi Hatalla. <sup>14</sup> Maka Augh tâ men-  
 djadi isi, dan melei dengan ikei, (maka ikei djari menampaja kahain ajue, kahaie, kilau  
 awang ain Anak Bapa idjâ tonggal,) kontep asi tuntang katotohe.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE island of Borneo lies under the equator, and extends over eleven degrees of latitude, and the same number of degrees of longitude. With the exception of its sea border, it is still unexplored; for although several Europeans have endeavoured to penetrate into the inland parts, they have perished in the attempt. Hence little is known with certainty respecting the aboriginal inhabitants, who, for the most part, have been driven into the interior by the Malays, the Chinese, the Cambodians, the Bugis, and other nations, by whom the greater part of the sea coast is now occupied. The numerous tribes into which the natives are divided appear to have each a peculiar dialect; yet in other respects they so closely resemble each other, that they are believed to have originally belonged to one and the same nation. They are called *Idaan* on the north-east coast; *Biaju* is their designation in the south-east; while in the northern and western parts of the island they are known to the Malays under the name of *Dajak*, or *Dyak*. Specimens of the principal dialects spoken among them have been collected by Sir James Brooke and Captain Keppel, and it has been ascertained beyond a doubt that these dialects collectively form a link in the great chain of Malayo-Polynesian languages. These tribes are supposed to belong to the Haraforan variety of mankind. A black or negrito race, distinct from them in person and language, and resembling the African negro, is said to exist in the most inaccessible parts of the interior.

The Dajak language is closely allied to the Malay. It contains a great quantity of words which are identical with it; and in many other instances Malay words only change either their vowels or one of their consonants when spoken by the Dajaks. In other cases the similarity of Dajak words may be traced to other Malayo-Polynesian languages; such as the Madagasse, etc.

In this language nouns have neither gender, number, nor case; and verbs have neither mood nor tense. The cases are, as in most other languages of this kind, supplied by prepositions; and the tenses are expressed by words prefixed; such as *karâ*, *akan*, etc., for the future, *djari*, for the pluperfect or past in general, etc. As regards the pronouns, they are both separate and affixed. They are added (as e.g. *ku*, *m*, *e*.) to persons in verbs, and to substantives, and even to prepositions. Thus *awi-e*, through him or her; *tawaug-ku*, I know; *njanaug-ku*, my mouth, etc. This language is, moreover,



rich in prefixes, though simple in construction; and judging from some of its idiomatic expressions, it appears to possess much of the native elegance that is peculiar to nations accustomed to lead a natural and not an artificial life. For instance, *watanandau* (eye of day) the sun; *tarimakasi* (acknowledgment of a favour) gratitude; *djohonmata* (sap of the eyes) tears, etc. In Dajak active verbs have *men* or *mens*, and passive ones *in*, prefixed to them.

The country of the land Dajaks (so called to distinguish them from the water Dajaks who inhabit the shores) has been described as comprised between the river Pontiana, and a line drawn in the third degree of north latitude, till it intersects the course of that river. The Malays, who possess the coasts of this region, are a fierce and cruel people, and from time immemorial the Dajaks have been their bondsmen. In 1795, the land Dajaks numbered about 14,360 individuals; whereas in 1846 they were reduced in number by famine, sickness, and oppression, to 6,792. Their language, however, was said in 1847 to be spoken by 100,000 people. Those among them who have made any advances towards civilisation have embraced Mohammedanism; the rest are thought to be idolaters, but their particular system of superstition has not been clearly explained. That their creed, whatever it may be, is of the most revolting nature, appears from their barbarous custom of possessing themselves of human heads; and a vast number of human beings have been sacrificed for the sake of these horrible trophies.

### III.—VERSION OF THE SCRIPTURES IN THIS DIALECT.

A translation of the New Testament, for the spiritual enlightenment of the Dajaks, was commenced by the missionaries of the Rhenish Mission, in 1843. It was completed in 1846, and Mr. Hardiland, one of the missionaries, was deputed by his brethren to revise it, and to print an edition of 1500 copies, at the Cape of Good Hope. The expenses were defrayed by the British and Foreign Bible Society. This version is written in a dialect of the Dajak called Poelopetak, which prevails almost over the whole south side of Borneo. It is spoken by nearly 50,000 individuals; for although the district of Poelopetak itself contains but 10,000 inhabitants, the tribes of Patei, Dusson, Sampit, etc., who have their own dialects, are able to speak and understand the Poelopetak. This has arisen from the commercial intercourse existing between the people of Poelopetak and the other tribes.

It has been found that this version is readily understood by all the natives who employ the Dajak dialect, and so eagerly were the copies sought after that the whole edition was exhausted within six years after its issue in the island. A new edition is urgently called for, and a revision of the text has been completed for the purpose. "We have abundant cause (wrote Mr. Hardiland in 1853) to bless the Lord, and to be of good courage, persuaded that He, who began the good work, will carry it on to a final and full triumph. Many hundreds have learned to read fluently, and are provided with New Testaments; and we now reckon at our two stations in Poelopetak alone—we have, besides these, three stations in other parts of the country—at least 1000 scholars. Added to this, our services continue to be well attended, and the desire for baptism is on the increase." These gratifying symptoms have continued to be manifested during the period that has since elapsed.

The Prayer Book has been recently translated into Malay-Dajak, for use in Sarawak, by the Bishop of Labuan, and a lithographed edition, in the Arabic character, was executed at Singapore in 1857.

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## B I M A.

THE Bima dialect is spoken in the east of Sumbawa, and the west of Endes, or Flores, two islands forming part of the Timorian chain, which extends nearly in a straight direction from the easternmost extremity of Java towards the western coast of New Guinea. Sumbawa Proper, which is generally



considered a dialect of Bima, is spoken in the portion of Sumbawa which is not subject to the Sultan of Bima, except in a small district called Tembora, in the north, where a negro language prevails.

The Bima differs from other Polynesian dialects chiefly in pronunciation. A vocabulary of Bima words was collated by Dr. Leyden with the corresponding terms in Bugis and Macassar, and it was found that many words are common to all these dialects. Dr. Leyden is also said to have commenced a Bima version of the Gospels, but he did not live to prepare the translation for the press.

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## B A T T A.

THE large island of Sumatra lies in a direction almost parallel with the peninsula of Malacca, from which it is separated by the strait of Malacca, but its southern extremity stretches out far beyond the peninsula, to the south-east. It measures about 1050 miles in length, and is divided by the equator into nearly equal portions. It contains many native states, of which the principal are the Malay country of Menangkabo, Achén, and Siak. The country of the Battas is included between the equator and two and a half degrees of north latitude; it extends across the island from coast to coast, but is intersected in certain districts by Malay and Acheenese settlements.

In 1820, the Battas were thought to number about 500,000 individuals. They are idolaters, and addicted to the most debased and revolting practices. In their name and in their customs they are so similar to the Padai mentioned by Herodotus (book iii. 99), that it seems but reasonable to conjecture that they are the descendants of that people. We are assured by Dr. Leyden, on the authority of the Malays and of the Battas themselves, that one of their religious ceremonies consists in devouring the sick and aged. "When a man becomes infirm, and weary of the world, he is said to invite his own children to eat him, in the season when salt and limes are cheapest. He then ascends a tree, round which his friends and offspring assemble, and, as they shake the tree, join in a funeral dirge, the import of which is, 'The season is come; the fruit is ripe, and it must descend.' The victim descends, and those that are nearest and dearest to him deprive him of life, and devour his remains in a solemn banquet."

In 1820, three Baptist missionaries were sent to labour among this deluded people. The Batta dialect is not difficult to acquire, being simple in construction like the Malayan, and resembling the Bugis more than any other tongue. It is written in a peculiar character, evidently derived from the Sanscrit. The first steps towards producing a Batta version of the New Testament were taken by Mr. Burton, who translated the Gospel of St. John. Sickness and local difficulties afterwards caused his departure from the island, and the total withdrawal of the mission. Mr. Ward, however, remained at his post, supporting himself by agriculture; and he not only compiled a dictionary containing, perhaps, 50,000 Batta words, but accomplished the important work of translating the entire New Testament. He met with no encouragement from the Dutch local authorities, for they are in general inimical to missions, and to all means of enlightening the people of the East that are subject to their sway: Mr. Ward's version, therefore, still remains unpublished. More recently there has, indeed, been reason to hope that the Battas will shortly be supplied with the Word of God; for, in 1849, Mr. H. Neubronner van der Tunk was sent by the Netherlands Bible Society to Sumatra, to learn the dialect of the Battas, and to proceed with the translation of the New Testament. The Gospel by St. John has been completed, and published by Muller of Amsterdam, 1859.

## BUGIS AND MACASSAR.

SEVERAL native states are comprised in the large island of Celebes, all of which, though possessing separate governments, are in some respects subject to the Dutch. Among the various dialects which prevail in these states, the Bugis and the Macassar are by far the most widely predominant, being spoken not only in the greater part of Celebes, but in the trading districts of several neighbouring islands, indeed, the Bugis may be said to be the chief language of the people of Celebes. In fact, next to the Malayan itself, these two dialects, especially the Bugis, are more extensively diffused than any other of the East insular languages,—a superiority which Mr. Marsden has justly observed is due partly to the geographical position of the island, and partly to the energetic character and commercial habits of the Bugis.

The Macassar dialect is spoken in that part of Celebes which is comprised between Bálu Kúmba and Segere; whereas, the Bugis extends over an extensive section of the island, from Bóni to Lúwu. Both dialects resemble the Malayan and the Tagala language of the Philippines in construction; and they also exhibit some affinity with the ancient Tarnata of the Moluccas. The Bugis is considered by the Baron W. A. Humboldt to constitute the transition between the languages of the Malayan archipelago and those of the more eastern islands. It is the most eastern insular language possessing an alphabet peculiar to itself. The characters of this alphabet are remarkably neat in appearance, and belong to the same class as the Batta and Tagala alphabets. The Bugis people possess a certain degree of intellectual culture, for their songs and romances are celebrated in all the isles of the East; but in the interior and more uncivilised parts of the island cannibalism is prevalent among them, and they are said to make a practice of devouring their prisoners of war.

The dialect of Macassar is even softer and more vocalic than the Bugis, but it is less cultivated and less copious, and its literature is more scanty. It has many words in common with the Bugis, but likewise many radical terms peculiar to itself. A translation of the Scriptures into both these dialects was commenced by Dr. Leyden, with the help of some learned natives, about the year 1810; but he only lived to complete a version of the Gospel of St. Mark in each dialect. His MSS. were presented to the Bible Committee at Calcutta, but have never been printed. In 1849, Dr. B. F. Matthes, sub-director of the Mission-house in Rotterdam, was sent by the Netherlands Society to Celebes, to study these dialects, with the view of preparing versions of the Bible for these long neglected people. We have no information respecting the progress of this undertaking.

## HAWAIIAN.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

I kinohi ka Logou, me ke Akua ka Logou, a o ke Akua no ka Logou. <sup>2</sup> Me ke Akua no hoi ia i kinohi. <sup>3</sup> Hanaia iho la na mea a pau e ia ; aole kekahi mea i hanaia i hana ole ia e ia. <sup>4</sup> Iloko ona ke ola, a o ua ola la ka malamalama no na kanaka. <sup>5</sup> Puka mai la ka malamalama iloko o ka pouli, aole nae i hookipa ka pouli ia ia. <sup>6</sup> Hoounaia mai la e ke Akua kekahi kenaka, o Ioanne kona inoa. <sup>7</sup> Hele mai la oia i mea hoike, i hoike ai ia no ua malamalama la i manaoio ai na kanaka a pau ina ona la. <sup>8</sup> Aole no oia ka malamalama, aka ua hele mai ia e hoike i ka malamalama. <sup>9</sup> O ka malamalama io, ka mea nana e hoomalamalama na kanaka a pau e hele mai ana i ke ao nei. <sup>10</sup> I ke ao nei oia, a i hanaia keia ao e ia, aole nae ko ke ao nei i ike ia ia. <sup>11</sup> Hele mai la ia i kona iho, aole kona poe i malama ia ia. <sup>12</sup> Aka o ka poe i malama ia ia me ka manaoio i kona inoa, haawi mai la ia i ka pono no lakou e lilo ai i poe keiki na ke Akua. <sup>13</sup> O ka poe i hanaia e ke Akua, aole na ke koko, aole na ka makemake o ke kino, aole hoi na ka makemake o ke kanaka. <sup>14</sup> Lilo mai la ka Logou i kanaka, a noho iho la me kakou a ike kakou, i kona nani, i ka nani o ka Hiwahiwa a ke Akua, ua piha i ka lokomaikai a me ka oiaio.

THE Sandwich Islands are an isolated group, lying just within the tropic of Cancer, far to the north of the Society and Marquesas Islands, and directly west of the coast of Mexico. They are about thirteen in number; but eight only are inhabited, and some of the others are mere islets. O'whyhee, or Hawaii, the largest island, is about 100 miles in length from north to south, and between 70 and 80 miles from east to west, embracing an area of 4,500 English square miles.

The total population of the Sandwich Islands, according to a census taken in 1849, amounted to 80,640 individuals, nearly one-third of whom were resident in O'whyhee. Their language very closely resembles those of Tahiti and New Zealand. It was first reduced to a written form by the American missionaries, who adopted the Roman letters, as the English missionaries had before done in reducing to writing the dialects of the more southern islands. The Hawaiian contains five vowels and but seven consonantal sounds, together constituting an alphabet of twelve letters.

The Hawaiian dialect of the Polynesian language is closely allied to the Tahitian; to which, as to the model of the Polynesian tongue, it bears a closer affinity than any other idiom spoken in the islands of the Pacific.

It is very rich in vowels; some words indeed contain no consonants, and whole sentences may be formed of vowels and diphthongs alone. Like its kindred idioms, it has no gender, case, or number, properly so called; but all words, whether nouns, adjectives, verbs, etc., are alike without inflections, according to our Western notions of the term, and their relative bearing and construction is formed by particles, in which the Polynesian tongue is extremely rich. There is, however, an indefinite article, *he*, *ka*, and *na*, which together with *mau*, denotes the singular and plural, in like manner as *e*, *mai*, *o*, *i*, *ke*, etc., serve to distinguish the tenses of verbs. But those are distinct words or particles, which leave the root or noun itself in its original state, though connected with it. The personal pronouns have, like those of the four principal Polynesian dialects, and the Mantchoo language, a twofold dual and plural; that is, one which expresses at once whether the speaker includes himself or not among the persons to whom he alludes. The passive form of verbs is formed by the suffix particle *ia*, but the only traces of any kind of conjugation properly so called is found in the combination of verbs; as for instance:



*ike*, to see, *ikeia*, or *ikea*, to be seen, to appear, *hoike*, to cause to see, to show, *hoikeia*, to be made manifest, etc. In general the Hawaiian language is soft, simple, easy, and remarkably sonorous.

The Hawaiian version of the Scriptures has been executed by American missionaries, and solely at the expense of the American Bible Society. The Gospel of St. Matthew, of which two translations were made by Mr. Bingham and Mr. Richards, was prepared for press in 1826; and, two years afterwards, a small edition of the Four Gospels was printed in 12mo. at Rochester, New York. The entire New Testament was first printed in 1833 in the Sandwich Islands, under the care of the missionaries, then twenty in number. A revised edition was published in 1837. During the same year, the translation of the Old Testament was completed, and portions, consisting in some cases of very small editions of separate books, were successively issued from the press. The first complete edition of the Bible appeared in 1839. Several large editions of both the Old and New Testaments have subsequently been printed. Before the Word of God was thus put into circulation, the inhabitants of this large and beautiful island-group were given up to barbarism and idolatry, and were utter strangers to the blessed influence of Christianity. Now churches, schools, and other evidences of civilisation, are to be seen at the numerous towns and villages, and an Auxiliary of the American Bible Society is in active operation among them. In 1856, the American Society published an edition of the New Testament in Hawaiian and English, printed in parallel columns.

## TAHITIAN.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

I vai na te Logo i te matamua ra, i te Atua ra hoi te Logo, e o te Atua hoi te Logo.  
<sup>2</sup> I te Atua ra hoi oia i te matamua ra. <sup>3</sup> Na'na i hamani i te mau mea toa nei, aore roa e, e ere oia i te hoe mea i hamani hia. <sup>4</sup> Tei roto ia 'na te ora, e taua ora ra to te taata ia maramarama. <sup>5</sup> I anaana mai na te maramarama i te pouri, aita ra te pouri i farii atu. <sup>6</sup> I tono hia mai te hoe taata mai o mai i te Atua ra, o Ioane te ioa. <sup>7</sup> I haere mai taua taata ra ei ite, e faa ite i taua maramarama ra, ia faaroo te taata toa ia 'na. <sup>8</sup> E ere ra oia iho i taua maramarama ra, i haere mai râ e faa ite i taua maramarama ra. <sup>9</sup> Oia te maramarama mau, o te haa maramarama mai i te taata toa i tona haerea mai i te ao nei. <sup>10</sup> I te ao nei oia, e nana i hamani i teie nei ao; e aitâ to te ao i ite atu iana. <sup>11</sup> I haere mai nei oia i ona ihora, e aore tona ihora taata i ite atu ia 'na. <sup>12</sup> Te feia toa ra i ite atu ia 'na, i te faaroo raa i tona ra ioa, homaira oia i te maitai ra ia ratou ei tamarii na te Atua. <sup>13</sup> Te feia e ere to te toto i fanau ai ra, e ere hoi to te hinaaro o te tino, e ere hoi to te hinaaro o te taata, no te Atua ra. <sup>14</sup> I riro mai nei te Logo ei taata e ua puhapa mai i o tatou nei (e ua ite matou i tona hanahana, mai hanahana e au i te Tamaiti fanau tahi a te Metua ra), ua i te maitai e te parau mau.

THE extensive assemblage of islands in which the Tahitian dialect is spoken includes the Society or Leeward, and the Georgian or Windward, Isles, with the Low Islands, and the "Paumotu" or Dangerous Archipelago. These groups lie between lat. 14° and 25° S., and long. 135° and 152° W., and their collective population may amount to about 20,000. The largest of the islands is Otaheite, or, more properly, Tahiti, which is 108 miles in circumference, and contains 7000 inhabitants.

The other principal islands are Eimeo, Huahine, Raiatea, and Borabora. Tahitian is also spoken in the Austral Islands, a group lying south of those above mentioned, and containing about 1000 inhabitants.

Tahitian is distinguished, even above its cognate dialects, by its tendency to soften and vowelise the various sounds which enter into the composition of words; this it effects partly by the omission of mute and the substitution of liquid consonants, and partly by the total disuse of those nasal articulations which are of such frequent occurrence in Malayan, Tagala, and other dialects of the western division of Polynesia. The Tahitians confound *b* and *p*, *d* and *t*, and can seldom, if ever, distinguish between these consonants. The alphabet adopted by the missionaries of the London Missionary Society, who first reduced the language to writing, is the Roman.

The Tahitian language is generally considered the most perfect type of all the Polynesian dialects. It is allied nearest to the dialect of the Marquesan Islands and of Hawaii; but it is still softer than they. It would appear as if Tahiti had been peopled before any other island of Polynesia properly so called: that from thence as from a centre, emigrants went to settle on the islands of the surrounding archipelago, as far as New Zealand; and that while the Polynesian language became more or less modified by the mode of life called for by the nature of the soil or of the climate, it remained in its primitive simplicity at Tahiti.

Out of 434 words in Madagasse, compared with as many in Tahitian, 17 were found identical, 126 nearly so, and the rest bearing some resemblance; showing evidently the connection that exists between the language of Madagascar, and the type of the Polynesian tongue properly so called, as it is spoken at Tahiti.

The Scriptures have been translated into the Tahitian at the expense of the London Missionary Society, and by their missionaries. The principal translator was the Rev. Henry Nott, but Mr. Williams, and other missionaries stationed in the islands, aided in the work. Much assistance was also derived from native converts, particularly from King Pomare, who copied out several portions with his own hand; and, by his intimate acquaintance with the language, usages, and ancient institutions of the people, was able to suggest many important corrections. This monarch made a confession of faith in Jesus, in the year 1812, and ever afterwards manifested unwavering attachment to the profession of Christianity in the midst of persecution. Circumstances into which he was led towards the close of his life by association with designing persons, threw a stain upon his character, and cast a gloom over his mind, from which he never recovered; yet, though thus suffered to depart under a cloud, he enjoyed the consolations of the Gospel in his dying moments, and "Jesus Christ alone" were the last words he was heard to utter.

The Tahitian version was made from the English Bible, with constant reference to the sacred originals. The Gospel of St. Luke was the first portion committed to the press; it appeared in 1818, and various other portions were successively printed till 1838, when the entire Bible was published in London, under the superintendence of the Rev. Henry Nott. Other editions followed, of which the most important, consisting of a revised edition of the entire Scriptures, was completed in London in 1848. The revision was conducted by the Rev. Messrs. Howe and Joseph, and afterwards by the Rev. Mr. Moore, who, by long residence among the Tahitians, had become familiarised with their language and idioms; and it is satisfactory to know, that although these missionaries had enjoyed greater facilities in obtaining a critical knowledge of the Tahitian dialect than their predecessors, yet they found little that was necessary to alter in the pure idiomatic style of Mr. Nott's version. This revised edition, consisting of 5000 copies, was published solely at the expense of the British and Foreign Bible Society, by whom other editions have been subsequently issued. The entire number of copies of the Scriptures printed by the Society, up to the close of 1859, included the following:—

Bibles . . . . .	8,046
Testaments . . . . .	13,114
Pentateuch . . . . .	3,030
Gospels and Acts . . . . .	3,020



These copies have been received with great gladness, and many affecting instances are on record of the blessing of God having followed their perusal. One great benefit arising from their circulation has been, that the minds of the people have been thereby fortified against the errors of popery, of late years so zealously preached in these islands by Romish emissaries, particularly since the unhappy seizure of the islands by the French; and, notwithstanding the interdiction of fresh missionaries from England, and the prohibition of public preaching by the Protestant missionaries, and the efforts of the French priests to obtain converts, it is stated, in the last accounts that have reached us, that not one native Tahitian, as yet, has attempted to make a public confession of belief in the Roman Catholic system. Even at those stations which have been deprived of their missionaries, the work of instruction has been carried on by means of native agency. The interest of the people in the Scriptures (writes Mr. Howe, in 1857) is as vigorous as ever. Mr. Howe has been for some time past diligently engaged in the task of revising the Tahitian Scriptures, with a view to a new edition (the previous one being totally exhausted), and completed this important work in 1858, after two years of close application. Arrangements for printing the work have since been made by the London Missionary Society.

## R A R O T O N G A N.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

I VAI ana te Logo i muatangana, i te Atua ra oki te Logo, e ko te Atua oki te Logo.  
<sup>2</sup> I te Atua ra oki aia i muatangana. <sup>3</sup> Nana i anga te au mea katoatoa, kare ua aia i ngere i tetai mea i angaia ra. <sup>4</sup> Tei roto iaia te ora, e taua ora ra, to te tangata ia marama.  
<sup>5</sup> I kaka mai ana te marama ki te poiri, kare râ to te poiri i ariki adu. <sup>6</sup> I tonokia mai tetai tangata mei ko mai i te Atua ra, ko Ioane te ingoa, <sup>7</sup> I aere mai taua tangata ra ei kite, ei akakite i taua marama ra, kia akarongo te tangata katoatoa iaia. <sup>8</sup> Kare ra aia i taua marama ra, i aere mai ra ei akakite i taua marama ra. <sup>9</sup> Koia te marama mou, ko te akamaraina mai i te tangata katoa i tona aere anga mai ki te ao nei. <sup>10</sup> I te ao nei aia, e nana i anga teiane i ao; kare râ to te ao i kite adu iaia. <sup>11</sup> I aere mainei aia i ona tikai, kare ra tona iti tangata tikai i kite adu iaia. <sup>12</sup> Te aronga katoa râ i kite adu iaia, i te akarongo anga i tona ingoa, o maira aia i te meitaki ia ratou ei tamariki na te Atua.  
<sup>13</sup> Te aronga kare to te toto i anau ei ra, kare oki to te anoano o te kopapa, kare oki to te anoano o te tangata, no te Atua ra. <sup>14</sup> I riro mainei te Logo ei tangata, e kua buâkapa mai kio matou nei, (kua kite matou i tona tabu, mai te tabu e tau i te Tamaidi anau tai a te Medua ra) kua ki i te meitaki e te tuatua muo.

RAROTONGA, the largest and most important of the Hervey Islands, lies between five and six hundred miles west of Tahiti, in lat. 21° 20' S., and long. 160° W. It was discovered by the Rev. John Williams of the London Missionary Society, in 1823. It is about thirty miles in circumference, and its inhabitants twenty years ago numbered between 6000 and 7000. Its present population does not exceed 3500. The language of Rarotonga prevails throughout the other six islands of the Hervey group, the collective population of which may amount to 12,000 or 13,000: it also extends to the Maniki group, and as far as the Gambier Islands. It resembles the dialect of New Zealand more closely than any other, its chief distinguishing peculiarity being the rejection of the letter *h*; but in many instances it



softens some of the harder articulations of the New Zealand dialect; and thus appears in closer affinity to the more simple Tahitian and Marquesan idioms. It is also so similar to the Tahitian that, when the missionaries first visited the Hervey Islands, they endeavoured for three years to convey Christian instruction to the natives through the medium of the Tahitian language; but a distinct version of the Scriptures was afterwards ascertained to be necessary for each group.

The preparation of the Rarotonga version mainly devolved on the Rev. John Williams, aided by Messrs. Pitman and Buzacott of the London Missionary Society. The work occupied five years, and underwent five several revisions by each translator; Mr. Williams, who had laboured eighteen years among the Polynesian islanders, being the final umpire. Much assistance was received from the native chiefs and priests who had been converted to Christianity, particularly from a chief named Pa, who evinced great judgment and discrimination in the proper selection of terms. Where no native word could be obtained exactly corresponding in signification with the original, a Polynesian inflection was given to the Greek or English word; but, in general, the character of the Rarotonga dialect admitted of a very close and literal adherence to the text. The translation was made from the Tahitian version; but the original texts and the principal commentators were diligently consulted. The Gospel of St. John and the Epistle to the Galatians were printed in 1830; and in 1836 an edition of 5000 copies of the New Testament was published in London under the superintendence of the Rev. John Williams, and at the expense of the British and Foreign Bible Society. This was followed in 1842 by a second edition of 5000 copies of the New Testament, printed at the expense of the same Society. In 1840, funds were granted by this Society towards printing portions of the Old Testament: the book of Genesis and the Psalms were printed in 1845, and the remaining books were at the same period in a state of preparation for the press. But in a devastating storm which occurred the following year, the chapels, school-houses, and dwelling-houses of these islands were laid in ruins, the MSS. of the version were defaced, and the progress of the edition greatly retarded. Shortly after the catastrophe, Mr. Buzacott returned to England for the purpose of printing the edition of the Old Testament in London. For seven years he had been engaged, in concert with the other missionaries, in a careful revision of the Rarotonga version; and on his arrival in London he devoted his time to the prosecution of the same work, under the valuable superintendence of the Rev. Thomas Meller. An edition of 5000 copies of the entire Scriptures, from this revised version, was completed in 1851, at the expense of the British and Foreign Bible Society. In 1852, Mr. Buzacott was enabled to return to Rarotonga (after an absence of more than five years) carrying with him this invaluable supply of the revealed Word. The ardent delight manifested by the islanders of Rarotonga and other members of the Hervey group, at the arrival of the missionary ship "John Williams," which bore the precious freight, is described in affecting and interesting terms by those who witnessed it. A subsequent edition of 5000 copies was rendered necessary in 1854, so eagerly had the Rarotongan islanders availed themselves of the means afforded them for becoming acquainted with the Word of Life. This second edition is now in course of circulation.

The good effects of reading this version have already appeared. The change thereby produced in the state and character of the natives of Rarotonga has been thus described by the martyred Williams:—"In 1823 I found them all heathens; in 1834 they were all professing Christians. At the former period I found them with idols and maraes; these, in 1834, were destroyed. I found them without a written language, and left them reading in their own tongue the wonderful works of God."

## MARQUESAN.

THE Marquesas or Washington group forms a cluster of islands situated about nine degrees south of the equator, at a distance of 900 miles north-east of Tahiti. The largest of these islands is not above half the size of Tahiti, and it is questionable whether the population of the entire cluster exceeds 20,000. In manners and customs, and in national traditions and superstitions, these islanders, as might be expected from the proximity of situation, resemble the Tahitians, but they are a far more barbarous people than their southern neighbours, and before the introduction of Christianity were addicted to cannibalism, and to many flagitious and inhuman practices. Their language is nearly identical with that of Tahiti, but the pronunciation is still more liquid.

The Marquesan dialect is more closely allied to the Tahitian than to any other: indeed one grammar may do for both. Like the Tahitian the Marquesan has not the nasal *ng*; nor yet *l* or *r*, letters which, it may be noticed, are often interchanged not only in the Polynesian idioms, but also in many languages of Asia; such as the Tamil, which combines the two liquids in one letter; and the Japanese, which pronounce one or the other only, in districts bordering on one another. In Marquesan, as in other purely Polynesian dialects, such as the Tahitian, Hawaiian, Rarotonga, and New Zealand, there are no sibilants, which are, however, found in Tonga and Feejeean, idioms that in some respects deviate from the Polynesian type properly so called. The place of the Marquesan and Tahitian dialects among other Polynesian idioms is between that of Hawaii and that of New Zealand; the former the poorest, the latter the richest of those dialects.

Various efforts have been made at different intervals since the year 1797 to proclaim the glad tidings of the Gospel in these islands. For many years these attempts were rendered abortive by the ferocity and savage obduracy of the natives. At length, in 1834, the Rev. Messrs. Rodgerson, Stallworthy, and Darling, agents of the London Missionary Society, met with some encouragement in their endeavours to instruct the people, and reclaim them from idolatry. Mr. Darling devoted himself to the translation of the Scriptures, or rather to the adaptation of the Tahitian version to the Marquesan dialect. The Gospels of St. John and St. Luke have been completed, and other portions of the New Testament are either ready for the press or in a state of preparation. But we have no recent information respecting the progress of evangelisation in these islands, which were taken possession of by France a few years since, and are for the present closed to the labours of the Protestant missionary.

## T O N G A N.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

NAE i he tubuaga ae folofola, bea nae ihe Otua ae folofola bea koe Otua ae folofola.  
<sup>2</sup> Ko ia ia nae i he tubuaga moe Otua. <sup>3</sup> Nae gaohi eia ae mea kotoabe bea nae ikai  
gaohi ha mea e taha aia kuo gaohi kae iate ia be. <sup>4</sup> Nae iate ia ae moui bea koe moui  
koe mama ia oe tagata. <sup>5</sup> Bea oku ulu ae mama ihe bouli ka nae ikai ilo ia ehe bouli.  
<sup>6</sup> Nae ai ha tagata kuo fekau mei he Otua ko Ioane hono higoa. <sup>7</sup> Nae hau ia koe  
fakamooni ke fakamooni ki he mana koeuhi ke tui iate ia ae kakai kotoabe. <sup>8</sup> Nae ikai  
koe mama ko ia ia ka nae fekau ia ke fakamooni ki he mama koia. <sup>9</sup> Koe mama mooni  
ia aia oku ne fakamama ae tagata kotoabe oku hau ki mamani. <sup>10</sup> Nae i mamani ia bea  
nae gaohi eia a mamani ka nae ikai ilo ia e mamani. <sup>11</sup> Nae hau ia ki hono kakai ka nae  
ikai mau ia e hono kakai. <sup>12</sup> Ka ko kinautolu nae mau ia naa ne tuku kiate kinautolu ae  
malohi ke nau hoko koe fanau ae Otua ko kinautolu nae tui ki hono huafa. <sup>13</sup> Aia nae  
fanau ka nae ikai ihe toto be i he kakano be i he loto oe tagata ka ihe Otua, <sup>14</sup> Bea nae  
hoko ae folofola koe tagata bea nofo iate kitautolu bea naa mau mamata ki hono naunau  
koe naunau oe toko taha be nae fakatubu ehe tamai oku fonu ihe ofa moe mooni.

THE Tongan archipelago is composed of upwards of a hundred and fifty little islands, many of which are uninhabited, lying between lat. 18° and 23° S., and long. 173° and 176° W. The islands are disposed in three separate groups or clusters, called the Tonga, the Hapai or Haabai, and the Vavau groups. Since 1845, they have all been under the dominion of one king, chosen by the chiefs of the different islands: their collective population is estimated at from 20,000 to 30,000. The name of "Friendly Isles" was given to this assemblage of islands by Captain Cook, on account of the courteous deportment and supposed friendliness of the natives; but further acquaintance with this treacherous and vindictive people led to the discovery of their real character. "Theft, revenge, rape, and murder (it is stated in Mr. Mariner's narrative) are not under many circumstances considered crimes among them; and in the examination of their language we discover no native words essentially expressive of moral qualities, as virtue, justice, and humanity." Of late years they have been induced to reject the debasing system of superstition by which they have been enslaved; many among them have made at least an outward profession of Christianity, and a great change has been thus induced in their moral and mental condition.

One dialect pervades the whole assemblage of islands; it resembles in several respects the western idioms of this stock, and possesses some peculiarities in common with the Malayan, which have no existence in Hawaiian or the dialects of the neighbouring islands. It is more especially distinguished from the Tahitian by the use of the consonant *k*, and of the nasal *ng*. It possesses close affinity with the Samoan dialect, and in many instances there is an identity of orthography, pronunciation, and meaning between Tongan and Samoan words. There is on the other hand a great dissimilarity between the Tongan and Feejeean dialects: for while a Tonga man can acquire with ease, and speak with fluency, the Samoan dialect, it is with extreme difficulty that he can obtain a competent knowledge of the Feejeean tongue; and there are some Feejeean sounds which can scarcely be pronounced by natives of Tonga. Considered as the language of a people formerly altogether ignorant of letters, the Tongan dialect may be said to be copious. Words descriptive of minute objects abound almost to redundancy; and not only can terms be found to designate every sensible object, but also to express



the powers and operations of the mind: so that the missionaries have readily selected suitable terms for the various points of Christian theology.

The Tonga dialect differs in some other respects from some other Polynesian idioms. It has the nasal articulation *ng*; and seems in some few instances to borrow the sibilant *s* from the Feejeean, and knows not some of the consonants in common use in other islands. It changes the *r* and the *d* of the New Zealand into *l*; and it articulates strongly the *f*. In other respects its grammar is mainly the same as that of the other Polynesian dialects; it has a twofold dual and plural for personal pronouns; and is equally destitute of case, gender, and number, properly so called. It is a rougher idiom than either the Tahitian or the Marquesan.

The largest of the Friendly Islands is Tonga, or Tongataboo, which is sixty miles in circumference, and which in 1850 was estimated to contain 9000 inhabitants. Considerably more than half of these had been converted to Christianity, the Protestants among them numbering 5000, and the Roman Catholics 600 members.

Nine missionaries were sent to the Island of Tonga by the London Missionary Society in 1797, but they found it impossible to remain, and many subsequent efforts for the introduction of Christianity were rendered equally abortive by the ferocious disposition of the natives. The agents of the Wesleyan Missionary Society were at length enabled in 1826 to settle peaceably in Tonga, and they now extend the blessings of Christian instruction to all the islands of this archipelago. In 1832 they had translated detached portions of Scripture into Tongan, and had multiplied copies in writing; aid was then afforded by the British and Foreign Bible Society, and several consecutive chapters from the Gospel of St. John and book of Genesis, with some of the Psalms, were committed to the press. Further assistance was afterwards granted by the same Society; and in 1845 the missionaries were proceeding with the printing of other portions of this version. At length, about the year 1847, the version of the New Testament was completed, and an edition of 4000 copies left the mission-press at Vavau. A revision of this work, and the translation of the Old Testament, have since been in progress, and appear from recent accounts to be rapidly approaching completion, the various portions, as they are finished, being issued from the Vavau press. The translation of the New Testament was chiefly drawn from the English version, but many passages were translated immediately from the Greek; for the missionaries found, in several instances, that the meaning of the inspired original could be rendered more literally, and with less circumlocution, in Tongan than in English. In 1852, at the request of the Committee of the Wesleyan Missionary Society, the British and Foreign Bible Society undertook to furnish an edition of 10,000 copies of the Tongan New Testament. The sheets passed through the press under the joint supervision of the Rev. G. Kevern, of Pontypool (formerly a missionary in the Tonga Islands), and the Rev. T. W. Meller. The rapid circulation of this edition (completed in 1853) has rendered it desirable that another, of like extent, should be undertaken, and this is now in progress (1860).

Concerning the direct results of the dissemination of the Tongan version of the Scriptures, we have the following testimony from the Rev. Walter Lawry, who, in speaking of the converted natives, said, "There is among them a conformity of heart and life to the Christianity of the New Testament, surpassing all that I have elsewhere seen, and such as it is truly gratifying to witness. In passing up and down among them, I often ask myself, 'What but the Gospel of the Lord Jesus Christ could have produced such a change in this once deeply-polluted people?'" Many interesting circumstances connected with the improved social and moral condition of the inhabitants will be found in the narrative of a visit to Tonga by Captain Keppel, in H. M. ship *Mæander*, in 1850. The recent Reports of the Wesleyan Society supply numerous highly interesting details. "Christianity (it is remarked in the Report for 1856) having been for years firmly established in the Friendly Islands, we have no longer to speak of the triumphs of the Gospel over heathenism in this group; but it is satisfactory to know that the cause of truth still prospers among this people."

## NEW ZEALAND.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

I TE timatanga te Kupu, a i te Atua te Kupu, ko te Atua ano hoki taua Kupu. <sup>2</sup> I te Atua ano tenei *Kupu* i te timatanga. <sup>3</sup> Nana nga mea katoa i hanga; a kahore tetahi mea i kore te hanga e ia o nga mea i hanga. <sup>4</sup> I a ia te ora; a ko te ora te maramatanga mo nga tangata. <sup>5</sup> I roto i te pouri te Maramatanga e whiti ana; heoi kihai i mau i te pouri, <sup>6</sup> I tonoa mai he tangata e te Atua, ko Hoani tona ingoa. <sup>7</sup> I haere mai ia hei kai whakaatu, hei whakaatu mo te Maramatanga, kia meinga ai e ia nga tangata katoa kia whakapono. <sup>8</sup> Ehara ia i taua Maramatanga, engari hei kai whakaatu mo taua Maramatanga. <sup>9</sup> Ko te Maramatanga pono tera, e marama ai nga tangata katoa e haere mai ana ki te ao. <sup>10</sup> I te ao ia, i hanga ano e ia te ao, a kihai te ao i mohio ki a ia. <sup>11</sup> I haere mai ia ki ona, a kihai ona i manako ki a ia. <sup>12</sup> Tena ko te hunga i manako ki a ia, i tukua mai e ia ki a ratou nga tikanga e meinga ai ratou hei tamariki ma te Atua, ki te hunga hoki e whakapono ana ki tona ingoa: <sup>13</sup> Ki te hunga ehara nei i te toto, ehara i te hiahia o te kikokiko, ehara i te hiahia o te tangata, engari na te Atua ratou i whanau ai. <sup>14</sup> A i whakakikokikotia te Kupu, a noho ana i a matou, (a i kite ano matou i tona kororia, he kororia e rite ana ki to te tamaiti ko tahi a te Matua,) ki tonu i te aroha noa me te pono.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

NEW ZEALAND, the nearest considerable land to the antipodes of Britain, consists of a group of islands lying in the South Pacific, to the eastward of Australia and Van Diemen's Land. From the nearest point of the Australian continent it is separated by a distance of 1150 miles, and from Van Diemen's Land by upwards of 900 miles. The group embraces two large islands—called respectively North Island and Middle Island—with a third of smaller dimensions, lying to the southward of the others, and named South or Stewart Island, besides many adjacent islets. The two larger islands are separated by the channel of Cook's Strait. The superficial extent of the entire archipelago is about 99,500 English square miles.

Since the year 1840, New Zealand has been a recognised possession of the British crown. Settlements have been made at several places on the shores of both the larger islands—the six principal of them being Auckland (the seat of government for the entire colony), New Plymouth, and Wellington—on the North Island; with Nelson, Canterbury, and Otago, on the Middle Island. The settlement of Canterbury was established so lately as 1850, and was organised strictly as a Church colony. The Otago settlement (founded in 1847) consists chiefly of natives of Scotland.

In 1858, the colonial population of New Zealand numbered about 61,000, and at the present time (1860) probably exceeds 80,000. The native population is estimated at little more than 70,000, showing a very considerable decrease within recent years—the number having formerly been calculated at more than double that amount. The native population of New Zealand—like the Polynesian races in general—is diminishing, and at a rate which, unless circumstances should arise to check it, promises at no distant period its extinction as a distinct race.

The Maori dialect differs only from the Tahitian in the interchange of certain consonants; and a native of Tahiti, immediately on landing for the first time in New Zealand, is capable of conversing



with the inhabitants. Even a native of Hawaii can render himself intelligible in New Zealand, although the two islands are between sixty and seventy geographical degrees apart, and the respective inhabitants had no communication with each other before the period of European discoveries.

The New Zealand or Maori language is the most cultivated of all the Polynesian dialects. It is richer in sounds, and more copious in expression, than any of the others; although the main features of its grammatical construction agree with the general outline of Polynesian idiom.

In the Northern Island of New Zealand alone, there are seven principal dialects; *i.e.* the Rarawa, Ngapuhi, Wackato, Bay of Plenty, East Cape and Rotama, Port Nicholson and Wanganui, and Mokau: but the Wackato dialect is reckoned the purest. The New Zealand language has five vowels, eight consonants, and the nasal sound *ng*; and like the Tonga dialects, etc., it also possesses the twofold dual and plural forms of personal pronouns. In general, it is a sonorous and energetic tongue; which forms the extreme division of the Polynesian dialects to the southward.

## II.—VERSION OF THE SCRIPTURES IN THIS DIALECT.

The attention of the Church Missionary Society was early directed to New Zealand by the representations of the Rev. Samuel Marsden, senior chaplain of the colony of New South Wales; three missionaries from this Society effected a landing in New Zealand in 1814, and, after reducing the language to writing, they commenced a translation of the Scriptures. In 1831, the Rev. Mr. Yate spent upwards of six months in New South Wales, occupied in carrying through the press the first publication in the Maori dialect; it consisted of 117 closely printed pages, containing selections from the Scriptures, the Liturgy and Catechism of the Church of England, and Hymns. This attempt proved so successful, that in 1832 Mr. Yate printed 1800 copies of the Gospels of St. Matthew and St. John, the Acts, the Epistle to the Romans, and the first Epistle to the Corinthians: paper was provided for this purpose by the British and Foreign Bible Society. The translation of the entire New Testament occupied seven years in preparation, and during this period it underwent several revisions, in which all the agents of the Church Mission assisted; but the principal translator was Mr. Yate. This version was drawn immediately from the Greek original, and is accounted a very literal and idiomatic translation. Although it was completed in 1835, the first edition did not appear till 1840, when 5000 copies were printed at the expense of the British and Foreign Bible Society. A second edition, consisting of 20,000 copies, was printed by the same Society in 1842, and a third, of the like extent, in 1844. More recently, an impression of 15,000 copies of the Maori New Testament has been completed, under the revision of Archdeacon (now Bishop) Williams and the Rev. T. W. Meller. This swells the total amount (including portions of the Old Testament, as referred to below) to 118,930 copies of portions of the Word of God, which had, up to the close of 1858, been placed by means of the British and Foreign Bible Society in the hands of the natives of New Zealand.

The first portion of the Old Testament committed to the press in the Maori tongue was the Psalter, of which 20,000 copies were published by the British and Foreign Bible Society in 1848. This edition was printed by permission of the Society for Promoting Christian Knowledge from the Psalter forming a part of the New Zealand Common Prayer Book, then in course of publication by that Society; the translation being conformed to the Bible version of the Psalms. In the same year, the Bible Society undertook an edition of 10,000 copies of the Pentateuch and the book of Joshua, in Maori. A succeeding portion of the Old Testament Scriptures, from Judges to Psalms inclusive, from a translation made by the Rev. Mr. Maunsell, a resident missionary in New Zealand, was printed by the Society in 1855; the edition consisting of 5000 copies. Mr. Maunsell has since sedulously devoted himself to the task of completing the translation of the remaining portions of the Old Testament into Maori, a work which, by divine grace, he has been permitted to accomplish. "The whole Word of God is now (he wrote in 1856) in Maori. . . . I have, through God's great goodness, been spared to assist in the revision of the New Testament and Prayer Book, and to finish an original translation of the Old Testament."



This great work has now, by the blessing of God, received its fitting consummation, an edition of 5000 copies of the concluding portion (from Proverbs to Malachi) having been completed in London (under the careful superintendence of the present Bishop of Wellington) in 1858, at the cost of the British and Foreign Bible Society. Another triumph will thus be gained to the cause of truth. "If (said his Excellency the Governor of New Zealand, in 1857, at a meeting of the Auckland Auxiliary) any of the three hundred gentlemen who met at the London Tavern early in this century, to form a Society for distributing the Bible, had ventured to predict that in fifty years a branch of it would spread over the antipodes, his hearers would have smiled incredulously; but if he had added that two-thirds of that fierce race of cannibals, known to Englishmen only by Captain Cook's report, would by that time be converted to Christianity—that they would receive the Bible translated into their own language—and that in those unknown islands alone 1500 copies of the Bible would be distributed in one year by this branch of the Society—he would have been regarded as a speculative enthusiast. That such wonders have come to pass we are living witnesses, and that we are so, must be a subject of congratulation and a cause of thankfulness to us all."

### III.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

The Maori Testament has proved a powerful weapon against popery, and has been known in several instances to have been the means of enabling the converted natives to withstand the insinuations of Romish emissaries. So deeply, indeed, is this felt by the agents of the Roman Catholic Church, that they were said some time since to be preparing a translation of their own in this dialect. The district of Hokianga, at which Romish priests had been stationed for the previous twelve years, was at length abandoned by them in despair; they having been unable, during the entire period, to succeed in making the smallest permanent impression on the native population!

The greater number of the New Zealanders, formerly cannibals and gross idolaters, are now walking in the light of truth, and, although some disappointment, as is natural to all human efforts, may have been experienced, yet the recent reports received from this highly interesting region contain much that is encouraging. "Several of the chiefs (writes the Rev. J. Warren, to the Wesleyan Missionary Society, in 1851) have within the last few months renounced heathenism, and are diligently endeavouring to learn to read the sacred Scriptures. I believe the Spirit of the Lord is powerfully at work on many of their hearts." The testimony of the Rev. Mr. Puckey, of Kaitaia, to the blessed results of the diffusion of the Scriptures among the native population in this distant part of the world is strikingly interesting. "Europeans say that they think the New Zealanders a very tame and inoffensive people. So they are; but they should have come to live among them thirty years ago, before the influence of the Gospel manifested itself. I remember to have been in bodily fear for a month at a time, and was not sure of my life for half an hour; but the case is vastly different now. The Saviour is loved by many hundreds, and God is worshipped in spirit and in truth."—"You will rejoice to hear (says the Rev. R. Burrows, in 1859) that the Word of God is still read and prized by many of our native converts."

## M A L A G A S S E.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

TAMY ny taloha ny Teny, ary ny Teny tamy n'Andriamanitra, ary Andriamanitra ny Teny. <sup>2</sup> Izy tamy n'Andriamanitra tamy ny taloha. <sup>3</sup> Izy nanava'ny ny zavatra rehetra; ary raha tsy izy, tsy nisy nanaova'ny izay efa natao ny. <sup>4</sup> Tao amy ny ny fiainana; ary ny fiainana no nahazava ny olona. <sup>5</sup> Ary ny mazava mahazava ao amy ny maizina; fa ny maizina tsy nahasaron'ny azy. <sup>6</sup> Nisy lehilahy nirahin' Andriamanitra, i Jaony no anara'ny. <sup>7</sup> Izy avy 'mba ho fanambarana hanambara ny Mazava, 'mba hampino'ny ny olona rehetra. <sup>8</sup> Tsy izy izany Mazava izany, fa nirahin'ny 'mba hanambara ny Mazava. <sup>9</sup> Izy ny Mazava marina, izay mahazava ny olona rehetra avy amy ny izao tontolo izao. <sup>10</sup> Izy tamy ny izao tontolo izao, ary izy no nanava'ny izao tontolo izao, ary izao tontolo izao tsy nahalala azy. <sup>11</sup> Izy tonga tany amy ny, fa ny any amy ny, tsy nampandroso azy. <sup>12</sup> Fa izay nampandroso azy, dia nome'ny ny hery ho tonga zanak'Andriamanitra, dia izay mino ny anara'ny: <sup>13</sup> Izay tsy natara-dra, na ny fankasitrahany ny nofo, na ny fankasitraky ny olona, fa ny an' Andriamanitra. <sup>14</sup> Ary ny Teny natao ny ho nofo, ary izy nonina tamy 'ntsikia, (ary izahay nahita ny voninahin'ny, izay no voninahitra takaky ny lahy tokana ny Ray) feno fahasoavana sy fahamarinana.

MADAGASCAR lies at a distance of 240 miles off the east coast of Africa, from which it is separated by the channel of Mozambique. This island is considerably larger than the whole of France: it comprises an area of 234,400 square miles, and measures 930 miles in length, by about 300 in breadth. The inhabitants number between 4,700,000 and 5,000,000 individuals: though at present comprehended under one rule (that of the Hovahs), and forming in this respect one nation, it is evident from their physical conformation that they are descended from different stocks, some among them resembling in person and appearance the Malayan race of Polynesia, while others possess the black skin and woolly hair of the negro race. The religion is a rude species of polytheistic idolatry, and the monarch is the high-priest as well as the despotic ruler of his subjects.

It is a singular fact that the Malagasse dialect exhibits a closer affinity to the dialects of the small islands off the coast of Sumatra, especially Nias, than to those of the islands in its more immediate vicinity. To the languages of the opposite coast of Africa it bears no resemblance whatever. It is very similar in construction to Tagala, the most perfect of Polynesian dialects, and many grammatical forms which exist only in part even in Tagala, are found entire in Malagasse.

At a very remote period a migration seems to have taken place from the peninsula of Malacca and the island of Sumatra, both westward and eastward. Those men carried with them their language and traditions, to Madagascar in the extreme west, and among the islands of the Pacific in the east. Hence the great similarity of the various languages of the Malayo-Polynesian nations; similarity so great as to justify us in terming those languages, in the aggregate, one family.

Among these the Malagasse is said by many philologists to be the parent of the whole tribe of dialects; but more probably, as others think, the original language properly so called is now lost, and the Malagasse is only one branch of it, as the Polynesian is another, both diverging from their common centre in the Malayan islands and peninsula.



The grammar of the Malagasse is like that of the Polynesian dialects in its main outline. It has five vowels, and all the consonants of the English alphabet except *c*, *q*, *w*, *x*; *j* being pronounced like *dz*, and *u* like *io*: it is deficient in case, gender and number, properly so called. It is like its allied dialects, sonorous and soft; and not wanting in power and energy of expression. The language is, with few exceptions, spoken alike throughout the island of Madagascar.

A comparison of the Malagasse with the Malay and the other Polynesian dialects, gives the following results of identity:—

In 728 Malagasse words compared with as many Malayan, 21 were found identical.

In 709 compared with as many Maori ones the identical were 16.

In 725 compared with the Tonga, the identical words were 17.

In 434 compared with the Tahitian, the identical words were 17.

In 182 compared with the Hawaiian, the identical words were 21.

On the other hand—

In 716 Malay words compared with the Maori, 14 were found identical.

In 649 compared with the Tonga, there were 16.

In 443 compared with the Tahitian, there were 14.

In 242 compared with the Hawaiian, there were 16.

This proportion, although perhaps not perfectly accurate, may serve as a guide to the relative connexion of these languages.

Several attempts have been made by the French, but without success, during the last two centuries, to colonise this island. Their efforts have never been directed towards the translation of the Scriptures into this dialect; but Flacourt in his History of Madagascar gives a version of the Lord's Prayer, and of what he calls the Ten Commandments, from which the second commandment is excluded. The Gospel was not proclaimed to the people of Madagascar till 1818, when the Rev. Messrs. Jones and Bevan were sent to labour among them by the London Missionary Society. The translation of the Old and New Testaments occupied the greater part of the time of the missionaries during eleven years. The three principal translators were Messrs. Jones, Griffiths, and Johns. The New Testament was completed in 1825, and after passing thrice through the process of revision, 1500 copies of the Gospel of St. Luke were printed in 1828, and 3000 copies of the Testament in 1830, on paper furnished by the British and Foreign Bible Society. In 1832, 800 copies of the Old Testament, as far as the first book of Samuel, and 3000 copies of the Psalms, were printed in Madagascar; and on Mr. Baker's visit to this country the following year, the British and Foreign Bible Society printed under his superintendence a second edition of the Psalms, consisting of 5050 copies. This was followed in 1835 by an edition of 10,000 New Testaments, and of 5000 copies of the books of Genesis, Proverbs, Isaiah, and the Psalms, published by the Society in London. During the same time the whole of the Old Testament was being printed in successive portions in Madagascar; and it seems a special indication of the blessing of God upon this version, that at the very period of the cruel persecution of Christians in this island, circumstances were so ordered that the missionaries were enabled for a time to remain unmolested, and continue their labours until the completion of this important translation.

The history of this persecution, which lasted for a period of seventeen years (1834-51), and is one of the most remarkable of modern times, is unstained by the record of a single instance of apostasy. Many of the native Christians were called to suffer imprisonment and confiscation of property, while others were permitted to seal their testimony with their blood. God so upheld the faith and patience of his servants in the hour of trial, and so sustained them by the consolations of the sacred volume, that they looked at terrors without dismay, and emulated the examples of the confessors and martyrs of primitive ages. During the whole period that the edicts against Christianity remained in force, and while death was the legal penalty of an open confession of faith in Jesus, the number of believers in the divine word still increased; and, even while no missionaries were allowed to remain on the island,



the converted natives read the word of God in secret, and continued to meet privately for worship, often assembling for this purpose on the mountains or in caves. A Malagasse church was at the same time planted in Mauritius, consisting of those who had been compelled, on account of their belief in the Christian religion, to flee from their native island.

The Revs. Messrs. Freeman and Jones (formerly missionaries in Madagascar) had, in anticipation of the day when they might be enabled to resume their labours, employed themselves since their return to England in the complete revision of the Malagasse Scriptures. This revision has been accomplished, and, in the immediate prospect (through political changes) of the island becoming again open to the efforts of the Christian missionary, it was recently determined by the British and Foreign Bible Society to print an edition of 5000 copies of the Malagasse Bible from the revised MS. This work was accordingly commenced, under the editorial care of the Rev. Mr. Griffiths (formerly a missionary in the island) with the aid of the Rev. T. W. Meller; but, after advancing as far as the completion of the New Testament, with the Old Testament as far as the 10th chap. of Judges, it has been deemed advisable to suspend further progress—there appearing, on later inquiry, to be little probability of any immediate opportunity for its distribution in the island. The revision of the text had advanced as far as the end of Job.

## S A M O A N.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

SA i le amataga le Lokou, sa i le Atua le Lokou, o le Atua foi le Lokou. <sup>2</sup> O ia foi sa i le Atua i le amataga. <sup>3</sup> Na ia faia mea uma lava; e leai foi se mea e tasi sa fai e lei faia e ia. <sup>4</sup> O'ia te ia le ola; a le ola foi lea, o le malamalama o tagata. <sup>5</sup> Ua pupula mai foi le malamalama i le pouliuli, a e lei tali atu i ai e le pouliuli. <sup>6</sup> Ua auina mai, mai le Atua, le tasi tagata, o Ioane lona igoa. <sup>7</sup> Na sau ia o le molimau, na te faailoa mai le malamalama, ina ia faalogo i ai o tagata uma lava ia te ia. <sup>8</sup> E le o le malamalama ia, a ua sau ia e faailoa mai i lea lava malamalama. <sup>9</sup> O le malamalama moni ia, na te faamalamalama mai i tagata uma lava, i lona maliu mai i le lalolagi. <sup>10</sup> Sa i le lalolagi o ia, na ia faia foi le lalolagi; a e lei iloa lava ia e le lalolagi. <sup>11</sup> Ua maliu mai o ia i āna lava, a e lei tali atu e ona tagata. <sup>12</sup> A o e na tali atu ia te ia, ma faatuatua i lona suafa, na ia avatu i ai o lea lelei, ia avea i latou ma fanau a le Atua. <sup>13</sup> O i latou, e le o le toto na fanau ai, e le o le loto foi o le tino, e le o le loto o le tagata, a o le Atua lava. <sup>14</sup> Ua liu tino-tagata le Lokou, ua api mai ia i tatou, (na matou vaa-vaai i lona mamalu: o le mamalu lea pei o le mamalu o le Alo e toatasi o le Tamā,) ua tumu i le alofa tunoa ma le mea moni.

THE Samoan or Navigators' Islands extend more than 200 miles from east to west, above and below the 14th degree of south latitude, and between 169 and 173 degrees west longitude. The largest of these islands, called Savaii, or Pola, is smaller than Tahiti, but much larger than Tongataboo. In 1840 the population of the entire group was said to be 150,000, but subsequent estimates reduce the number to little more than a third of this amount.

The Samoan differs from other Polynesian dialects in habitually substituting *l* for *r* and *p* for *b*. The Feejee and Samoan are the only idioms of this stock in which the sibilant consonant is admitted.

The religious system of the Samoans previous to the introduction of Christianity, though equally gross, was less demoralising and cruel than that which obtained in the other islands of Polynesia. They worshipped beasts, birds, fish, and creeping things rather than idols of wood and stone, and were free from the domination of a powerful and crafty priesthood. The translation of the Scriptures into their language appears to have been undertaken in the first place by the Rev. John Williams, who afterwards met his death in the island of Erromango, while attempting to plant the Gospel among the fierce and sanguinary tribes of New Guinea. Other missionaries of the London Missionary Society assisted in this translation; and after the lamented decease of Mr. Williams, the version was continued and completed by them. The translation was drawn from the original texts, but with constant reference to the English, and frequent use of the Septuagint, Vulgate, Syriac, and other versions. Much assistance was also derived from the Tahitian and other Polynesian versions.

The plan pursued in the prosecution of this work was to allot a separate book to each translator. On the completion of his particular portion, each translator availed himself of the criticism of the natives, and then submitted his production to the private examination of the other missionaries. After time had been afforded to propose the requisite emendations, all the missionaries met together, and conjointly effected such corrections in the translation as were deemed necessary. The work thus cautiously conducted was slowly brought to completion. An edition of 5000 copies of the Gospel of St. John appeared in 1842. This was followed in 1845 by an edition of 10,000 copies of the Gospel of St. Luke, translated by Mr. Macdonald; and during the same year by an edition of 10,000 copies of the Epistle to the Romans, translated by Mr. Heath. The Acts were translated by Mr. Hardie; and in 1846 the entire New Testament, including a revised translation of the Gospel of St. Matthew, was completed at press.

A revised copy of the New Testament was sent by the missionaries, in 1848, to England; and at their urgent request 15,000 copies were printed in London, by the British and Foreign Bible Society, under the supervision of the Rev. J. B. Stair, formerly missionary in these islands. This edition, immediately on its completion, was sent to its distant destination.

The translation of the Old Testament has since been accomplished by the persevering labours of the missionaries, and the printing of the entire Scriptures in the Samoan language was completed in 1855. We derive from a recent Report of the British and Foreign Bible Society the following interesting particulars concerning this great work. Previous to the completion of the New Testament some progress had been made in the translation of the Old; and in 1848, an edition of 10,000 copies of the Book of Psalms was put through the press, bound, and circulated. In 1849, editions of 10,000 each, of the books of Genesis and Exodus, were printed; and in 1850, Leviticus, Numbers, and Deuteronomy, were also printed in editions of 7,000 copies each. The Pentateuch was then bound in one volume. In 1853, editions of 5,000 each of the Books from Joshua to 2nd Samuel inclusive were printed; in 1854, the remaining Historical Books; and the whole were bound up in one volume, forming the second volume of the Historical Books.

In the same year, editions of 3,500 each of the Books of Solomon, the Lamentations, and the Minor Prophets, were put through the press. In the course of 1855, the remaining portions of the work were finished, and the whole of both the Old and New Testaments had been printed. The plan adopted in translation has been to assign to individuals separate Books or portions for most careful translation. These portions have been further submitted to the criticisms of the other members of the Samoan Mission, and finally revised for the press by a committee of not less than five, including the translators; and then printed in every respect according to the decision of the committee. "In the Old Testament our translations have been made from the Hebrew Text sent out to us by the British and Foreign Bible Society, and executed agreeably to the rules of the Society. Our English authorized version has been constantly before us, and adhered to as nearly as possible. Constant reference has been made to the Septuagint and Vulgate, and the best use made of the various Polynesian translations. With regard to the lexicography, criticism and renderings of the sacred text, we have availed ourselves



of the labours of Rosenmüller, Gesenius, Lee, Ainsworth, Blayney, Henderson, Lowth, Dathe, Patrick, Good, etc. etc.

“These translations and revisions (concludes the language of the Report) have cost the members of our Mission many years of patient thought and labour; and it is a cause of great and most devout thankfulness to God, that some of us, who commenced the work on the Samoan group, and have from the beginning taken a part in the translating of the sacred word into its language, have lived to be engaged in it to its completion. To the Great Head of the Church, who has enabled us to put this invaluable boon into the hands of the Samoan people, be all the praise.”

## FEEJEEAN.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

O KOYA na Vosa sa bula e nai vakatekivu, a rau sa tiko kei na Kalou ko koya na Vosa, a Kalou ko koya na Vosa. <sup>2</sup> Sai koya oqo e rau sa tiko vata kei na Kalou mai nai vakatekivu. <sup>3</sup> Sa cakava na ka kecega ko koya: a sa sega e dua na ka sa cakavi, me sega ni cakava ko koya. <sup>4</sup> Sa tu vua na bula; ia na rarama ni tamata na bula. <sup>5</sup> Sa cila mai na rarama e na butobuto; a sa sega ni kunea na butobuto. <sup>6</sup> E dua na tamata sa tala mai vua na Kalou, yacana ko Joni. <sup>7</sup> O koya oqo sa lako mai me dautukutuku, me tukuni koya ua Rarama, me ra vakabauta na tamata kecega e na vukuna. <sup>8</sup> Ia ka sa sega na Rarama dina ko koya, a sa talai mai me tukuna na Rarama ko ya. <sup>9</sup> Sai koya ga oqo na Rarama dina, sa lako mai ki vuravura ka vakararamataki ira na tamata kecega. <sup>10</sup> Sa tiko e vuravura ko koya, a sa cakavi vuravura, ia ka sega ni kilai koya na kai vuravura. <sup>11</sup> Sa lako mai ko koya vei ira na kai nona, ka sega ni vakabauti koya na kai nona. <sup>12</sup> Ia ko ira sa va kabauti koya, sa solia kecega vei ira me ra yaco rawa me ra luve ni Kalou, vei ira sa vakabauta na yacana. <sup>13</sup> E ra sa sega ni luvena e na vuku ni nodra qase, se na sucu vakayago, se na veitalia ni tamata, sa vakasucumi ira ga na Kalou. <sup>14</sup> A sa yaco me tamata na Vosa, ka tiko vata kei keda, (keitou a raica na nonai ukuuku, me vaka nai ukuuku ni gone e dua bau ga nei Tamana) sa sinai e na loloma ka dina sara.

THE Feejee or Figi group of islands lies between New Hebrides and the Friendly or Tonga Islands, being situated between 16 and 21 degrees south latitude, and between 177 east and 178 west longitude. It comprises 154 islands, of which 100 are inhabited, and the others occasionally frequented; the two largest islands are supposed to be each about 300 miles in circumference. The inhabitants number about 300,000: the relation which they bear to the rest of the Polynesian race is a problem of some difficulty to determine. In person they possess all the characteristics of the negrito race, but their language, instead of being, as was at one time supposed, a negrito dialect, is closely allied to the Polynesian stock. Although possessing certain peculiarities of its own, it is subject to the grammatical laws by which other Polynesian tongues are governed; and Humboldt has observed that Feejee agrees with the western dialects of Polynesia in many instances where the eastern and western idioms differ. It has a sibilant *s*, which other Polynesian dialects do not know; and like them it possesses a two-fold dual and plural for personal pronouns; with no inflections properly so called for either case, gender, or



number. In general activity of temperament the Feejeeans also resemble their Polynesian brethren; whereas, the true oceanic negroes are everywhere a sluggish and inert people.

The moral state of the Feejeeans is awfully depraved. They are grossly addicted to cannibalism, and natural death is an accident in Feejee, the sick being usually strangled. They even, says Mr. Lawry, rub human flesh over the lips of their little children, and put a portion into the infant's mouth, that it may be nourished by its juice, and trained in the practice of cannibalism! The Feejeean chiefs rule in the most arbitrary and despotic manner, inflicting instant death on all who offend or disoblige them. The religion of the Feejeeans, we are told, differs materially from that of the lighter-coloured Polynesian people. They believe in a plurality of deities, and offer human sacrifices as a preliminary to almost all their undertakings. They recognise a future state of existence; but this belief, guided by no just notions of moral obligation, is the source of many abhorrent practices, leading them to the immolation of their aged relatives, and to the murder of wives at the funeral of their husbands.

The Feejee Islands are divided politically into numerous small states, and a distinct sub-dialect of the general language is spoken in each. The principal dialect is that of Bau, and a translation of the New Testament was made into this idiom by the late Rev. J. Hunt, in concert with other Wesleyan missionaries. The work was completed in an edition of 1000 copies in 1849. The expenses attending it were borne by the Wesleyan Society, who alone have missionaries in these islands; and the value of the translation having been fully attested, some aid has been received from the British and Foreign Bible Society. In 1854, the latter Society printed an edition of 5000 Feejee New Testaments, placing them at the disposal of the Wesleyan Society for distribution: subsequently, in 1858, an edition of 5000 Gospels was issued by the Bible Society and forwarded to Feejee for distribution, at the earnest request of the missionaries, whose supply of Scriptures had already become exhausted. Meanwhile, the missionaries employed in the Feejee Islands were diligently engaged in the translation of the Old Testament, which they completed in 1854. Upon the representation of the Wesleyan body, the British and Foreign Bible Society at once agreed to undertake the cost of printing the entire body of Feejeean Scriptures, and arrangements are now in progress for the execution of this great work, so soon as the manuscript shall have undergone the necessary revision. The Rev. Mr. Calvert, a Wesleyan missionary long resident in the Feejee Islands, has undertaken the task of superintendence, and it is intended, immediately on his return to England, to print an edition of 5000 Bibles and 10,000 Testaments.

According to the late reports of the missionaries, we find that, in the face of much opposition, they meet with great encouragement, and that the impression begins to be very general among the natives that Christianity is true. "The very devoted and spotless life of Varani, one of the native converts (says Mr. Lawry), has done much to soften prejudice, and to cast lustre on the Christian character. His friend and companion in arms, Thakombau, king of Feejee, was very bitter and earnest against the Gospel, until he saw the true power of piety in this 'living epistle.' He now says that Christianity is true, and that his people shall embrace it; but that there are some wars to be completed first!" In 1858 there were 17,649 native converts, and 36,561 day-scholars of both sexes, under the instruction of the missionaries. It is said of those who have embraced the Gospel, that they adorn it, and that a goodly number of them go everywhere preaching the Word. In the island of Lakemba in particular, two-thirds of the adult population are stated to have been members of the Christian Society, while about 800 children were under Christian instruction: the change (it is remarked) is so general that a heathen is a curiosity and a gazing-stock in the land. This, however, it should be remembered, is an exception to the general condition of the still barbarous and benighted inhabitants of the Feejee group.

## A N E I T E U M.

SPECIMEN, FROM ST. LUKE, CHAP. I. v. 1 to 14.

ERIS ika natimi is ahinag eri asuptecnaig upene nitai iji eigki inta idim imiisjis ninivaijec vaig akaija, <sup>2</sup>Is idivaig eris asaig ehelema a ʔpu atimi iji yehki, eris ecetai ara um asuptecnaig intas upene, itu acen um imihum pam an naopan ineig; <sup>3</sup>Egis lep ika ainyak, ak natimi alupas, Diofilus, ki lep asuptecnaig upene ehelum an nitasvitai, ekis idim ato upene nitai iji eigki asega ainyak itu acen um imihum pam an naopan ineig, <sup>4</sup>Mika an ato aiek ninivaijec vaig o u itai iji eigki, eris esege imi yeuc. <sup>5</sup>¶ AN naopan yehki is wat atimarid anpece Jutaia a Herot, is eteuc natimi ahlap is ethi, nidan Sakaraia, is mapoi Abaija aien: is mapoi Eron a ehgan, nidan Ilisabed. <sup>6</sup>Is atoh nedo urau arau an nuhup o Atua, erus apos upene intas alep asega o Ihova arau, im nedo o un. <sup>7</sup>Is ti inhal urau, is eti asvalav a Ilisabed, is ahinag mesese ira rau. <sup>8</sup>Is wat ago nedo o ilpu atimi ahlap aien an nuhup o Atua, is idivaig nedo ura, <sup>9</sup>Nauritai o un ineigki, is atnamud nita awa nipin upene aien anliin neom ahlap o Ihova, is idivaig nedo o ilpu atimi ahlap. <sup>10</sup>Eris amen ijo natimi is ahinag um alaigaheni is wat atnamud nita awa nipin upene aien. <sup>11</sup>Is ehcohos ehelen a nagelo o Ihova um aiji an nahaiji nefata uri nita awa nipin upene an matan. <sup>12</sup>Is wat ecet yin a Sakaraia is euejucjucaij inliinmopon aien vai nimitai yin o un. <sup>13</sup>Is tas a nagelo um ika ehelen, Jim imtitaig, ak Sakaraia: ehmun atahaijeg nalaigaheni unyum; etpu apos inhalav atamaig a ehgam Ilisabed, napu anvi nidan aiek par ika Joanes. <sup>14</sup>Etpu imiacitak inliinmopom aiek um cediaig: uhuit apos yin erupu imiacitak natimi iny ahinag.

ANEITEUM is one of the languages belonging to the further Polynesian group, and is a branch of the Papuan tongue. The island of Aneiteum, in which it is vernacular, is the most southward of the New Hebrides, a chain of volcanic islands which stretch in the direction of north and south, through four hundred miles of ocean, between the parallels of 14° and 21° south latitude. All the islands of the New Hebrides chain are mountainous, and several of them contain active volcanoes. Their soil is in general exuberantly fertile. They abound in sandal-wood, in which an extensive traffic is carried on by the merchants of Sydney, for the supply of the Chinese market. The island of Aneiteum is the most frequently visited of the number. The other islands of the chain are Tana, Erromango, Vaté (or Sandwich Island), Api, Malicolo, and Espiritu Santo, the last mentioned being superior to any of the others in magnitude. Aneiteum is thirty miles in circuit, and contains, according to a census taken by the missionaries, 3,800 inhabitants.

The natives of the New Hebrides come under the designation of "Negrillos," used by ethnologists to distinguish them from the Feejecans and other members of the Polynesian-Negro family. But though all the islanders of the New Hebrides group possess many features in common—amongst them the black skin, crisp hair, and the practice of cannibalism—yet there are striking points of difference, which closer investigation than they have hitherto received will probably develope more fully, between the inhabitants of different members of the archipelago. The men of Vaté (or Sandwich Island) are little inferior in stature, strength, and intelligence to the Feejeans, while those of Erromango, Tana, and Aneiteum, although differing considerably from each other, appear to belong to a less robust and less advanced people.



The efforts made to diffuse a knowledge of the revealed Word among the benighted population of Aneiteum are of recent date, and are due to the Christian enterprise of the Rev. J. Inglis, and the Rev. J. Geddie, two missionaries of the Reformed Presbyterian Church of Scotland, who have been stationed on the island since 1853. The first entire book of Scripture printed in Aneiteum was the Gospel of St. Mark, an edition of which (3,000 copies) was printed at Sydney in 1854, the expense being defrayed by the British and Foreign Bible Society. A small primer, containing a few pages of Scripture extracts, was printed at the mission-press on the island during the following year. An edition of 4,000 copies of the Gospel of St. Luke, in the language of Aneiteum, has since (1857) been printed in London by the British and Foreign Bible Society, and forwarded to the island for distribution.

The efforts of Mr. Inglis and his coadjutors have been attended with the happiest results. Of the total population of 3,800 (writes Mr. Inglis, in 1856), "2,400 have renounced idolatry and placed themselves under Christian instruction. From 800 to 900 are reading the Gospel of St. Mark, having previously mastered a small primer and catechism. A few of the natives have committed to memory the whole of St. Mark's Gospel, and a greater number large portions of it. The number of natives admitted to church membership is about ninety. The effects of Scripture truth upon the minds of the natives are becoming daily more and more visible in the happy change of character and conduct which is taking place over the whole island. Native teachers from this island have also been located on the adjoining islands of Futuna and Tana.

"The superstitions, abominations, and cruelties of heathenism—as idolatry, war, cannibalism, strangulation of widows, infanticide, feasting and lascivious dances—are either past or rapidly passing away; and the peace, purity, and happiness of Christianity are fast occupying their place. For a considerable time peace has been established, and a free intercourse opened up over the whole island—a state of things unknown within the memory of man.

"The tone of moral feeling is fast rising among the Christian natives. Lying, stealing, quarrelling, conjugal infidelity, and other immoralities, are no longer looked upon as mere venial offences. The Ten Commandments are now recognised as the standard of right and wrong, and moral character is tested by that holy and unerring rule of action."

Subsequently, we learn that both the translation and printing of other portions of Scripture into Aneiteum are in progress. The two remaining Gospels, the Acts, and some other detached portions (including the book of Jonah and part of Revelation) have been completed, and some progress made with the Book of Genesis. The mission-press on the island is at work upon these as rapidly as its limited capabilities will allow, and the mission, under God's blessing, is steadily advancing. A church has been formed at each of the two principal stations on the island.



## LIFU AND NENGONE.

SPECIMEN, FROM ST. LUKE, CHAP. I. v. 1 to 13.

WEN' o re nodei ngome xaranumu ha hna uane co aehngeni netitone o re nata no re nodei ace hna kedi podone hnei eije, <sup>2</sup>Se inome buije hna lae nata ni ehniye, ono buije ko re thu ule kacene ne ile ko re sihnamenenge no re enengoco wene koda ri hna whane; <sup>3</sup>Hnego hna uane, roi ke inu co xiwamomo netitone te du Bua, Retoke, Theofila, wen' o re hnego hna ule kacene o re nodei ace ileodene wene koda ri hna whane; <sup>4</sup>Ha thu ule kacene roione ke Bua o re nodei enengoco hna ieno Bua.

<sup>5</sup>Ri nodei rane ni Herode, doku ni si Juda, omelei ko se ngome thu hule, ielene Zakaria, ono re kote ne Abia; ono re hmenue ni nubone tei Arona, ono re ieleni nubone Elisabethe. <sup>6</sup>Ha netiti ke bushengone ri tadani Makaze; bushengone hna hue netitone ri nodei wathebo ne ile ko re lata ni Iehova. <sup>7</sup>Ka deko tei bushengone, wen' o re ha hneroi kei Elisabethe, ha rue eteshete ke bushengone. <sup>8</sup>Be ci ruacone ke nubone o re hna ethau pa jeu' o re ngome thu hule, ono re etha ne nubone ri tadani Makaze, <sup>9</sup>Se inome o re lata no re hna ethau pa jeu' o re ngome thu hule, ono re pani nubone co reule o re sereie me bone buruia be ci okonelo ke nubone ri hneruala ni Iehova. <sup>10</sup>Ono re nodei ngoime xaranumu ileodene ci hne ko obote ri gula rane co reule o re sereie me bone buruia. <sup>11</sup>Ile me ahngabote du nubone ko se angela ni Iehova, nubone ci sere ri gula nata no re atarau bane reule o re sereie me bone buruia. <sup>12</sup>Ka Zakaria ci ule, ile nubone me tijabote, ile me pina ko re pareu du nubone. <sup>13</sup>Kei il' o re angela ci ie du nubone, Zakaria, hage pareu; ha hna taedengi ko re ci hne nubo, ka ono Elisabethe, hmenue ni nubo co hnapone o re tei nubo, ka nubo co atoe o re ieleni nubone Ioane.

LIFU and Nengoné are the languages spoken in two of the islands of the Loyalty group—situate to the westward of the New Hebrides, and about forty-five miles east of the large island of New Caledonia, now a French colony.

The Loyalty Islands, three in number, consist of Uea, Lifu, and Mare (or Nengoné), together with some small adjacent islets. They were comparatively little known until the visit of Captain Erskine, in Her Majesty's ship "Havannah," in 1849. The inhabitants are of the black, or Polynesian-Negro race, but with a strong infusion of the true Polynesian blood and language. The population is not numerous, the island being in a great measure barren, and only scantily supplied with fresh water. Numerous trading-vessels from Australia, however, visit them annually, for the sake of the sandal-wood which is so abundant throughout this portion of the vast Polynesian region.

A mission was commenced on the island of Mare in 1854, under the auspices of the London Missionary Society. This island is stated to contain not less than 8,000 inhabitants, a third part of whom have since embraced the truths of the Gospel. The missionaries, the Revs. S. M. Creagh and J. Jones, devoted themselves assiduously to the task of translating portions of the Scriptures into the native languages of Lifu and Mare (Nengoné), and have printed these, together with the Ten Commandments, a hymn-book, and a school-book containing an outline of early Scripture History, at the mission-press established in Mare. The Gospel of St. Mark, in the Nengoné tongue, with the first five chapters of St. John's Gospel, were among the first fruits of their labours, and were gladly welcomed by the Mare population, who eagerly engaged in the perusal of the Word of Life. The Gospel

of St. Luke has since passed through the press, the good work having been aided by a supply of paper granted by the British and Foreign Bible Society. "The language of Nengoné (remarks Mr. Creagh) is by no means easy, as appears to be the case more or less with most of the dialects of Western Polynesia. A knowledge of the Eastern dialects appears to be no help whatever to the attaining of these, except at first by communicating with the native teachers from the Eastern groups. The pronunciation is very much more harsh, consonants are more abundant, and double consonants, nasals and gutturals—unknown in the Eastern dialects—are more or less abundant than in those of the Western; consequently we find the native teachers a long time before they can master the language, and indeed they can never pronounce it, but by long practice they become accustomed to its peculiarities, and the natives to their brogue, and hence they are generally intelligible."

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## A U S T R A L I A N.

AUSTRALIA, a vast region which nearly equals Europe in extent, and which is now rapidly becoming peopled by British colonists, is the native home of a thinly-scattered race of Oceanic negroes, who in some of their peculiarities approach the true African type, and in others as widely recede from it. The Australian negroes possess lank instead of woolly hair, and are weak and puny as compared with the African negro: physically considered, they appear to rank among the lowest of the human species.

This singular race, besides possessing the interior of several of the islands above described, inhabit the insular region of which Solomon Islands and the New Hebrides form the eastern, and Papua or New Guinea the northern, margin. The principal groups of islands in which this people is predominant are New Britain, New Ireland, Louisiade, the Pelew, and the Marianne or Ladrone Islands. Whether the languages spoken by the negro population of these islands have any connection with those spoken by the negroes of Australia remains yet to be proved, but no resemblance has hitherto been traced. It has been clearly ascertained, however, that although the several tribes of Australia have each a distinct language, yet these languages, differing as they do in vocables, are all subject to the same laws of construction, and may therefore be regarded as members of one family. Further analysis has led to the discovery of some curious analogies subsisting between the Tamul and other languages of the Deccan and the languages of Australia. Similar grammatical principles appear to be inherent in both these groups, and some of their personal pronouns seem to have been derived from one and the same source. The Australian languages have evidently no affinity with the Polynesian, being remarkable for the variety and complexity of their grammatical forms; whereas, simplicity is the prominent characteristic of all the Polynesian dialects. The Australian dialect of the neighbourhood of Adelaide has not only a dual and plural, but regular inflexions to mark the cases in declension. It has no double dual and plural of pronouns like the Polynesian languages; and is by no means simple in the forms of conjugation. It is a remarkable fact that, although living geographically speaking so near the Pacific islanders, they have in common with them neither language, race, nor customs. Their origin is altogether distinct. The Australian also differs from the Polynesian in the form and composition of words, the former employing many consonants, and the latter abounding in vocalic sounds.

Concerning the number of aborigines in Australia, nothing like an accurate calculation has been formed, nor is it possible, in our present ignorance of immense tracts of the interior, a large portion of which is yet wholly unexplored, to form any trustworthy estimate on the subject. Major Mitchell, who

had explored a seventh part of the Australian continent, observed that the regions through which he passed were very thinly peopled; and he considered that the total number of inhabitants could not exceed, and probably might be considerably under, 6,000. The tribes comprise but few individuals—often not more than forty or fifty in number, and rarely exceeding a hundred; and they are widely dispersed over large tracts of country. The gradual decrease of the native population has long been noticed. As long since as 1832, Mr. Handt, of the Church Missionary Society, wrote, “The aborigines are very fast wearing away wherever the whites get a footing. This arises from the consequences of those vices into which the Europeans initiate them. Satan has sent his messengers first, and they have been very active: I doubt whether the ministers of Christ will be as indefatigable.” The process of decay has since, it is to be feared, advanced with accelerated speed.

Several attempts have been made to translate the Scriptures into the languages of Australia, but hitherto only detached portions have been completed. On one occasion, when a chapter translated by the Church missionaries into the language of the tribe among whom they laboured was read publicly, the natives of their own accord approached the reader, and when he had finished, one of them almost in an ecstasy jumped up and exclaimed, “Book for blackfellows! Book for blackfellows!” Similar instances from time to time have occurred, showing that labour is not in vain in the Lord; yet the deep moral degradation of the natives is a formidable impediment to missionary efforts. The debased state of their intellectual and moral faculties has been ascribed to a politico-religious system, which, though purely oral, pervades the whole of Australia. The origin of this artfully-contrived system is wholly unknown. It consists, says Sir George Grey, of “complex laws which not only deprive the Austral of all free agency of thought, but, at the same time, by allowing no scope whatever for the development of any great moral qualification, necessarily bind him down to a hopeless state of barbarism, from which it is impossible for him to emerge; while those laws are so ingeniously devised as to have a direct tendency to annihilate any effort to overthrow them.”

The Rev. Mr. Threlkeld has translated the Gospel of St. Luke into the Lake Macquarie dialect; but although his grammar of that dialect evinces some acquaintance with the idiom, no opportunities have yet occurred to test the critical merit of his version.



## CLASS VI.—AFRICAN LANGUAGES.

### C O P T I C

SPECIMEN, FROM ST. JOHN'S GOSPEL, СНАР. I. v. 1 to 14.

Եւ իւրաքանչեւ յաւերս փոքրիկ քաղաքի յաւերս փոքրիկ քաղաքի յաւերս փոքրիկ քաղաքի. <sup>2</sup> փառս յաւերս յաւերս յաւերս յաւերս. <sup>3</sup> յաւերս յաւերս յաւերս յաւերս. <sup>4</sup> յաւերս յաւերս յաւերս յաւերս. <sup>5</sup> յաւերս յաւերս յաւերս յաւերս. <sup>6</sup> յաւերս յաւերս յաւերս յաւերս. <sup>7</sup> յաւերս յաւերս յաւերս յաւերս. <sup>8</sup> յաւերս յաւերս յաւերս յաւերս. <sup>9</sup> յաւերս յաւերս յաւերս յաւերս. <sup>10</sup> յաւերս յաւերս յաւերս յաւերս. <sup>11</sup> յաւերս յաւերս յաւերս յաւերս. <sup>12</sup> յաւերս յաւերս յաւերս յաւերս. <sup>13</sup> յաւերս յաւերս յաւերս յաւերս. <sup>14</sup> յաւերս յաւերս յաւերս յաւերս.

#### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

COPTIC derives its name from the town of *Koptos* in Upper Egypt. It may come possibly from the words *Kah-Ptah*, land of Ptah or Phtah, the tutelary god of Egypt; and it was once the vernacular tongue of Egypt, but it has for centuries been superseded by the Arabic, and it is now only cultivated by biblical students, and by a very few of the Coptic priests. The liturgy of the Coptic Church is still read publicly in this venerable language, but it is utterly unintelligible to the majority of the Copts, who are generally unacquainted with any language but the Arabic. These people are descended from the ancient Egyptians, but their race has been mingled with the Persian, Greek, Roman, Arab, and Turkish nations, to whom Egypt has been successively subject; for according to the Divine prediction (Ezek. xxix. 15, and xxx. 13), Egypt has been the "*basest of kingdoms*," and the prey of foreign powers; and no prince of pure Egyptian lineage has, since the year B.C. 350, swayed the sceptre of the Pharaohs.

Under this foreign domination, the population, the resources, and the civilisation of Egypt have (till within a very recent period) gradually decreased. According to Diodorus Siculus, this country,

in the time of the ancient kings, contained a population of 7,000,000. At the beginning of the nineteenth century the amount of population had dwindled down to 2,500,000, and subsequently, owing to the ravages of the plague, and the long-continued influence of a Turkish system of government, this number had become further diminished to 1,800,000 inhabitants. The most recent estimates, however, make the population of Egypt, at the present time, amount to about 2,500,000.

The diminished population of Egypt in modern as compared with ancient times becomes the more striking when we consider that the present inhabitants of Egypt are chiefly of Arabic or foreign origin, and that the Copts themselves form scarcely one-fourteenth part of the motley population now congregated on the soil of their ancestors. Their ranks have been thinned by persecution, by frequent intermarriages with Mohammedan families, and by the secession of many individuals to Islamism; and, according to a recent estimate, they do not now number above 150,000 souls. A few among them have joined the Romish and Greek Churches, but nationally they belong to the Jacobite, Eutychian, or Monophysite sect. Their distinguishing doctrinal peculiarity is the confounding of the Godhead and manhood of the Lord Jesus Christ,—a heresy which was condemned by the fourth general council (that of Chalcedon) A.D. 451. The Coptic hierarchy is in several respects not dissimilar to the Romish: it consists of a patriarch, or supreme head of the church, and a metropolitan of the Abyssinians, with bishops, archpriests, priests, deacons, and monks.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The only language known to have derived its origin from the ancient Egyptian are the three dialects of the Coptic. This circumstance has invested the Coptic with peculiar interest in the eyes of the learned, particularly since the possibility of the ultimate recovery of the lost Egyptian language has been suggested by the ardent philologists who have devoted themselves to the deciphering of the hieroglyphic, hieratic, and enchorial inscriptions. In consequence of this connection with the ancient language of Egypt, it has been found that Coptic may not only be of service in recovering the literary treasures of that country, but also in solving the problem which has recently attracted so much attention concerning the position held by the Egyptian in the scale of languages, and the nature of its affinities with the now isolated Indo-European and Shemitic groups.

Coptic would have been extremely valuable as an adjunct in these intricate investigations, had it been subjected to no further mutations from the true Egyptian type than those which the lapse of centuries naturally occasions. But when the successors of Alexander established themselves in Alexandria, the language of the court was diffused through the country; and, though the Egyptian language did not cease to be spoken, a Greek element was infused into it, many Greek words were adopted, and the Greek alphabet was employed even in writing the native language. Hence part of the Coptic language is essentially Greek, or rather an admixture of old Egyptian and Greek, so intimately blended, and so disguised by orthographical changes, that it is now sometimes difficult to resolve the component parts into their original elements.

There are, however, words and grammatical principles in Coptic which unquestionably entered into the ancient Egyptian language; and it is remarkable that affinities may be traced between these now obsolete forms of speech and corresponding forms existing in languages spoken at the present day in regions far remote from Egypt. Lepsius has shown that the Coptic possesses certain affinities with the Indo-European class of languages, and especially as respects its numerals, with the Sanscrit. Benfey and various other scholars have pointed out the relationship between its grammatical structure and that of the Shemitic class. Klaproth has detected a striking resemblance between many Coptic words and the corresponding terms in the Zirian, Mordvinian, Ostjakian, Albanian, and particularly the Tschere-missian and Tschuwasschian languages: he has also found resemblances between Coptic and Samoiedic words, and some instances of affinity between Coptic and the languages spoken in the region of the Caucasus. It is remarkable, however, that in addition to these extra-African relations of the Coptic, it has several points of contact with the African languages, even with those spoken by the negro



nations; so that whatever analogy may subsist between it and other groups of languages, it cannot properly be isolated from the African class.

There are three principal dialects in Coptic, viz:—the Memphitic, the Sahidic, and the Bashmuri. The Memphitic, spoken in the neighbourhood of Memphis, is the least pure of the three, and contains the largest amount of Greek words. The Sahidic dialect spoken in Upper Egypt, and further from foreign intercourse, is more purely Egyptian, and bears the nearest relationship to the original Egyptian language as we have it in hieroglyphic inscriptions, and in hieratic and demotic MSS. Whereas the Bashmuri dialect, spoken in a portion of the Delta, differs from the others chiefly by certain changes in the vowels and in some of the consonants: it is the softest, and the Sahidic is the roughest of the three dialects.

The Coptic alphabet with which these several dialects are written in MSS. and printed books consists of 32 letters, seven of which are of purely Egyptian origin, to be traced to existing hieroglyphics, for the purpose of expressing sounds not found in Greek: the rest of the letters are all Greek. Some uncertainty still prevails as to the correct articulation of some of the Egyptian characters in the Coptic alphabet, which are pronounced differently by different individuals, even in Egypt. But in no wise does that hinder the study of the language, which is now cultivated with greater earnestness than ever it was, and which bids fair to bring to light greater riches of archaic lore than have yet been discovered. The study of ancient Egyptian through the Coptic is daily gaining greater importance; and ere long we may hope to be able to read ancient Egyptian papyri and inscriptions, not with a certain amount of probability only, liable to difference of opinion, as is the case at present, but with actual certainty.

The Coptic bears strong affinity to the Shemitic languages, in the pronouns, suffixes, and affixes, especially; and also in some of its radicals. But it has in common with the Georgian, for instance, the use of *infixes* or particles, whether remnants of pronouns or not, which are inserted in the body of the word. The construction of the Coptic grammar is most regular—almost, it might be said, geometrical; and as it is a relic of the highest antiquity, it possesses a charm which perhaps no other language has in common with it in its aboriginal stamp. The few following words may give an idea of the affinity which the Coptic bears to the ancient Egyptian:—

<i>Egyptian</i>	<i>Coptic</i>	<i>English</i>
aiur	eiul	hart
aik	aeik, aik	dedication
aua	aoou, au	glory
abh	obhe	teeth
af	ab, af	flesh
am	ou, om	to eat
ament	ement	the west, <i>hades</i>
anch	onch	to live
ani	oni	stone, etc.

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

Although the Coptic possesses great interest in an ethnological point of view, its importance becomes unspeakably greater when we regard it as the favoured medium in which one of the earliest and most faithful versions of the Scriptures has been transmitted to us. The Old Testament was translated from the Septuagint, in all probability during the course of the second or third century. The New Testament was drawn immediately from the original Greek, but there is much difference of opinion concerning the period of its execution: by some authors it is attributed to the third, by some to the fourth, and by others to the fifth century. It is recorded of Antonius, who began to lead an ascetic life A.D. 271, that he read the Egyptian Scriptures; but whether it was the Coptic or the Sahidic version which he possessed, still remains doubtful.



The Coptic New Testament, in its general character, is conformed to the Alexandrine recension. According to Michaelis, some of its readings bear a striking affinity to those of the Latin version, and occasionally to those of the Codex Cantabrigiensis. The quotations of Origen, Eusebius, and Cyril, agree pretty nearly with the corresponding passages in this version. Several Arabic translations have been executed from the Coptic, and valuable Coptic MSS. are preserved in the Vatican, Paris, Berlin, Bodleian, and other libraries. In some of the MSS. of the Gospel according to St. John, the history of the woman taken in adultery is inserted, while in others it is omitted. The disputed passage in 1 John v. 7 is not to be found in any Coptic MS.

The project of publishing a printed edition of this version was first entertained by Thomas Marshall: he prepared the Four Gospels for the press, but died before their completion. The work was then undertaken by David Wilkins, or Wilkie, a Prussian, who, at the expense of the University of Oxford, brought out, in 1716, a complete edition of the New Testament, to which he appended a Latin translation. The text of this edition was formed from Bodleian MSS., conferred with MSS. from the Paris and Vatican libraries. In 1829, an edition of 2000 copies of the Coptic Gospels, printed in parallel columns with the Arabic version, was published by the British and Foreign Bible Society. The text had been prepared by the Coptic patriarch at the instance of Mr. Jowett. It was carried through the press under the care of Dr. Tattam of Bedford, in conjunction with Professor Lee. An edition of the New Testament, with emendations drawn from Berlin Codices, was printed by Schwartz, at Leipsic, in 1838. Ten years subsequently, another edition of the New Testament was undertaken by the same editor; but this later edition is enriched with copious critical and grammatical notes, and the text is chiefly drawn from Berlin MSS.

No complete edition of the Coptic Old Testament has yet been published, for several of the books are missing; it is, however, probable that they are not actually lost, and that they may yet be found in some of the cloisters of Egypt. The Pentateuch was published in 1731, in London, by Wilkins, the editor of the New Testament. The twelve Prophetical Books were printed at Oxford, in 1836, under the editorship of Professor Lee and of Dr. Tattam. Fragments of the Lamentations of Jeremiah, (consisting of chap. iv. ver. 22, and chap. v.), and the sixth chapter of the apocryphal book of Baruch, were inserted by Quatremère in his great work on the Language and Literature of Egypt, published at Paris in 1804. These portions constitute the whole of the Coptic Old Testament hitherto printed, with the exception of the Psalms, of which no less than five editions have appeared. The first two of these editions were published at Rome by the Congregation de Propaganda Fide, the one in 1744, the other in 1749: they were designed for the benefit of the Coptic Christians in Egypt, and the Arabic version was therefore printed in parallel columns with the Coptic text. A critical edition of the Psalter was edited in 1837 by Woide and Ideler, and printed at Berlin. Another critical edition appeared at Leipsic in 1844, under the care of Schwartz. An edition consisting of 2014 copies of the Coptic Psalter, printed in parallel columns with the Arabic version, has likewise been issued by the British and Foreign Bible Society.

The Twelve Minor Prophets were published with a Latin translation by Dr. Tattam, in 1836. In 1846, the same scholar published the Book of Job, with an English translation. In 1849, Bardelli at Pisa, published the Book of Daniel without a translation; and in 1852, Dr. Tattam published the "Prophetæ Majores," Isaiah, Jeremiah, the Lamentations, Ezekiel, and Daniel, with a Latin version; in 2 vols. 8vo. We must not omit also, a magnificent edition of the whole New Testament, in Royal 4to., in Coptic and Arabic, printed with type cast for the purpose, and intended for the Coptic churches of Egypt; published at the expense of the Society for Promoting Christian Knowledge, in 1847. There is also another edition of the Pentateuch with critical notes, and published in numbers at Paris, of which the first two or three numbers only have appeared.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

This ancient version has been the means of keeping alive the form if not the spirit of Christianity,

during a long series of centuries, among a persecuted people surrounded by Mohammedan oppressors. The results of recent distribution of the Scriptures have been encouraging. The bigotry of the Copts, and their stern adherence to the superstitions of their forefathers, appear to be decreasing; yet the power of the priesthood here, as elsewhere, impedes the progress of the Gospel: all free inquiry concerning spiritual things is fettered, and the people are kept in perpetual bondage by their dread of the clergy. Still there are instances of individuals being awakened, by means of the perusal of the Scriptures, to a sense of the fallen condition of their church. Mr. Krusé, long engaged as a missionary at Cairo, speaks, for instance, in a letter dated 1847, of a native Copt who compared the condition of the Coptic Church to the state of things described in 1 Tim. iv., and 2 Tim. iii. He added, "Our head (the patriarch) is sick, and the whole body is spiritually dead." After some lengthened conversation on the abuses of the Coptic Church, the man emphatically said, "We want a man to rise up from among our own people like your Luther, bold enough to stand fast in the faith, and to reform our church." The general condition of the Copts, throughout Egypt, is one of extreme poverty, and they are subjected to great oppressions by their Mohammedan rulers.

## SAHIDIC.

SPECIMEN, FROM ST. JOHN'S GOSPEL, ЧАП. V. v. 1 to 14.

•    ип̄иса    наи    не    п̄ша    пе    п̄ниотлаи.    а    їс̄    в̄ок    езраи    е    оіе̄л̄н̄п̄.    <sup>2</sup>    нет    ноткол̄тивн̄ора  
 де    з̄п̄    еі̄л̄н̄п̄    з̄их̄п̄    те̄про̄ватик̄н.    е    ш̄атиот̄те    ерос    п̄ӣп̄т̄зев̄раіос.    хе    в̄на̄саӣда.    ере  
 те̄    п̄стоа    з̄их̄ос.    <sup>3</sup>    нет̄п̄котк    за    наи    п̄оти    пин̄н̄уе    п̄нет̄ӯоне.    п̄в̄л̄ле.    ип̄    п̄о̄гал̄е.  
 ип̄    не̄т̄уот̄уот̄.    <sup>4</sup>    . . . . .    <sup>5</sup>    нет    п̄от̄р̄оне    де    п̄на̄т̄,    е    а̄р̄    п̄ал̄в̄    ш̄ин̄н̄  
 п̄ро̄ип̄е    з̄п̄    не̄ф̄ӯоне.    <sup>6</sup>    п̄тере    їс̄    де    на̄те    наи    е̄р̄п̄котк.    а̄е̄ше    хе    а̄ф̄оск.    п̄еха̄р̄  
 на̄р̄.    хе    е̄ко̄т̄ӯ    о̄т̄ха̄.    <sup>7</sup>    а̄ро̄т̄ӯв̄    на̄р̄    п̄оти    не̄т̄ӯоне.    хе    п̄хо̄еіс    ип̄т̄    р̄оне    п̄на̄т̄  
 хе̄кас    р̄ӯан̄    п̄ӣо̄от̄    т̄о̄з̄    е̄е̄но̄х̄т̄    е̄п̄ес̄нт̄    е̄т̄ко̄л̄тивн̄ора.    з̄ос̄он̄    де    а̄но̄к    т̄ин̄т̄.    ш̄аре  
 ке̄ота    р̄ш̄ор̄п̄    е̄роі.    е    в̄ок    е̄п̄ес̄нт̄.    <sup>8</sup>    пе̄хе    їс̄    на̄р̄.    хе    т̄о̄от̄н̄.    ип̄̄еі    п̄не̄ко̄ло̄от̄.  
 ип̄̄ӣо̄о̄уе.    <sup>9</sup>    а̄т̄о̄    п̄те̄г̄но̄т̄    а̄ро̄т̄ха̄    п̄оти    п̄ро̄не̄.    а̄т̄о̄    а̄р̄ӣ    п̄не̄ф̄о̄ло̄от̄    а̄р̄ӣо̄о̄уе.    не  
 п̄са̄в̄ва̄тон̄    пе̄    не̄з̄о̄от̄    е̄т̄п̄на̄т̄.    <sup>10</sup>    не̄т̄х̄о̄    о̄е    ӣнос    п̄оти    п̄ӣот̄лаи    п̄п̄п̄т̄    а̄р̄ло.    хе  
 п̄са̄в̄ва̄тон̄    пе̄.    а̄т̄о̄    не̄сто    на̄к    а̄н̄.    е    қ̄ӣ    п̄не̄ко̄ло̄от̄.    <sup>11</sup>    а̄ро̄т̄ӯв̄    де    п̄оти    п̄ро̄не̄  
 е̄р̄х̄о̄    п̄ӣнос.    хе    п̄п̄т̄    а̄р̄та̄ло̄оі    не̄т̄п̄на̄т̄    п̄п̄т̄    а̄р̄хо̄ос    наи.    хе    қ̄ӣ    не̄ко̄ло̄от̄.    ип̄̄ӣо̄о̄уе.  
<sup>12</sup>    а̄т̄х̄ӣот̄р̄    хе    ӣш̄    пе̄    п̄ро̄не̄.    п̄т̄    а̄р̄хо̄ос    на̄к.    хе    қ̄ит̄̄.    ип̄̄ӣо̄о̄уе.    <sup>13</sup>    п̄п̄т̄    а̄р̄ло    де̄  
 не̄ф̄со̄от̄н̄.    хе    ӣш̄    пе̄.    їс̄    га̄р    а̄р̄са̄т̄̄.    ере    о̄т̄ин̄н̄уе    з̄п̄    п̄на̄    е̄т̄п̄на̄т̄.    <sup>14</sup>    ип̄̄иса    наи  
 їс̄    з̄е    е̄ро̄з̄п̄    п̄р̄пе̄    п̄еха̄р̄.    хе    еіс    з̄н̄н̄те̄    а̄ко̄т̄ха̄.    ип̄̄р̄котк    е̄    р̄ӣо̄ве.    хе    ӣне̄    не̄о̄о̄от̄  
 е̄    наи    ӯо̄не̄    п̄ӣок.

THE Sahidic is a dialect of the Coptic language, and was formerly spoken in Upper Egypt, between Cahira (Cairo) and Assevan (or Assouan). This country was called *Said* by the Arabs, which is the origin of the term Sahidic. A version of the Scriptures was executed in this dialect, according to some



writers in the second, but certainly not later than the third, century. The Old Testament was translated from the Septuagint, and the New Testament from Greek MSS. The Sahidic New Testament, like the Coptic, conforms in general to the Alexandrine recension, but it possesses several readings peculiar to itself, and in some instances it agrees with the Latin version. Its striking similarity to the Codex Cantabrigiensis is a fact often adduced in proof of its high antiquity.

Fragments of this version still exist at Rome, Paris, Oxford, Berlin, and Venice, and also in the British Museum. Portions of the Gospels of St. Matthew and St. John appear to have been printed by Mingarelli in 1785. In 1789, part of the Gospel of St. John was printed at Rome, and also fragments of the Epistles to Timothy, taken from a Greek Coptic MS. in the possession of Cardinal Borgia. But the most complete edition of the Sahidic fragments is that published at the Clarendon press in 1799. This edition, which comprises nearly one-third of the New Testament, was commenced under the superintendence of Woide, but he died before the whole was prepared for the press, and the delegates of the Clarendon library employed Dr. Ford, Arabic reader of the University, to complete the work. A Latin version was appended to the Sahidic fragments in this splendid edition, with readings from Greek MSS., learned preliminary dissertations, and other critical apparatus. The Sahidic version is of extreme value to biblical students; it is also of the utmost practical utility, the dialect being carefully cultivated for critical investigations of hieratic and other Egyptian MSS.

## BASHMURIC.

SPECIMEN, FROM ST. JOHN'S GOSPEL, СНАР. ІV. v. 23 to 34.

. . KΩ NTESCTAPIA EZANI ACYH EZOTH ETNOMC. <sup>29</sup> ΠΕΧΕC HHIΛΩM: XE AMOMI  
TAAE TETEH NET EPEIMOMI HTAQXE ZOB HIBI HHI ETAMETOT: MH† PEI PE PE XP̄C.  
<sup>30</sup> AT̄I ΔE EBAAZ̄H TPOMC AT̄Ω AT̄I ΠAΛAΦ. <sup>31</sup> HATXOMHAC NEQ OTTWOOT HEMHQ HXE  
HEQMAONTHC ETXOMHAC: XE ZPABBI OTOM. <sup>32</sup> HTAQ ΔE ΠEXEQ NET XE OTAMTHI AMAK  
HOTZPH GOTAMC TEI NTATEN EN TETENCAOTH MHAC EN. <sup>33</sup> HATXO OTH MHAC HXE  
HEQMAONTHC MH NETAMHOT: XE MH† A ΛAΠC MH MHQ ETPEQOTOM: ΠEXAT MHQ HXE  
HEQMAONTHC: XE ZPABBI OTOM. <sup>34</sup> ΠEXEQ MHOT HXE IH̄C: XE TAZPH AMAK TE ZINA  
HTAI . . .

THE Bashmuric, a sub-dialect of Sahidic, was spoken in Bashmur, a province of the Delta. It appears to have been an intermediate dialect between Coptic and Sahidic, and is remarkable for its almost universal preference for *l* over *r*, and like changes in other liquids and aspirates. Fragments of a Bashmuric version of the Scriptures, executed either in the third or fourth century, are still in existence. These agree so closely with the Sahidic version, that it has been doubted whether an original translation was ever made from Greek into Bashmuric, some philologists being of opinion that the version now called Bashmuric is merely an adaptation of the Sahidic version to the dialect of Bashmur.

Fragments of the Bashmuric version of St. John's Gospel were discovered by Georgi among the Borgan collection of MSS., and were published at Rome in 1789, with a Latin version and illustrative notes. Other fragments, consisting of parts of the first and fifth chapters of Isaiah, of the First Epistle to the Corinthians, and the Epistles to the Ephesians, to Philemon, and to the Hebrews, and of the



First Epistle to the Thessalonians, were published by Engelbreth in 1816. The Sahidic MSS., from which the text was drawn, belonged to the Borgian collection. The value of this work is greatly enhanced by the insertion of the corresponding passages in the Coptic and Sahidic dialects, so that a comparison between the three dialects can be readily made. A literal Latin version is added, with the corresponding Greek text, and notes illustrative of various readings, with critical remarks.

## B E R B E R.

SPECIMEN, FROM ST. LUKE, CHAP. VI. v. 27 to 38.

معن اونيغ ايان اسلن حملف البان اكنغشن اعخدمم الخريان افطن \* 28 شكرف ايان  
 اكديجنز اعسبحم اغين اكنطلمن \* 29 ون اططن قلحكك دورس ونطن ون يغان ذك اشوزرك  
 ارستقمط نغ المدلك \* 30 اكر اوين اكفسن ابكش ارستر اثن اريون افلك \* 31 اكن بعبط اندخمن  
 مدن ذك اكن ارعخدمط ايس كچ \* 32 مذيلا اشبحم ون اكديجنز انو اشواب انون ميل ديان  
 اندر اشبحن ايان انغشبحن \* 33 مذيلا اعخدمم ذلخر اديون اونشخدمن انو ذتوب انون ميل ديان  
 اندر اكين اخدمن \* 34 مذيلا بعلم اعطلم فيان اذف ارعغم ويط انو ذتوب انون ايان اندر دغن  
 رطلن ايان اندر اكن ارغن دغن ويط \* 35 معن حملف ايان اكنغشن بعقم ذلعكم غر مدن  
 اعطلم ارمهل اشم افين اديل ذلعال بلون ذمفران اسلم ذمس الرب نش اخدمم الخريان ارشكن  
 ديان اندر \* 36 الف ذلعكم اكن اعف بابون \* 37 ارشسيل ارشسيلم ارهدريف بليون ارهدرن  
 بلون \* 38 امك اشغم سمهرز العال اجر اذك اوزع ادمفرن اذمر انون نش سمهرز ان ايس بعشعبرم  
 اونيغبر ايس \*

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE whole of the interior of Northern Africa, from the Nile to the Atlantic, including the vast area of the Sahara, is inhabited by the Berbers, a primitive race of people belonging to the same stock as the Gætuli, Mauri, and Numidæ of antiquity. It is rather remarkable that, notwithstanding the political convulsions and changes to which Northern Africa has been subjected, these representatives of the ancient Libyan race still occupy the soil, and preserve the language, of their ancestors. Even their towns and villages retain the same names as those by which they are distinguished in the writings of Sallust and other classical writers; and the very signification of these names is the same in modern Berber as in the Libyan idiom spoken in the days of those writers.

The Berbers are divided into several distinct nations, of which the principal are the Amazigh or Berbers of Northern Atlas, the Shellahs, who inhabit the southern part of the same mountain chain,

the Kabyles of the Algerine and Tunisian Mountains, and the Tuarick tribes of Siwah, Sokna, and the Western Desert. The Tibboos of the Eastern Desert, though darker in complexion than the Berbers, are supposed by some to belong to the same race. These nations are all brave and warlike, but uncivilised, and are followers of the false prophet. In point of political government, they are subdivided into a number of petty tribes, each of which, as among the Arabs, is under the command of a sheikh. We possess no precise statistical accounts of this people, but it is certain that they form at least one-half of the entire population of the empire of Morocco. Graberg estimates the Berbers, properly so called, at above 2,000,000, and the Shellahs at 1,500,000.

## II.—CHARACTERISTICS OF THE LANGUAGE.

Modern researches have gone far to prove that the Berber language forms part of Shemitic philology; yet, notwithstanding the Shemitic character of its structure, part of its vocabulary and many of its peculiarities are so decidedly African as to entitle it to a place among this class of languages. It resembles the Coptic in the preponderance which it gives to the letter *t* as an inflexional element, both initial and final. Its participial system, however, approximates it to the Amharic, and one of its verbal forms has a perfect counterpart in that language, and, according to Gesenius, in Himyaritic. The nouns, observes Professor Newman, freely admit of that substitute for a genitive case which is in Hebrew and Arabic entitled the putting of two nouns into regimen or construction. Some of the oldest nouns even appear to have a real construct form, consisting in the addition of *th* to the noun itself. The article and demonstrative pronouns are similar to the Hebrew and Arabic; the general principles of euphony, inflection, and radical letters, present the same Shemitic features, and even the sounds of the Berber language are Hebrew. But on the other hand, Berber possesses a large stock of prepositions of undoubted African origin, and akin to those of the Haussa language; and it further deviates from the true Shemitic type in the vast majority of its elemental words, in its peculiar usage of the participle, in its power of prefixing the fragmentary pronoun to the verb, and in the possession of a double set of affixes to distinguish the genitive and accusative cases. Owing to the influence of the Mohammedan religion, which is professed by the tribes of Northern Africa, and taught through the medium of the North African dialect of the Arabic, a large number of Arabic words have found their way into the Berber language. This, however, is as distinct from the Arabic as the Anglo-Saxon element of the English language is from the Latin, French, or Greek words introduced into it by time and custom.

The Guanche language of the Canaries, as appears from ancient inscriptions, was a dialect of the Berber: the nation to whom it was vernacular became extinct, according to Alexander von Humboldt, in the beginning of the sixteenth century. Some of the Berber tribes, especially those of the desert, still employ the ancient Libyan letters of their forefathers; but the Arabic alphabet is now generally used in writing and printing the various dialects of Berber.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

A translation of the first twelve chapters of the Gospel according to St. Luke into the Algerine-Berber (or Showiah) dialect of the Berber language, spoken by the Kabyle tribes, was published by the British and Foreign Bible Society in 1833. The MS., which included the whole of the Four Gospels and the book of Genesis, was purchased by the Society of Mr. Hodgson, American consul at Algiers, for the sum of £150. The translation, which had occupied about two years, had been executed under the superintendence of that gentleman by a Kabyle Berber of the mountains near Algiers. Mr. Greenfield, the editorial superintendent of the British and Foreign Bible Society, was engaged in the examination of the work at the time of his lamented decease. The editorship of the small portion of St. Luke's Gospel eventually committed to the press was then transferred to Mr. Hattersley of Leeds. Only 250 copies were printed as specimens, which were sent to individuals competent to form a judgment concerning the critical value of the translation.

## GHADAMSI.

SPECIMEN, FROM ST. MATTHEW, CHAP. III. v. 7 to 17.

اسْعَتِي دِيدَ اَللّٰمَن هَالانْ مَدَّيْنِ نَالْفَارِيسِيِّينَ دَلَسَافَتَيْنِ طَمُرْنِ اُسْنَدِ اَيِّ اَمَكَانِ النَّاسِ النَّايَّاسَا :  
 عَاتَرِوِيَوَيْنِ اَنْ تَلْفَسِيَوَيْنِ اُنُوْ عَاوُنْ يِنَّانْ عَافِ اَرْكَلْ دِيدِ اَكُوْ سَيُّوَا دِيْتَاوُنْ .: <sup>8</sup> سَكْرَتِ اَيْدُواوَا فِينَاوَا  
 دَوَاقْتَنَيْنِ اَيِّ التَّوْبَةِ اِرَبِّ الْعَالَمِيْنَ .: <sup>9</sup> وَالْ تَفْرِيمِ عِوَجَمِ النَّوِيْنِ : دَدِ نَنَعَ اِبْرَاهِيْمَ وَجِيْدِ سَاخِيْمَا اَسْكُوْ  
 دَتَنَامْ عَاوُلُوا عَاوُنْ اَنَعَ رَّبِّ دِيْنَجَمِ دِسَكْرَ سَا يِرَجْنِ يِدَادَنَهْ الدَّرَارِ اَيِّ اِبْرَاهِيْمَ .: <sup>10</sup> لَانَّهُ نَتُوْ يَسُوْرَسَ  
 تَجَلَزَمَتْ عَافِ تَجُوْتَامِ نَاسْغِيْرًا : جَمِيْعِ اَسْغِيْرٍ وَلَنْ يَتَّجِ فِينَاوَا عَجِيْبِيْنِ يَبَا اَنْكَنْتِ تَسُوْرَسَمَتَيْنِ عُوْفَايِ .:  
<sup>11</sup> اَدِ نَشْنِ كُمَعَاوُنْ سَا عَامِنِ اَيِّ كِرَايِ اِرَبِّ : وَاَمَّا كِي دِيْتَاوُنْ دَفِرِ نَتُوْ قُوْ عَفِ نَشْنِ : اَكْتِ دَانَجَمِ دَتَكَلْ  
 اَلْقُوْتِ النَّسِ .: لَانَّهُ نَتُوْا يَتَّحَارِبُكُمْ اَسْجَبْرِيْلُ دِ عُوْفَا .: <sup>12</sup> يِنُوْ سُوْفَسِ النَّسِ اَصْفِ اَنْزَارِ النَّسِ : اِلَحِ يَرْدِنِ  
 النَّسِ غَزْرَانِيْ وَاَمَّا اَوَّلَمِ النَّسِ يَكْمَا سِ عُوْفَا وَلَنْ يَنْتَتِ .: <sup>13</sup> اَلْسَعَةِ يُوْسُدِ يَسُوْعِ اَسْعُوْرَ رَّبِّ اَيِّ الْاَرْدَنِ اَدِ  
 يُوْحَنَّا دَاِسْتَعَاوُنِ اَسْعُوْرَسَ .: <sup>14</sup> اَزْدُوْسَا يَمْنَعَتْ يُوْحَنَّا يِنَّايَّاسَ : نَشْنِ عُوْسْتَحَقُوْنَ الْاَعَانَتِ اَسْعُوْرَكِ  
 اَدَشَقْنِ تَتَّاسِدِيْدِ .: <sup>15</sup> يَجَاوَبَتْ يَسُوْعِ اِنَّايَّاسَ : اَتَرَكَ اَيْدُواوَا : اَلْحَالُوْا اَنَعَ يَلْزَمَا اَلْكَمَلِ جَمِيْعِ تَمُرَتْ .:  
 اَزْدُوْسَا يَجِيَتْ .: <sup>16</sup> دِيْدِ يَعْتَمِدِ يَسُوْعِ اَيُّوْنِ اَيِّ الْوَقْتِ سَامِيْنِ .: اَزْدُوْسَا يَمُوْرَزْنِ اَجْدَاوُنْ : يَلَمُ جَبْرِئِيْلُ  
 يَجَزْدُ اِيْمَ اَدْبِيْرِ يُوْسَزْنِ .: <sup>17</sup> اَزْدُوْسَا اِسَلِ اَيَّاوَالِ سَابْرِيْدِ نَاَجِيْنَا اِنَادِ : وَاَوَّانَتْ اَلنَّبِيُّ الصَّحْبِ اَلنُّوْكُنْ اَسْكِي  
 اَفْرَحْ .: اَنْتَهِيْ : مَا لِمَعْنِي الصَّحِيْحِ \*

GHADAMSI is a sub-dialect of Tuarick, the language of one of the great nations into which the Berber race is divided. Tuarick is the predominant language of the western part of the Sahara, and Ghadamsi is spoken in Ghadamis, an oasis situated at about ten days' journey south-west from Tripoli, in lat. 30° 10' N., and long. 9° 19' E. The number of inhabitants in Ghadamis has been computed at from six to seven thousand. The importance of this oasis, in a geographical and commercial point of view, arises from the four grand roads which diverge from it into the interior of Africa. One of these roads leads direct through the Great Desert to Timbuctoo, where some of the people of Ghadamis are settled.

A translation of the third chapter of the Gospel according to St. Matthew was a few years since made at Ghadamis, under the direction of the late James Richardson, Esq., by a native named Taleb Ben Mousa Ben El-Kasem. A short vocabulary of the language was added by the Taleb, but, unhappily, he got tired of his work before its completion. In fact, Mr. Richardson remarks, "the extraordinary impatience with which these people do anything of this kind for Christians almost exceeds belief." The MS. was sent from the desert to the British and Foreign Bible Society; it was transcribed by Professor Newman, of University College, who also appended a Latin translation; and a small edition, intended chiefly as a specimen of the language, has been published by order of the Foreign Office.



## M A N D I N G O.

SPECIMEN, FROM ST. MATTHEW, ЧАП. V. v. 1 to 12.

A KAFFO balu dye, atata konko santo ; asita tumamenna, ala talibolu nata akang.  
<sup>2</sup> A y ada yelle, a wolu nindi, ako ; <sup>3</sup> Menolu-nio be dobaring, ybarakata ; katuko itolu  
 ta mu Aryena-mansaroti. <sup>4</sup> Frigimolu barakata, katuko ysi fonio sotto. <sup>5</sup> Sabbatemolu  
 barakata, katuko ysi dunya keo. <sup>6</sup> Menolu konkota ning mindota ybe lafiring kekuyala,  
 ybarakata, katuko ysi wolu fandi. <sup>7</sup> Menolu-juso be seniaring ybarakata ; katuko ysi  
 Alla dye. <sup>8</sup> Hinamololu barakata, katuko ysi hino sotto. <sup>9</sup> Barriadingolu barakata ;  
 katuko itolu to mu Alla-dingoluti. <sup>10</sup> Ybarakata molu ye menu batandi keyuya kamma,  
 katuko itolu ta mu Aryena-mansaroti. <sup>11</sup> Altolu barakata, ning molu y altolu jelle  
 ning batandi, ni ye kumo jau bey fo altolu kang faniarinto ntela kamma. <sup>12</sup> Wotumo  
 alsì jusula, alsì jusulaba, katuko altolula joro warata Aryenato ; katuko ye kilalu batandi  
 wonyama menolu folota altoluti.

MANDINGO (or Mandenga), the most important language of modern Negroland, is predominant in many powerful states on both sides of the Gambia. On the east it is conterminous with the Haussa and Yariba languages, and on the north it prevails as far as the border of the Great Desert. It is also supposed to extend far into the interior of the continent, and is spoken in Bambouk, and in the late empire of Bambara. It is not possible to estimate the number of individuals to whom this language is vernacular, for much of the Mandingo territory is scarcely known to Europeans; and owing to the enterprising and commercial character of the race, Mandingoes are to be found in great numbers, located as traders, in regions far distant from their native states. They are to be met with at Sierra Leone, at Cape Mesurado, at most of the places of commerce along the coast, and in the interior as far as the headquarters of the Niger; so that there are several dialects of the Mandingo.

Some connection is supposed to exist between the Mandingo and Foulah tribes, but too little is known of the language of the latter to admit of a close comparison being instituted between it and the Mandingo. Both Mandingoes and Foulahs are as superior in civilisation and intelligence to the other tribes of intertropical Asia, as were the Aztecs and Peruvians to the various tribes of the New World; and in point of physical conformation, they form an intermediate class between the negro and the Asiatic type.

The Mandingo language has only two numbers, singular and plural. The plural is formed by adding *lu* to the singular, the last vowel of which is changed into *o*, if it does not end in that vowel. Thus:—*mausa*, a king; *mausolu*, kings; *muso*, a woman; *musolu*, women. There is no distinction of genders; and no cases of declension, properly so called; the inflection of nouns being made by particles or pronouns, in the simple and primitive way we find in languages little cultivated. Thus *ala*, his, is made the sign of the genitive, as it was in English: thus *mausa ala kumo*, the king his word; is contracted into *mausala kumo*, the king's word, etc. As the Mandingoes have a very imperfect notion of time, the conjugation of their verbs, managed by pronouns and other particles, is nevertheless far from correctly defined. Thus the present does for the past, or rather both tenses are involved in one common aorist, etc. This language is soft, sonorous, rich in vowels, and entirely of African stamp.

The Mandingoes are all Mohammedans, and generally pretend to some acquaintance with Arabic, the sacred language of their religion. Many Arabic words have been engrafted on the Mandingo language, while numerous terms, especially those relating to commerce, have been borrowed from various European languages. Copiousness, easy enunciation, and comparative freedom from nasal and

guttural sounds, are said to be the characteristics of Mandingo: its nouns for the most part end in the vowel *o*; this termination often conveys an emphatic signification, and is sometimes equivalent in meaning to the definite article.

The Rev. Mr. Macbrair, a Wesleyan missionary, was the first to undertake the translation of the Scriptures into this widely-extended language. His version of the Gospel according to St. Matthew was printed in London under his own superintendence in 1838, by the British and Foreign Bible Society. The edition, which consisted of 500 copies, was placed at the disposal of the Wesleyan Missionary Society: no definite accounts have been transmitted concerning the results of the distribution among the natives. Copies of the Arabic version of the Scriptures have been distributed among the Mohammedan Mandingoes who visit the west coasts of the African continent for purposes of commerce.

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## JALLOOF.

THE Jalloof, or, as it is variously written, the Woloff, Guiloff, or Ouoloff language, is spoken from the Atlantic to Podor, along the south bank of the Senegal from west to east, and from the mouth of that river southward to Cape Verde. In the immediate neighbourhood of Cape Verde it surrounds, and probably isolates, a small tract of country in which the Sereres language is vernacular. The Jalloof also prevails southward of Cape Verde, as far as the regions on the Gambia, in which Mandingo is predominant.

The Jalloofs are black, but their features are cast more in the Asiatic than in the African mould. They are active and enterprising, like the Mandingoes, and in point of civilisation are superior to most of the tribes of Guinea. Some among them are Moslems, the rest are Pagans. Their language has been considered a branch of the Mandingo family, but it has in fact very few words in common with it; whereas the dialect of Bambara presents a decided affinity with the Mandingo. It is copious, and very expressive, but is now so much mixed with French and Arabic words, in colloquial intercourse with Moorish and European traders, that half of the language, according to Mr. Macbrair, is lost in these foreign additions. But the language itself, in its own purity, as it is spoken in the interior, is free from any great admixture of foreign idioms.

The Woloff, or Jalloof, is an extremely soft and sonorous language; simple in construction, and easy to be acquired. Yet at the same time it presents features of combination which one is surprised to find in an idiom spoken by tribes apparently so little civilised. They have two numbers; pronouns in which one may trace the analogy of the Coptic or Shemitic ones; and the conjugation of their verbs, in which there are no participles, is made, like that of most African languages, by means of particles affixed and of pronouns prefixed to the root. But this root is capable of a great variety of meaning, according to the suffix it receives. Thus, *sopă*, to love, becomes *sopé*, to love tenderly; *sopanté*, to love one another; *sopou*, to love oneself; *soplo*, to cause to love; *sopi*, to be about to love; *sopati*, to love again; *sopadi*, to love but little; *sopoû*, not to love; *sopatou*, to love no more, etc. This combination is found of course in other languages, but in a less degree than in Woloff.

The Jalloof language, as Mungo Park remarked, has long been studied by Europeans engaged in the Senegal trade. The honour of reducing it to writing was reserved for a Quaker lady. A grammar and dictionary were afterwards published by Mr. Dard, a Frenchman at the head of schools in Senegambia. Hannah Kilham, who belonged to a Quaker family of Leeds, devoted her time and energies to the instruction and moral elevation of the Jalloof and other negro tribes, and at length sacrificed her



life in the cause. She compiled a book of reading lessons in Jalloof, among which were introduced some passages from the Scriptures translated by herself. The work, which was printed towards the close of the last century, was found to be perfectly intelligible to the Jalloofs. Dongo Karry, a young Mohammedan native, on hearing a few sentences read, exclaimed, "Ah! that is Jalloof;" and immediately gave the signification of what he had heard in English, with which he was tolerably conversant. Afterwards, when some passages of Scripture were read to him from the same book, he cried out with emphasis, "Great and good! Great and good!" It is to be hoped that the commencement made by Hannah Kilham, in preparing a translation of the Scriptures for this people, will be followed by the preparation of a complete version: at present the Jalloofs possess no entire portion of the sacred volume in their own language.

## S U S O O.

SPECIMEN, FROM ST. MATTHEW, CHAP. V. v. 1 to 12.

AWA a to mœcheë qwbeqwbe toh, a teh gea ma : a nacha to nu fa dochache, acha batulaë fa a chong : <sup>2</sup> A nacha a de rabi, a nacha é tinkga, a nacha falla, <sup>3</sup> Marafangji na mœcheë be nachang niniche é boniae ma : katukung arriana-mankgania na é be. <sup>4</sup> Marafangji na é be nachang monnama : katukung é fama malenglengde. <sup>5</sup> Marafangji na mœcheë loachame be : katukung é dunia niachungji kulungma. <sup>6</sup> Marafangji na é be, kame ning yeh choli nachang zuchuma fangnia kira ra : katukung é fama rafehde. <sup>7</sup> Marafangji na mœcheë be, niamaniuchung na nachang be : katukung é tina niamaniachungji zotoma. <sup>8</sup> Marafangji na boniae-fiche-mœcheë be : katukung é Allah tohma. <sup>9</sup> Marafangji na é be nachang chari-zahma : katukung é chillima Allah cha dië ra. <sup>10</sup> Marafangji na é be, mœcheë nachang torama fangnia qwbe fe ra : katukung arriana mankgania na é be. <sup>11</sup> Marafangji na wo be, cha mœcheë wo mayelcma, ning cha é wo ramocho, ning cha é feë niache ki biring fallama wo chungma dundidundi, ng qwbe fe ra. <sup>12</sup> Niachaniacha, ning wo boniae docha qwbeqwbe ra : katukung wo bunia qwbe razuchuma arriana é : katukung e dureë ramocho na ki ne, nachang nu na wo niara.

THE Susoo language is spoken on the coast of Senegambia, between the Rio Nunez and the Kissi; and it may be said to follow the course of the river Scareies to Timbo, and thence to Kakundy. It agrees with Mandingo in euphonic principles, and especially in the collocation of words. Thus, the adjective, in Susoo as in Mandingo, must follow the noun, the adverb must stand after the verb, and the postposition after the noun; the direct object must be placed before, and all indirect objects after the verb, and the same place in a sentence must be assigned to the relative as that which is usually occupied by the demonstrative pronouns. There is no article in Susoo, and no declension of nouns properly so called; gender is expressed by the addition of words equivalent to man and woman, as in most other African languages, and the plural is denoted by the letter *i*; e.g., *shi* signifies a goat, and *shii*, goats; so, *rhame*, a man, *rhamei*, men.

In 1797 an attempt was made by the Edinburgh Missionary Society to introduce the Scriptures among the Susoos; but their missionary, the Rev. H. Brunton, after enduring great sickness and privation, was compelled to leave the country without effecting a translation of any portion of the



sacred volume into this language. After his return to Scotland, he compiled a Susoo grammar, and several elementary works, which have proved useful to other missionaries. The first seven chapters of the Gospel according to St. Matthew, translated into Susoo by Mr. Wilhelm, have been printed by the Church Missionary Society; and the entire Gospel of St. Matthew, with some other parts of the Scriptures, have been prepared by the agents of that Society, but are not printed.

A translation of the Orders for Morning and Evening Prayer, and the Litany, into the Susoo language, was printed in London, in 1858, at the expense of the Christian Knowledge Society. This translation is the work of the Rev. Mr. Duport, a West Indian negro, resident at the mission station of Fallangia, in the Susoo country. Mr. Duport has since translated into Susoo the Catechism and other portions of the Church services, and these versions are in constant use at the mission.

## BULLOM.

SPECIMEN, FROM ST. MATTHEW, CHAP. V. v. 1 to 12.

YEH u ka keh runiah bomu tre, u kon ko kick atook nu chall ka, ahdisciple ah tre ngha hundy ko ko woa: <sup>2</sup> Jesus yëëry nyengh woa nu menghë ngha, nghaleh, <sup>3</sup> Rubah kë nghana cheh moneh kë ugbolleh yeo: upock u foy tre ngho ngha bë. <sup>4</sup> Rubah kë nghana tranghai: peh hun ngha bëë pëah. <sup>5</sup> Rubah kë aniah mboos: upock u tre ngho ngha bë. <sup>6</sup> Rubah kë aniah tre nghana nrick ma ngha rë, nu ugboll ngha seckle eh rë hallë dyah keleng tre; peh hun ngha kah yempe dyo, ngha pum. <sup>7</sup> Rubah kë aniah tre nghana cheh bongha nkeleng: peh ngha hun marr. <sup>8</sup> Rubah kë aniah tre nghana bë ugboll u tinkle yeo: ngha hun lehly Foy. <sup>9</sup> Rubah kë ahpom ah tre, peh veal ngha ahpomah Foy. <sup>10</sup> Rubah kë aniah tre, lo ngha nghah dyah keleng yeo, nu peh ka nghah dyah bang ko ko ngha: nghana bë upock u foy tre. <sup>11</sup> Rubah kë moa, lo aniah tre ngha moa nghah punk, lo ngha toh moa, lo ngha moa kah ilillë bang nsele hallë hallë më. <sup>12</sup> Nhvoy, nchang ah hvoy: moa bë packah bomu kë foy: kë manleh peh ka toh ahprophet ah tre nghana cheh leh moa ëboll.

BULLOM, a dialect of the Mandingo language, is spoken around and at the back of Sierra Leone: it prevails in a tract lying between the rivers Scarcies and Timbo, the Kong Mountains, and the Cape Mount River. The Bulloms, like the Susoos, form a part of the Mandingo race already described. A translation of the Gospel according to St. Matthew was made into their language by the Rev. G. R. Nylander, of the Church Missionary Society, and an edition was printed by that Society in 1815. No further attempts appear to have been made to furnish the Bulloms with the Scriptures in their own tongue.

The Bullom language is neither so soft nor so sonorous as the Woloff or the Mandingo; it has also more nasal or guttural sounds than either of those idioms. Like them, it has two numbers, singular and plural. The latter is formed by prefixing *ah*, *e*, *'v*, *s*, and *të*, to the singular. Thus: *lakan*, a woman, plural *ah lakan*, women; *bell*, a nut, *ëbell*, nuts, etc. There are no cases, properly so called; but relation is expressed by *ha*, *ho*, *hallë*; e. g. *pokan*, a man, *ah pokan*, men, *ha ah pokan*, of men, *hallë* or *ho ah pokan*, to men, etc. The pronouns bear little affinity to the Eastern African, or to the Coptic class. The verbs are for the most part roots of one or two syllables; and they all begin with

consonants. Active verbs are formed by *ah*, *eh*, or *oh*; e. g. *ballë veal ah*, to call: neuters are made causal by adding *ë* to the verb, e. g. *ballë bin*, to lie down; *ballë binë*, to cause to lie down, etc.; and they are made negative by adding *ēhn* to verbs ending in consonants; as *ballë bin*, to lie down; *ballë binēhn*, not laid down, etc. There is no inflexion to verbs for singular and plural. They are both alike.

## SHERBRO-BULLOM.

SPECIMEN, FROM ST. LUKE'S GOSPEL, CHAP. X. v. 30 to 37.

<sup>30</sup> NOH-POKAN bul ka thowl hink Yerusalem ko Yericho, ni woa ka duck ahying ahlu, wonno woa buss woa cotta woa re, ni ngha keth woa, ni ngha kony, ni leh woa tuhn ha wu. <sup>31</sup> Dya-gbuttul, moinoh bul ka hun nai landeh, ni yeh woa ka keh woan, woa chang lill ha re ahtuck. <sup>32</sup> Ni yimbul Livinoh, yeh woa ka che ahyina landeh, ni lehly woa ahtuck, woa chang lill ha re ahtuck. <sup>33</sup> Kerh Samaritanoh bul, keryeh woa ka che gbeih, ka hun ko lo, woa ka che, ni yeh woa ko keh woa, woa ka bi nlap woan. <sup>34</sup> Ni ka ko ko woa, ni ka rammel pah woa re, ni ka pirry ahyi unqueih ni moi, ni peh woa kabaloh woa re ahtuck, ni woa ka chi woa kill ahyi ni beck-woa-ntihn. <sup>35</sup> Ni shoh yeh woa chang, woa quih ticoppo titing, ni ka kah nghan ko Bah kill re, ni woa ka hoh ko woan, nbeck-woa-ntihn ni bulehng hum pagah chang ngho, yeh yah muny hun, yah bo pagah moa. <sup>36</sup> Ahniah rah ro, ntehnieny ladeh hum woa bo che tembah ko woan, wonno woa duckoh ahying ahluiah re? <sup>37</sup> Ni moinoh sabba re woa hoh: wonno woa ka tunky nlap ko woa, ni Yesus woa ka hoh ko woa: nko ki ngha ken woa ka ngha.

THE territory of the Sherbro-Bulloms comprises about 5000 square miles, with a line of sea-coast about 120 miles in length, situated between the south bank of the Camaranca River, in lat. 7° 54' N., and the border of Gallinas district, in lat. 7° N. This fertile region was voluntarily ceded to the British in 1825. The Sherbro-Bullom dialect is also spoken in the Bananas, a group of very small islands, now a dependency of Sierra Leone, situated off the south-western extremity of the Sierra Leone peninsula, and between four and five miles distant from the town of Kent.

The Bullom and the Sherbro, in all probability, originally formed one language; but so many foreign words and idioms have been introduced in each, that there are now essential differences between them; and it is said that few Bulloms can understand Sherbro.

In the early part of the present century, the book of Genesis, Newton's Hymns, and the Liturgy of the Church of England, were translated into Sherbro by Mr. George Caulker, a native, and formerly headman of the Bananas. Mr. Schön, of the Church Missionary Society, has since re-translated part of Genesis, and likewise prepared a translation of part of the Gospel according to St. Matthew. He had the satisfaction of finding that his translations were perfectly intelligible to the people; and therefore, during his visit to England in 1839, he caused part of his work to be printed, which he took back to Africa with a view to further correction. Although so small a portion of the Scriptures has been printed in Sherbro, it would seem that the version, incomplete as it is, has been owned and blessed of God; for the missionaries state, that "no village or town in the whole colony is so free from superstitious practices as are the Banana islands."



## YARRIBA, OR YORUBA.

SPECIMEN, FROM ROMANS, CHAP. III. v. 19 to 31.

<sup>19</sup> Nisisiyi awa mọ pe ohunkohun ti ofin wi, o wi fu awon ti owà li abbe ofin; ki gbogbo ennu ki ole ipamọ, ati ki gbogbo araiye ki ole idi eleşe niwaju Olorun <sup>20</sup> Nitori na nipa ise ti ofin, kò si enniti aoda li are niwaju rẹ: nitori nipa ofin ni imọ eşe gbe wà. <sup>21</sup> Sugbon nisisiyi ododo Olorun han lehin ofin, ti anje li eri nipa ofin ati nipa awon woli: <sup>22</sup> Ododo Olorun na nipa igbagbo ti Jesusi Kristi si gbogbo enia ati lara gbogbo awon ti o gbagbo: nitori ti kò si iyatto: <sup>23</sup> Gbogbo wa li asa ti şe, awa si di abukun si ogo Olorun. <sup>24</sup> Enniti anda li are nipa ore ofe rẹ nipa idande ti owa lara Kristi Jesusi: <sup>25</sup> Enniti Olorun ti yan tẹlẹ şe etutu nipa igbagbo ni ti ejje rẹ, lati fi ododo rẹ han nipa ti idariji eşe ti o ti kọja ninọ ipamọra Olorun; <sup>26</sup> Lati fi ododo rẹ han nigba isisiyi: ki ole ise alare, ati oludare enniti o gba Jesusi gbo. <sup>27</sup> Nibo ni iyin ha gbe wa? ati mu u kuro. Nipa ofin wo? ni ti ise? Onko: sugbon nipa ofin igbagbo. <sup>28</sup> Nitori na awa pari rẹ si pe nipa igbagbo li anda enia li are lehin ise ofin. <sup>29</sup> Olorun awon Jew nikanşoso ha ni? ki ise ti awon Keferi pẹllu? beheni, ise ti awon Keferi pẹllu: <sup>30</sup> Nje ari i pe Olorun kan ni ti yi odare fu awon akola nipa igbagbo, ati fu awon alaikola nitori igbagbo <sup>31</sup> Awa nha nso ofin di assan nipa igbagbo bi? Ki ama ri i: sugbon, awa nfi idi ofin kalle.

THE Yoruba country lies on the right or west bank of the Niger, from Iddah to Yaouri. The district in which the language is predominant is bounded north by the Nufi and the Hausa country, east by Warree and Benin, and west by Dahomey. The dialects spoken on the coast are called Yebu, while those in the interior are variously styled Eyo, Inongo, and Yoruba, but they are all local varieties of one language. The Yoruba tribes possess the characteristics, physical and intellectual, of the negro race. Some among them are Pagans, and others Mohammedans; but they are all, like other negro nations, distinguished by their veneration for charms and amulets, which they fancy can avert sickness and affliction. Their government is carried on by means of a superstition called Oro, the secrets of which are confined to the male sex. Any person who reveals these secrets is punished with death, and the same punishment is inflicted on any woman who may become acquainted with them. Polygamy, as in other negro states, prevails to a great extent, and some of the chieftains have been known to possess two thousand wives. The king of the country informed Clapperton that he did not know how many wives and children he had, but he was sure that his wives alone, hand to hand, would reach from Katunga, the capital, to Jannah, a distance of considerably more than one hundred miles.

The Yoruba language, in grammar and general structure, resembles the Mandingo and Hausa languages. The inflectional elements, however, possess no trace of similarity to those of either language, although founded on the same principles. The Yarriba accents and intonation are not readily acquired by foreigners.

A translation of portions of the New Testament into the Yoruba language was first effected a few years since, by the Rev. Samuel Crowther, a native of the country, and a re-captured negro-slave, subsequently ordained as a minister of the Church of England. An edition of 500 copies of the Epistle to the Romans was printed at the expense of the British and Foreign Bible Society, in 1850. The



gratifying manner in which this version of a part of the inspired Word was welcomed by the native population led the same Society to print, in the following year, further portions of the Yoruba Scriptures, consisting of 500 copies each of St. Luke's Gospel, the Acts, and the Epistles of St. James and St. Peter. These were at once forwarded to their destination, and experienced a like favourable reception. "The word of God (writes one of the missionaries in 1852) is most eagerly received and read at Abbeokouta, and wherever there is one able to read, many have been blessed by the same." Later testimony is to the same purport. The Rev. H. Townshend, of Abbeokouta, in thanking the Committee of the British and Foreign Bible Society for copies of the portions of Scripture translated into the Yoruba language, adds,—“A large portion of them are already in the hands of natives of both sexes, who read, and, I am thankful to say, understand what they read therein.”

Further portions of the Scriptures, both Old and New Testament, have since been translated into Yoruba by Mr. Crowther, and have been printed, as fast as completed, at the expense of the British and Foreign Bible Society. The demand for the Word of God has, indeed, been so great as to render necessary later editions of the portions first translated into Yoruba, which have been accordingly revised for the purpose. The books of Genesis and Exodus, together with other portions of the Old Testament, including the books of Proverbs and Ecclesiastes, have passed through the press. The Gospels of St. Matthew and St. John have also been translated into Yoruba by the Rev. T. King, a native Christian minister, and an edition of each has been printed—the latter in 1857. The Gospel of St. Mark has since been completed, and an edition of 1,500 copies issued. Further portions of the Bible are in progress of translation by Mr. Crowther.

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## HAUSSA.

SPECIMEN, FROM ST. MATTHEW, CHAP. XXV. v. 1 to 13.

SAANAN kassa Alitshana ta yi kamma buduraï Gōma, woddonda su ka dauka fitillai nsu, su ka fitta su ngamu da angō. <sup>2</sup> Biat tshiki nsu da hangkali, biat tshiki nsu ba su da hangkali ba. <sup>3</sup> Woddanda ba su ba hangkali su ka dauka fitillai nsu ba su dauka da moi ba. <sup>4</sup> Amma masuhangkali su ndauka moi tshiki nkoorē nsu tare da fitillai nsu. <sup>5</sup> Da angō ya dadeh su duka su na gaingedi da kuana. <sup>6</sup> Da sakka dere akayi kuuka; dubah, angō shi na taffi, fitta ku ishe shi (ku gamu da shi). <sup>7</sup> Saanan duka buduraï su ka tashi, su ka girda fitillai nsu, <sup>8</sup> Woddanda ba su da hangkali su ka tshe da masuhangkali, bah mu moi nku, dong fitillai mu su na matshi. <sup>9</sup> Amma masuhangkali su ka amsa su ka tshe, ba hakka ba, ba shi issa mu da ku; taffi ga, masusayesuwa, ku saye na kanku. <sup>10</sup> Saanda su nka taffi ga saye, angō ya sakka, woddanda su ka yi shiri su ka taffi tarē da shi wuri āmire, kofa na rufeh. <sup>11</sup> Yautshe su nsakka wodda nsu buduraï, su nka tshe, Obangissi, Obangissi, bodeh ma mu. <sup>12</sup> Amma ya amsa, ya tshe ma su, gaskia, natshe ma ku, ba na san' nku ba. <sup>13</sup> Donghakka ku yi dzaro, dong ba ku sani rana ba, kolotto, yaushe dah-mutum shi isakka.

THE Hausa is one of the most widely-extended languages of Western Africa. It commences at Fundah, and, following the course of the river Chadda, is used at Jacoba, Buzum, Aja, Kerbi, Shera, and other places. On the east, it is conterminous with the Bornu; and on the west, with the Yoruba.

languages: its extension north and west is undetermined. Although spoken by a people of pure negro race, it has grammatical affinities with the Shemitic languages. Its pronouns and a few of its words are of undoubted Shemitic origin; but it is difficult to trace the etymology of Hausa words, on account of the alterations to which they are subjected in accordance with the euphonic laws of the language. The prepositions are similar to the Berber; and Hausa adjectives, like the Berber, are very few in number, the deficiency being supplied in both languages by means of a periphrasis, consisting of the relative and verb. In Hausa there is neither definite nor indefinite article. Their place is supplied by personal or demonstrative pronouns. There are two numbers, singular and plural; but the formation of the plural is so irregular, that it is difficult to give special rules for it. The Hausa seems, in this respect, to partake of the multiplicity of Arabic plurals in the so called broken form. Thus, e. g. *aiki*, work, plural *aikohi*; *dutshi*, stone, plural *duasu*; *saifa*, spleen, plural *saifofi*; etc. As to genders, there are two, masculine and feminine; they are distinguished from each other by certain words prefixed, and by a change of termination, especially in adjectives.

There is, strictly speaking, no declension of nouns in Hausa. The cases are expressed by prepositions, or by the place words occupy in the sentence. Adjectives do not differ in termination from verbs or nouns, and the degrees of comparison are expressed by '*fi*,' to excel, and '*duka*,' all, respectively. The pronouns are indeclinable, and verbs, as far as the language is known at present, do not seem to express mood, tense, or number, by inflection, but by the addition of letters and particles, and by the aid of the personal pronouns which accompany the verb both in its active and passive form. There are some auxiliary verbs, very irregular in their formation; and the most common form of active verbs is thus conjugated: Pres. *Ina soh*, I am loving; Pret. *Na soh*, I loved; Fut. *Ni isoh*, I shall love, etc.

The Gospel according to St. Matthew was translated into this language prior to the year 1841, by the Rev. Mr. Schön, of the Church Missionary Society. He was aided by the Rev. Samuel Crowther, whose native language is Yoruba, and whose knowledge of that idiom tended to illustrate obscurities in Hausa. Mr. Schön is still prosecuting the translation of the Scriptures, under the auspices of the Church Missionary Society. The book of Genesis was first completed, and an edition of 500 copies was printed by the British and Foreign Bible Society in 1857. The book of Exodus has been subsequently printed. The Gospel of St. John, and the Acts, have also passed through the press.

## T I M M A N E E.

TIMMANI is a small country on the coast of Western Africa, watered by the Scarcies and the Lower Rokelle, and adjoining Sierra Leone. The language is a Mandingo dialect. A version of the Gospel according to St. Luke in this dialect has been prepared by the Rev. Messrs. Schlenker and Schmid, agents of the Church Missionary Society, but it has not yet been committed to the press. Mr. Schmid has subsequently translated the Epistle to the Romans into the Timmanee language. A small book, containing extracts from the Scriptures, with Prayers and Hymns for the use of the school at Port Lokkoh, has been printed by the Church Missionary Society; and this, with the translation of St. Matthew's Gospel, executed in 1848 by Mr. Schlenker, but not yet printed, comprises all that has hitherto been effected towards bestowing the Scriptures on this negro nation. One cause of the opposition encountered by missionaries in this country is the prevalence of Mohammedanism, in the lax profession of which many of the Timmanees live.



## B A S S A.

BASSA is spoken in a tract of the sea-coast, about forty miles in length, in lat. 5° N., and long. 10° W.: this district is now included in the flourishing colony of Liberia. How far the Bassa language extends into the interior of the continent is unknown. The people to whom it is vernacular reside chiefly along the coast, and are now estimated at about 125,000 individuals; their numbers have been greatly diminished by the slave trade. The language is closely allied to the Mandingo, and belongs to the Grebo family. The Gospels of St. Matthew and St. John, with the Acts of the Apostles, have been printed in Bassa, at the expense of the Rhenish Missionary Society; and other portions of the sacred volume, translated by the Rhenish missionaries, are said to be now in a state of preparation for the press.

## G R E B O.

SPECIMEN, FROM ST. LUKE, CHAP. VI. v. 27 to 36.

<sup>27</sup> Nēma lele ahmonh ne, ahmu no wēnh te nenonh, bah nowāne ah nyēnhoh, bah nu nyono nyenh ahmonh, hanhka. <sup>28</sup> Bah blēse nyono oh gididi ahmonh, nenh bah bade Nyesoa ko nyono nyīnēne ahmonh na āh ta. <sup>29</sup> Nenh nyā bâ podeo moh dē gabwa nā, tede nā âbe yē: nenh nyā bâ ha moh nah swenh daro kwa, nah ka nā yē, ko na kâde āh ta ye. <sup>30</sup> Bah hnyi nyebo biyē no idēda moh; nenh nyā bâ ha moh nah teble kwa, nah idae nā eh te nā de. <sup>31</sup> Nenh tine ah idē nyebo boh nu ahmonh mâ, kre bah nu no ye. <sup>32</sup> Kâre boh nowāne nyono, oh nowāne ahmonh, bisida beē ah kâe? kâre kbūne nyīnēoh nowāne nyono oh nowāne no ne, ye. <sup>33</sup> Nenh bah nu nyono ni ahmonh hanh ka donh, hanh ka, bisida beē ah kâe? kâre kbūne nyīnēoh ni nē ne ye. <sup>34</sup> Nenh nyono ah wore ponā, oh di ahmonh pēmā, oh donh kâ ahmonh hē, bah yi teble hiē, bisida beē, ah kâe? kâre kbūne nyīnēoh hiē kbūne nyīnēoh āh teble ne, boh mu eh teē yi āh ta. <sup>35</sup> Nēma bah nowāne ah nyēnhoh, bah nu no hanh ka, nenh bah hie teble, ah wore nah ida eh te nā de: nenh ah pēda muwa boa, nenh ple bah muwa Hiyā āh iru nu; kârē â nā woro ko nyono neh zē nā, oh kâ kbūne nyīnēoh hē mâ. <sup>36</sup> Hede bah po nyebo wore mâ nā, tine, ah Buo ni wa wore mâ nā popoē.

THE Grebo language is predominant in the immediate vicinity of Cape Palmas, and is supposed to extend considerably into the interior: it prevails from Sinou to Bareby, but its precise area is undetermined. Tribes of this family are to be met with from Grand Cape Mountain on the north to St. Andrew's on the Ivory Coast. The Grebo people have, in general, less intelligence than their neighbours: they are pagans, but possess no fixed system of idolatry, each individual adopting such notions and practices as accord with his own fancy. Their mode of political government is equally anomalous: they have no system of legislation whatever, but live in disorderly masses, without rulers; those who bear the name of chiefs having a mere nominal authority.



The Grebo is a cognate language with the Vei spoken at Grand Cape Mountain, the Dey spoken by the former inhabitants of Cape Mesurado, the dialects of Drewin and St. Andrew's, the Bassa, and the Kru, all of which are usually included in the Grebo family. The Grebo is characterised by many difficult nasal and guttural sounds, by a disproportion of monosyllabic words, and by great deficiency in inflections. It possesses, however, a variety of tenses, whereby the time of an action can be expressed with singular precision. In a negative verbal proposition, the particle of negation takes the tense inflection instead of the verb. Many of the words of this language have no fixed office, but are employed indiscriminately as nouns, adjectives, particles, and verbs.

The first translation of the Gospel into Grebo was made by the aid of the American Board of Missions: the Gospel according to St. Matthew was printed, and the Acts translated, prior to the year 1840. This edition of St. Matthew consisted of 1000 copies. In 1848, the Gospel according to St. Luke was translated from the original by the Rev. John Payne, an agent of the Protestant Episcopal Missionary Society of America, and an edition was printed at the expense of the American Bible Society. The following portions of Scripture have also been translated and published, at the expense of the American Bible Society, in the Grebo language:—

Acts, by the Rev. Theodore Schulz, in 1802:—	New York, 1850
Genesis, by the Rev. John Payne,	ditto 1850
Acts, by ditto	ditto 1851

## A C C R A.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

Tshütshü klengkłeng lụ Wiemạ lụ iạ, ni Wiemạ lụ kẹ Nñngmạ iạ, ni Wiemạ lụ dzhi Nñngmạ. <sup>2</sup> Lụ tshütshü klengkłeng lụ e kẹ Nñngmạ iạ. <sup>3</sup> Lụ fe nj piā, ni à' shj lụ á fé-e náko 'ní à' fe. <sup>4</sup> E mli hiệkạmạ iạ, ni hekạmạ lụ dzhi gbamej a là. <sup>5</sup> Ni là lụ tshòạ iệ dung mli, ni dung lụ ẻnạnạ. <sup>6</sup> E' bậbạmli ákẹ à' tshủ nủ kò kẹdzhẹ Nñngmạ nga, à tshẹ lụ Dzhon. <sup>7</sup> E' ba ỏdắse iẻrẻ, koni é iẻ là lụ ỏdắse, koni [mej] piā 'á hẻaiẻ iẻ è hẻwạ. <sup>8</sup> Dzhẹ lụ dzhí là lụ, shi [ẻ bà] là lụ ỏdắse iẻrẻ. <sup>9</sup> Nỏ dzhi là ỏnạkuả lụ 'ní tshoạ hỏ-a [mej] piā 'ní bà-a dzhẻng lụ. <sup>10</sup> E' iẻ dzhẻ lụ mli, nỉ lụ fe dzhẻ lụ, ni dzhẻ lụ lẻ lụ. <sup>11</sup> E bà lụdientshẻ-e-nỏ nga, ni ludientshẻ-e-nỏ herẻ-e lụ. <sup>12</sup> Shi 'mej-a-bạ 'ní hẻrẻ lụ [lụ], ẻ hỏ [amẹ] hẻgbẻ ákẹ amẹ 'á fẻ Nñngmạ bj, 'mej 'ní hẻaiẻiẻ iẻ e gbẻi nạ [lụ]. <sup>13</sup> Dzhẹ lỏ, 'lỏ hẻwủlỏ sủmạmạ, 'lỏ nủ sủmạmạ, shi Nñngmạ ni à' fỏ amẹ. <sup>14</sup> Ni à' fe Wiemạ lụ hẻwủlỏ, ni e hỉ wạ teng, ni wạ nạ e hẻ-nạ-wỏmạ lụ, ákẹ Tshẻ lụ bi 'kỏme-nỉ-à-fỏ lụ hẻ-nạ-wỏmạ lụ, kẻ iắkạ-nắkẻ, kẻ ỏnạkuả ỏbỏ.

ACCRA (or, more properly, Ghah) has been ascertained by recent discoveries to be the spoken language of a trading people on the Gold Coast of Africa numbering from 60,000 to 80,000 souls. The town of Accra, in the immediate neighbourhood of which this dialect is most extensively prevalent, lies on the meridian of Greenwich, in north latitude. Both the British and Dutch governments maintain stations at this place.

The Rev. A. Hanson, a native of Accra, translated the Gospels of St. Matthew and St. John into

this language; and in 1843 an edition was printed in London by the British and Foreign Bible Society, in Roman letters, with numerous diacritical marks. On his return to Africa the following year, Mr. Hanson took the copies with him for distribution among his countrymen; and he had the satisfaction of finding, not only that the version was thoroughly intelligible to them, but also that they were able (after receiving a little information concerning the system of vowel points he had adopted) to read the printed copies for themselves with ease and pleasure. This edition was received with much joy and thankfulness by the native population, and was speedily exhausted. The agents of the Basle Missionary Society have been, and still are, diligently engaged in the same field of labour. The Rev. J. Zimmermann, one of their number, has devoted himself for many years past to the task of rendering the Scriptures into the Ghah language, and various portions, as soon as completed by him, have been printed at the expense of the British and Foreign Bible Society, and transmitted to Africa for distribution. The Gospels of St. Mark and St. Luke, with a revised edition of the Gospels of St. Matthew and St. John, were among the first-fruits of Mr. Zimmermann's labours, and were completed in 1855. Subsequently, the book of Genesis, the Epistles of St. John and St. Jude, the Revelation, and the prophets Isaiah and Daniel; together with (more recently) the Acts, the Epistles from I. Corinthians to II. Peter, and the book of Exodus, have been completed, and printed at Basle.

Much interesting testimony to the good results which have already ensued from the dissemination of the Ghah version of the sacred writings is contained in recent reports of the Bible Society. The Word of God has struck deep root among the people of Accra, and the number of native applicants for baptism is rapidly on the increase. The arrival of the little volume which contained the Gospels of St. Matthew and St. John was welcomed, both by young and old, with lively joy, and all were anxious to begin its diligent perusal.

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## F A N T E E.

THE Fantees are the most powerful people on the Gold Coast, a section of which they occupy. They reside chiefly in the immediate vicinity of Cape Coast, including Dixcove and Anamaboe. In number they amount to between 800,000 and 1,000,000: but they have never been united into one compact political body, their government being in the hands of inferior chiefs, who possess an almost independent and despotic jurisdiction over limited districts. The Fantees were originally one people with the Ashantees, but many centuries have elapsed since their separation. They are pagans, and very superstitious, and are still in a state of semi-civilisation. Fantee is a soft and harmonious language, and is closely connected in structure and idiom with all the other languages of Ashantee, except the Accra. It has no article, and no terminational variations to express the distinctions of case. The possessive case is marked either by the mere collocation of words, or else by affixing an abbreviation of the relative pronoun. The plural is formed by prefixing the syllable *im* or *in* to the singular noun. Conjugation is carried on, as in Mandingo, by means of the pronouns, which undergo certain changes to denote the variations of tense, while the verb itself remains unaltered.

An introductory work to the Accra and Fantee languages, containing among other things a translation of the Ten Commandments, was published at Copenhagen in 1764, by order of the King of Denmark. Five or six chapters of the Gospel of St. John have been translated into Fantee by the Rev. Mr. Hanson, but they have not yet been committed to the press, and the Fantees are still destitute of printed copies of the Scriptures in their own language.

## ASHANTEE, OR ODJII.

THE Ashantee kingdom comprises a considerable portion of the maritime district generally known as the Guinea Coast: including its dependencies, this kingdom extends over 70,000 square miles, and is the area of at least six or seven different languages. The population of Ashantee Proper, according to Bowdich, amounts to 1,000,000, but the entire empire may be said to contain a population of at least 3,000,000. Mohammedanism has made some progress in this country, but the prevailing form of superstition is Feticism, with which many sanguinary and revolting rites are connected. The immolation of human victims is practised on many public occasions; and when the king dies, Ashantee becomes one vast Aceldama. But the inhuman atrocities to which this nation is addicted have of late years been repressed by the efforts of the missionaries stationed in this benighted land.

The language distinguished as "Ashantee Proper, or Odjii," is spoken in the south of Asánte (Ashantee), in Fantee, in Akim, in Akwapim, and in Akwam. There are trifling dialectic differences in the language spoken in these several districts; but it may be considered, nevertheless, one and the same with the Akwapim or Odjii, the best cultivated of them all. Dr. Beecham, who at one time had an intelligent Fantee and two Ashantees residing under his roof, observed that they could all converse together with nearly as much ease as if they had been natives of the same district; and it is said that natives of Ashantee who occasionally visit the coast, and the people in the neighbourhood of Cape Coast Castle, have little difficulty in understanding each other. The sounds of the Odjii language are expressed by 26 letters. It has neither number nor case; and the plural is formed by the addition and alteration of initial syllables: e. g. *popa*, a palm branch, pl. *empopa*; *ata*, turn, pl. *enta*, turns; *bo*, stone, pl. *abo*, stones; *ti*, head, *ati*, heads; *vurrow*, a nail, *aivurrow*, nails, etc. In verbs, the conjugation is formed not by final terminations, as in most European languages, but by initial augments, thus: *mi-ko*, I go, *wo-ko*, thou goest, *o-ko*, he goes, etc.

In 1846, the missionaries of the Basle Missionary Society commenced the preparation of a version of the New Testament into Ashantee, and completed the Gospels of St. Matthew and St. Luke. The Rev. Mr. Riis, one of the translators, formerly stationed at Acropong (not very distant from Accra), subsequently prepared a grammar and lexicon of the Odjii language, embracing eight dialects. More recently, the Rev. Mr. Christaller (one of the German missionaries stationed at Acropong, but who has been compelled to return to Europe on account of his health) has prosecuted the task of Scripture translation into the Odjii tongue, and as the work progresses, consecutive portions will be printed at Basle under his superintendence. The portions of the Odjii version already printed comprehend the Four Gospels and the Acts. The translation of the Psalms into Odjii has been commenced by the Rev. F. A. Mader, at present stationed at Acropong.



## D U A L L A.

SPECIMEN, FROM ST. MATTHEW, CHAP. v. v. 1 to 12.

IBE Jisos a enino dimuti, a taabua o moi o molongo. ndi ibe a gaino wasi, ba becoele bau, ba poino na mo. <sup>2</sup> Ndi, a tauta molumbu mau, a talea babo, a ona. <sup>3</sup> Batuidi, ba si bwa sise o molema, ba namidi, ebanja ecumbu ya loba ei yabu. <sup>4</sup> Babo ba lebe o molema, ba namidi, ebanja ba o embabe o milema. <sup>5</sup> Batu ba pi, ba namidi, ebanja ba o bene mo muindi. <sup>6</sup> Babo ba bei njai na nyongi, o itesse la molema, ba namidi, ebanja ba o ulisabe. <sup>7</sup> Batu ba ndedi, ba namidi, ebanja ba o nongo ndedi. <sup>8</sup> Babo ba sanga o milema, ba namidi, ebanja ba o ene Loba. <sup>9</sup> Batu ba ilattise, ba namidi, ebanja ba o belabe bana ba Loba. <sup>10</sup> Babo ba tacisabe, o nyulo o itesse la molema, ba namidi; ebanja ecumbu ya loba ei yabu. <sup>11</sup> Binyo o bei monane, ibe batu ba o silese binyo, ba o tacisabe binyo, ba o bacele binyo o mambu ma bubi messi, o nyulo an. <sup>12</sup> Bwa monyenge; bwa monyenge mondene; ebanja boweni banyo, bondeni o loba; nanu ndi, ba tacisino baprofiti, ba seleno o boso banyo.

THE country in which the Dualla or Dewalla language is vernacular lies on the western coast of Africa, north, east, and south of the Cameroons River, and its area is considered to be under 1000 square miles. The language, however, is known in districts which probably cover 5000 square miles. No correct statistical accounts of the Dualla tribes have been yet obtained; but the missionaries state that the number of this people in the immediate vicinity of the mission-station on the Cameroons River amounts to about 30,000.

The Gospels of St. Matthew, St. Mark, and St. Luke, have been translated into Dualla by the Rev. Alfred Saker, of the Baptist Missionary Society, and an edition of the Gospel of St. Matthew has been printed in Africa. The Scriptural knowledge imparted to the Duallas, by means of these portions of the Divine word, has been blessed to the spiritual enlightenment of several individuals. In 1849, a member of the Dualla nation, the first fruits of the mission, was baptised in the River Cameroons, amidst a large assemblage of his countrymen. And, apart from individual instances of conversion, a great change has been wrought in the general character and disposition of the nation. "Their ferocious, demoniacal features (says Mr. Saker) are assuming the softness of children; and those who a little time since sought my life, are now saying to me, 'What shall I do to be saved?'"

A revised edition of the Gospels, together with the Acts, has been subsequently carried through the press by Mr. Saker, whose account of his labours is in the highest degree interesting. "I have translated (he remarks) every verse afresh of the Scriptures now printing, without any reference to anything previously printed, until each chapter has been completed and then compared." The printing and binding were executed at Cameroons, and by native labour. Upon visiting England in 1855, Mr. Saker presented to the Committee of the Baptist Missionary Society a copy of the volume in which these portions of the sacred word are contained, and also of the grammar of the Dualla language which he had compiled. These books are well printed and bound. When asked by whom the work was done, he replied, "By lads belonging to the Mission establishment, themselves the fruit of missionary labour, members of the church, not long ago ignorant barbarians; and who are now not only employed in these useful works, having acquired a knowledge of more trades than printing and book-binding, but go out on the week evenings to the suburbs of Cameroons, and on the Lord's days to the neighbouring villages, to preach the Gospel of Christ!" Surely this alone is a rich reward for the expense and toil bestowed on the mission to Western Africa; and no pious mind can reflect on a fact so striking and important without rejoicing in the success of which it is so signal a proof.

## ISUBU.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

NGGOMBI ya boso-boso ee Ekwali, e mabe; ee Ekwali, e mabe na Obasi, ee Ekwali, e mabe Obasi. <sup>2</sup> Oo 'ndi a mabe, 'nggombi ya boso-boso na Obasi. <sup>3</sup> Mambu mese, na mabolabe na mo; si mo, ke lambu, ke loko, di si bolabe. <sup>4</sup> Longge, di mabe na mo, dini longge 'ndi, di mabe moenene mo batu. <sup>5</sup> Mo moenene, mo matana o moititi, 'ndi moititi, mo si mo inggele. <sup>6</sup> O mabe motu, dina lai Jon, a malomabe na Obasi. <sup>7</sup> Oo motu, a maya na mosunggweri i oba meanggo na mo moenene, batu bese, ba bekane o nyulo ya meanggo miai. <sup>8</sup> Momene, a si be mo moenene; a maya i oba meanggo na mo moenene. <sup>9</sup> Moenene mo 'mbaki, mo mabe mo, a maya o mono monyanggalu, a boli moenene na batu bese. <sup>10</sup> A mabe o mono monyanggalu; mono monyanggalu, mo inabolabe na mo, 'ndi batu ba mono monyanggalu, ba si mo bia. <sup>11</sup> A maya o yai ekombo, 'ndi lai itumba, di si mo inggele; <sup>12</sup> 'Ndi bese, ba ma mo inggele, ba kamanele dina lai, a ma ba bola mosima, ba be bana ba Obasi. <sup>13</sup> Bano bana, ba si yabe na makia, na iemea la nyulo, na iemea la motu; ba mayabe 'ndi na Obasi. <sup>14</sup> 'Ndi ee Ekwali, e inatimba nyulo, e maja na iso, (di m'ene bondene boi, bondene, na bo mwana moko mene, a yabe na Sanggo yasu,) a malonda na mosima na beyala bi 'mbaki.

ISUBU is spoken in a small maritime district, called Bimbia, lying at the foot of the Cameroon Mountains. Its population is under 10,000. Around the Cameroon Mountains there are extensive districts, with a scattered population, in which dialects of Isubu and Dualla are spoken. Parts of the Scriptures were translated into Isubu by the late Rev. Joseph Merrick, of the Baptist Missionary Society. This devoted missionary was of African descent, and was educated in the schools of the Baptist Society in Jamaica. He spoke the Isubu language with great precision, and spent the last years of his life among the Isubu tribes. He died in 1849, just as the fruit of his labours was ripening, and when five natives had evinced a desire to be baptised. His labours, however, have been continued by Mr. Saker and his fellow-labourers in the same field, and not without success.

The portions of Mr. Merrick's labours which have been printed are the Gospels of St. Matthew and St. John, the book of Genesis, a portion of the book of Acts, and a series of selections from the Old Testament. These have issued from the local press of the Baptist missionaries. The two remaining Gospels have been subsequently translated, and 100 copies of the whole Gospels were completed in 1852.

## FERNANDIAN, OR ADIYAH.

SPECIMEN, FROM ST. MATTHEW, CHAP. v. v. 1 to 12.

ATSHI eem bwala e aeso bohoh o basa; e bilu la itshino, a bataki bai bea bwe ko peria. <sup>2</sup> Atshi e abodo o bwech bwai, e aba tubairia lalo. <sup>3</sup> Luebwe lue betshu bo tobolo e iteba; ka a bebe takeidu o riata o lobako pwa. <sup>4</sup> Luebwe luebo beba loididi, ka ba lue hobahah. <sup>5</sup> Luebwe luebo beba bokeu o botu, ka ba na lue ela lele u boba pwe. <sup>6</sup> Luebwe luebo beba tshala, a tshila nu bedi a laba lele ama, ka ana bei bahah. <sup>7</sup> Luebwe luebo bobo sa lele, ka nabe e lahah lele. <sup>8</sup> Luebwe luebo bokibe eteba e luliyai, ka a nabe elahah a Yehovah. <sup>9</sup> Luebwe luebo bala hoaba, ka a nabe ilelo a bola a Yehovah. <sup>10</sup> Luebwe luebo a bobah ba leili hela o bola bo sa lele: ka abe ba pru riata o lobako. <sup>11</sup> Luebwe lueue e bila la boie, la loika, atshi o boli hela ue, atshi na ohhi a la ba lama a bebe lo o keida bisoi a la ne. <sup>12</sup> 'Minabihoh, atshi lobo lobo mabihoh, ka ote ote a lokoo o lubako, ka ale ili hela ali ebi, o alo boso a welo.

THE island of Fernando Po is situated in the Bight of Benin, about twenty miles distant from the continent, between lat. 3° 11' and 3° 47' N., and long. 8° 24' and 8° 56' E. It is about 120 miles in circumference, its greatest length from north to south being rather more than thirty-six miles, and its greatest breadth about thirty-one miles.

The inhabitants of this beautiful island number 20,000. The tribe to which they belong is called Adiyah, and this name is often given to their language. They are a timid, inoffensive people, less covetous than the generality of Africans, and remarkable for simplicity and childish good nature. They reside principally on the sides of the mountains of which their island is composed, and generally at a height of from 1000 to 3000 feet above the level of the sea. There are upwards of two hundred villages thus scattered among the mountains, besides fishing villages; and about fifty trading ports, where they carry on a traffic in yams and palm oil. The government is in the hands of headmen, one of whom presides over each village, assisted by a certain number of counsellors selected from the aged and experienced. The religion of the Adiyah is the same as that of their brethren on the opposite shore, consisting in a rude kind of worship rendered to frightful images, and in veneration for charms and amulets.

Fernando Po is a dependency of Spain; and in 1846 the missionaries labouring in the island were exposed to some persecution from the emissaries of that government. The Spanish consul even forbade the use of the Scriptures in the native schools, but was subsequently induced to withdraw the prohibition. This seeming toleranee, however, was only of brief duration. The persevering opposition of the Romish priesthood had been awakened by the manifest success which attended the efforts of the Protestant missionaries to diffuse a knowledge of the revealed Word, and the result has been, the enforced cessation of these important labours. The missionaries were compelled, in 1858, to withdraw from the island. The Gospel of St. Matthew, printed at the expense of the Baptist Missionary Society, is the only part of the Fernandian version that has yet been committed to the press. The Gospel of St. Mark has long been translated, but is not printed, and other portions are ready for the press. This translation was commenced by Mr. Clarke, and is now being carried on by Mr. Saker, of the Baptist Missionary Society.



## M P O N G W E.

SPECIMEN, FROM ST. LUKE, CHAP. XV. v. 11 to 32.

<sup>11</sup> NE be buli yě, inle onomi omâri are n'anwana anomi avani. <sup>12</sup> Ne be bulia onwâ rombe, inle, rera, va inle mbēiyasika yi be jigo mie. Ne be kerě sika ye gore wao avani. <sup>13</sup> Ndo vâ intyugu yěyâma iraganu, ne be bōnga onwâ, rombe siki yě agēndaga gw'ilōngâ ila, ne be mēnizě siki yě na ebandanie ni jōnga alugu; <sup>14</sup> Gw'amēnizě yodu via, ne be bia njana mpolu gw'ilōngâ mē; ne be pakilia yě ni bela yâma. <sup>15</sup> Ne agēndiagě go doana n'onomi gw'ilōngâ meyânâ nebe tomo yě ne oma mewânâ go ntyaga go nyezaga ingoa; <sup>16</sup> Ne be belě jonia iwumi nyě na sinya si nyo n'ingoa; ne be doaně alēnga n'oina go pē eza inya. <sup>17</sup> Ndo gw'awinio yě ne ogu nâ, awni yě, inle, intyuri mia si re na rera si re ni mpēm̄ba nyenge ni nyěwâ yi pagaga, ndo mie piēre yi juwa ni njana. <sup>18</sup> Mi be kumana agēndaga gore reri yam, awalinia yě, inle, Rera, mi adendi isaun imbe g'orowa n'awě kě. <sup>19</sup> Ndo mi agekizi felio, inle, onwani wâ. Vauga mie ga ntyuri yi re wě bōnga pa mârî. <sup>20</sup> Ne be nōngwě agēndaga gore rari yě. Ndo gw'avevagi yě bo, be jeno yě no reri yě, ne be jeně ayě nkěva avulia mango azauguně go mpelě wě azân̄bě. <sup>21</sup> Ne be wulia onwana, inle, Rera! mi adeudi isaun imbe g'orowa na gore wě kě, ndo mi agekizi fâ felio, inle, onwani wâ. <sup>22</sup> Ndo be buia reri yě awulinia intyure yě, inle, vagani ngâi mbia kâ wâra yě yo; kâ felě omoro g'omeno wě kâ felě ntyozyo satanga gw'intyozyo yě; <sup>23</sup> Kâ vaga onwâ nyare ovâmi kâ jona yo. Kâ tiga 'zuwe nya ayena igewa. <sup>24</sup> Kâude onwani wam winâ pē juwi, kâ yě fâ tongwa; aperi kâ fâ dēngo; be pakilia wao igewa.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

MPONGWE is the language of a people (heretofore generally known as the Pongos) who for more than two centuries have acted in the character of factors in carrying on a traffic between European traders and the tribes of the interior. Mpongwe towns are built on both banks of the Gaboon, but the principal location of the people is a small tract of country at the mouth of that river, just below the Bight of Biafra, and about twenty miles north of the equator. In number the Mpongwes do not exceed 6000 or 7000, but their language is spoken at Cape Lopez and St. Catharine, and likewise to some distance in the interior. Altogether the number of individuals who employ the Mpongwe language is supposed to amount to at least 200,000.

The Mpongwes are a peaceable and friendly people, and, though still in a state of semi-barbarism, are shrewder and more intelligent than most of the neighbouring nations. Their government has the form of a monarchy, but the power is vested in popular assemblies. Slavery and polygamy prevail among them, as among other African states. They have no system of religion whatever, no priesthood, no religious meetings, no worship or sacrifice to idols; the only sentiment approximating to religious superstition which is dominant among them is a strange feeling of veneration which they cherish towards old earthen jars.

## II.—CHARACTERISTICS OF THE LANGUAGE.

This language is closely allied to the Kisuaheli, spoken on the opposite side of the continent, and near the same parallel of latitude. Striking verbal and grammatical affinities connect both these languages with the grand family of languages pervading all Africa south of the equator. On the other hand, no resemblances prevail between Mpongwe and the other languages of the western coast spoken

north of the supposed Mountains of the Moon. In the possession of a part of speech called the definite pronoun, the Mpongwe resembles the Polynesian language: this pronoun, frequently employed in the place of other pronouns, is also used in the formation of the infinitive, and in the inflection of nouns and adjectives; and it likewise occasionally subserves the office of prepositions, and of other parts of speech. In respect of verbal inflections, the Mpongwe language is particularly rich and copious. There are, we are told, five simple conjugations, formed by final changes, which give the verb a frequentative, causative, relative, and indefinite sense. Each of these forms is inflected through all the moods, tenses, and voices: negative and passive forms are also in frequent use; and beyond these are numerous shades of meaning, communicated by auxiliary particles and negative intonations. Mpongwe nouns are divided into four classes, according to the formation of the plural, called declensions, though they have neither gender nor case. The first division contains nouns beginning with one or more consonants, that make their plural by prefixing *i* or *si*; e. g. *nyare*, cow, *inyare* or *sinyare*, cows. The second division consists of nouns that form the plural by dropping their initial *e*; e. g. *egara*, chest, pl. *gara*, chests. The third division is that of nouns that change their initial *i* into *a*; e. g. *idámbe*, sheep, pl. *adámbe*, sheep. The fourth class comprises nouns that change their initial *o* into *i* or *a*; e. g. *olonda*, nut, *ilonda*, nuts; *onomi*, man, *anomi*, men. Adjectives form their plural like substantives. Yet the American missionaries stationed in the Mpongwe country were less struck by the remarkable copiousness of this language than by its almost unlimited flexibility, its philosophical arrangement, and its complete subjection to euphonical principles. "Its expansions, contractions, and inflections," they remarked, "though exceedingly numerous, and having apparently special reference to euphony, are all governed by grammatical rules, which seem to be well established in the minds of the people, and which enable them to express their ideas with the utmost precision. How a language so soft, so plaintive, so pleasant to the ear, and at the same time so copious and methodical in its inflections, should have originated, or how the people are enabled to retain its multifarious principles so distinctly in their minds, as to express their ideas with almost unvarying precision and uniformity, are points which we do not pretend to settle."

Various detached portions of the Scriptures have been translated into Mpongwe by the missionaries of the American Board of Missions, and several printed editions of these portions have been issued at the expense of that Society. No less than 8000 books in the Mpongwe language (among which, however, were elementary works on Christian instruction as well as Scriptural portions) were printed at the mission-press during the year 1846: the pages of these copies were altogether 155,000 in number. We possess no recent intelligence concerning the progress which the American missionaries may now have made in the translation of the New Testament into Mpongwe.

ANOTHER SPECIMEN, FROM ST. MATTHEW, CHAP. v. v. 1 to 12.

GW'AYENI yě inlaga inyenge, avandi yě go nomba: Gw'aloani yě tu, ongili wě w'avieni gore yě. <sup>2</sup> Anlungunli ogwani wě, anlenja wao, inle: <sup>3</sup> Mõngi wi re lěngěłě g'orěma, wi savinlo; kânde inlõngâ ny'orowa nyao. <sup>4</sup> Mõngi re nlâmbâga, wi savinlo; kânde wi be sindio irěma. <sup>5</sup> Mõngi wi re ikěndekěnde, wi savinlo; kânde wi be jiga intye. <sup>6</sup> Mõngi wi jâgâ njanla n'eshone góreti, wi savinlo; kânde wi be jora: <sup>7</sup> Mõngi re nkěngâ, wi savinlo; kânde wi be děnga nkěngâ. <sup>8</sup> Mõngi wi re n'irěma yi nkěre, wi savinlo; kânde wi be jena Anyambia. <sup>9</sup> Mõngi panga amenje, wi savinlo; kânde wi be fwelio, inle, awanla w'Anyambia. <sup>10</sup> Mõngi wi kâmbizo g'ongwanja w'orěti, wi savinlo; kânde inlõngâ ny'orowa nyao. <sup>11</sup> Anuwe savinlo, ja onlaga w'atâwa nuwe n'agambiza nuwe nli bulia igambi yedu ive gore nuwe mberinlaga g'ongwanji wam. <sup>12</sup> Yenani mbia, kâ tōndani polo; kâude ipi sani si re sipolo g'orowa: kânde yenâ agâmbizagi wao Iprōfit s'alonga.



## SECHUANA.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

LEHUKU le le le mo tsimologoñ, mi Lehuku le le na le Morimo, mi Lehuku e le le Morino. <sup>2</sup> Ye, le le na le Morimo mo tsimologoñ. <sup>3</sup> Lilo cōtle li tsa rihoa ka yeona, mi ga gao rihoa sepe sa tse li rihiloen, ha e si ka yeona. <sup>4</sup> Botselo bo le bo le mo go yeona; mi botselo e le le leseri ya bathu. <sup>5</sup> Mi leseri ya phatsima mo hihiiñ; mi lehihi le si ka ya le cula. <sup>6</sup> Gabo gole monona eo o birioañ Yohane, a romiloe ki Morimo. <sup>7</sup> Monona eo, o la tla go na moshupi, go shupa ga Leseri, gore bōtle ba ruméle ka eintla ea gague. <sup>8</sup> Ena o la si Leseri ye, mi o *la roñoa* go shupa ga Leseri. <sup>9</sup> Leseri ya amarure, e le le ye, ye le tlañ mo lehatsiñ, le bonisa mothu moñue le moñue. <sup>10</sup> O la le mo lehatsiñ, mi lehatsi le le rihiloe ki éna, mi lehatsi ga lea ka ya mo itse. <sup>11</sup> O la tla go ba gague, mi ba gague, ba si ka ba mo cula. <sup>12</sup> Mi bōtle ba ba le ba mo cula, a ba naea thata go na bāna ba Morimo, *eboñ* go ba ba rumélañ mo ineñ ya gague; <sup>13</sup> Ba ba le ba sa tsaloe ka eintla ea mari, le esiñ ka thato ea nama, le esiñ ka thato ea mothu, mi e le le ka *thato* ea Morimo. <sup>14</sup> Mi Lehuku ya rihoa nama, mi ya aga mo go rona, (mi re le ra bona khalalélo ea gague; khalalélo e e cuanañ yaka ea eo o tsecoen esi oa Rara,) a tletse tsegahaco le boamarure.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THIS language is spoken by the Bechuana tribes of Southern and Central Africa: their country extends from the Orange River to a little beyond the tropic of Capricorn, and lies between twenty-three and twenty-nine degrees of east longitude. On a rough calculation, it has been supposed that these tribes, including the Griquas on the Orange River, may number from 25,000 to 30,000 individuals. They are still in a state of barbarism, and possess no regular system of religion or superstition. Their government partakes both of a monarchical and patriarchal character, each tribe being governed by chiefs, who are subordinate to the principal ruler, while at the same time they possess power to limit his authority.

## II.—CHARACTERISTICS OF THIS LANGUAGE.

The Sechuana occupies a prominent place in the great Caffre family of languages. Its elaborate system of prefixes is substantially the same as the Caffre; and numerous affinities connect it with the Mpongwe, the Suaheli, and all the other languages of the South African countries. Various dialects of Sechuana are employed by the numerous tribes of this great nation, but they are all separable into two grand divisions, the eastern and the western stems. The former comprises the dialects of the Basutos, the Batlokua or Mantatees, the Batan, and of some other tribes not yet visited: the latter includes the dialects spoken by the Baralong, the Batlapi, the Baharuti, and by several other tribes. The Sechuana is of all languages of Southern Africa the most important. It is richer and softer than the Caffre, which has borrowed from the Hottentot language the peculiar articulation called 'click,' unknown in Sechuana dialects, except the Sitlokwe. The Sechuana and Caffre languages, although evidently of common origin, are nevertheless to be considered as distinct from each other, for all practical purposes. For instance, in Sechuana, there is a dual number that does not exist in Caffre, likewise the sound *r*, which is never heard in Caffre, is common in Sechuana. But the most striking



feature of this family of languages, is the *Euphonic* or *Alliteral Concord*; by which are understood the changes that take place in the initial letters or syllables of words liable to inflexion, which are all governed by rules of euphony, very remarkable in the language of tribes apparently so far removed from civilisation.

### III.—VERSION OF THE SCRIPTURES.

A version of the New Testament into the Sitlapi, a western idiom of the Sechuana language, has been executed by the Rev. Robert Moffat, of the London Missionary Society. In the preparation of this work he had the English version ever before him: he also consulted the Dutch and some other versions, and occasionally referred to the German. This translation in general faithfully follows the English text; but some little deviations from that text occur in a few instances, occasioned by a preference entertained by Mr. Moffat for the corresponding Dutch rendering.

The first portion of the Sechuana version committed to the press was the Gospel of St. Luke, printed at Cape Town in 1831, under the personal superintendence of Mr. Moffat. It had an extensive circulation, and was exceedingly useful in laying the foundation of Christianity among the natives.

The next was a small 8vo. volume of Scripture selections, arranged under the heads of Scripture History, Miracles, Doctrine, etc. A large edition of this was printed, and it is still used as the ordinary school book of the colony. This was followed by the publication of the whole New Testament, with the book of Psalms, in one volume. It was printed in London, under the eye of the translator (who visited England for the purpose) in 1841, at the expense of the British and Foreign Bible Society—the edition consisting of 5050 copies, a large number of which have been distributed amongst the Bechuanas.

From the date above mentioned down to a recent period, the labours of Mr. Moffat have been sedulously devoted to the task of translating the Old Testament into the Sechuana language. Different books, as the translation has been completed, have been printed in succession at the Kuruman mission-press, under the personal care and superintendence of Mr. Moffat. The last remaining portion of the work was completed in 1857, and that large section of the benighted population of South Africa to whom the Sechuana language is familiar have now the inestimable privilege of being enabled to read and study for themselves the entire Word of God.

### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

When the Gospel of St. Luke was the only portion of the Scriptures existing in this language, there was abundant evidence to prove that this single Gospel had been blessed to the conversion of souls. The translator, Mr. Moffat, on his visit to England, avowed that this first effort at translation was imperfect; “and yet (said he) I know *that* Gospel of St. Luke has been the means of leading many a wanderer to the fold of God: there are many now ready to bear testimony that it was through hearing this Gospel read or repeated that they were led to the knowledge of the Saviour, and the enjoyment of His salvation.”

Some copies of the Sechuana New Testament were several years since distributed among the Bakuenas, near the tropic of Capricorn, where many of the people had learned to read. The chief, a very intelligent man, who had been received into the church at that place, said one day, in reply to questions put to him by some of his chief men, “I have been taught to read; I have read this book over and over (pointing to the New Testament); I have read it with close attention; I understand it—though not all that is written, for I am yet a child;—and no man can convince me that it is not the Word of God.” The dissemination of the New Testament in other parts of the Sechuana country has been attended with equally gratifying results. The Wesleyan missionaries inform us that, in the Thaba-Nchu circuit, “the members of the church with but one exception, stand fast in the faith, having no disposition to return to the beggarly elements of the world. There is much unity of spirit among them, much sympathy with each other in the persecutions to which their common religion exposes them, and

much provoking of one another to love and good works." In a later report it is said that "many of these native Christians might be pointed out as patterns worthy of imitation." It is very gratifying (remarks Mr. Moffat, in a recent communication) to observe the anxiety shown by so many of the natives for those parts of the Sacred Volume not yet in circulation. The New Testament has already done much in enlarging their hearts and teaching them their duty not only to themselves, but also to their fellow-men, in acts of liberality; and verily it requires great grace to accomplish this in Bechuana hearts. A new chapel has been completed at Thaba-'Nchu, large enough to accommodate 2500 people, and this building, upon occasion of its opening, was crowded to excess.

## SISUTA, OR SESUTO.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

LEINCHUE le ne le le tsimologong, 'me Leinchue le ne le le go Yehofa, 'me Leinchue e ne e le Yehofa. <sup>2</sup> Lona le ne le le go Yehofa tsimologong. <sup>3</sup> 'Nto tsotle li entsoe ki lona, 'me gar'a lilo tse entsoeng, go si 'nto e sa etsoang ki lona. <sup>4</sup> Bopelo bo ne bo le teng go lona, 'me bopelo bo ne bo le leseri la batu. <sup>5</sup> 'Me leseri la bontsa lefifing, 'me lefifi ga lea ka la le mamela. <sup>6</sup> Motu o ba le teng, a rumiloe ki Yehofa, lebitso la gae e ne e le Yoanne. <sup>7</sup> O na tla go bolela, goba a bolele leseri, ba tle ba lunele botle ka ena. <sup>8</sup> E ne e si ena leseri, 'me a na a rungoa, goba a tlo go bolela leseri. <sup>9</sup> Ki lona leseri la 'niti, le bontsang motu oa emong le emong ea tlang lefatsing. <sup>10</sup> O na le lefatsing, 'me lefatsi le entsoe ki ena, 'me lefatsi ga lea ka la mo tseba. <sup>11</sup> O na tla go ba abo, 'me ba abo ba si ke ba mo enka. <sup>12</sup> 'Me botle ba mo enkileng, o ba neile matla go ba bana ba Yehofa, ki bona ba lumelang lebitsong la gae. <sup>13</sup> Ba sa tsualoang ka mari, leha e le ka go-rata ga nama, leha e le ka go-rata ga monna, ba tsuetsoe ki Yehofa. <sup>14</sup> 'Me Leinchue le entsoe nama, 'me le agile go rona, re talimile letlotlo la lona e le letlotlo la Mora o notsi oa Ntate, le tletse mosa le 'niti.

THE Basutos, by whom the Sisuta language is spoken, form part of the Bechuana nation, and dwell between the Winterberg Mountains and the higher branches of the Yellow River. There are also numerous tribes occupying extensive regions to the north-east of this district, as far as Sofala, by whom dialects are spoken differing but little from Sisuta; it is therefore anticipated that the Sisuta Scriptures will be found intelligible to these widely scattered tribes.

The Sisuta is the eastern branch of the Sechuana language, and is distinguished from the western dialects by certain consonantal changes: thus, the *h*, *sh*, and *th* of the latter become *f* in Sisuta; *ts* becomes *p*, *r* is changed into *l*, and sometimes into *s*, and the strong guttural of the west is converted into a soft aspirate. These changes have the effect of rendering Sisuta a soft and harmonious language, and comparatively easy of enunciation. In these respects Sisuta resembles the Caffre language.

The Gospel of St. Matthew was translated and printed in Sisuta in the year 1837, by M. M. Pelissier, Arbousset, and Casalis, three missionaries of the French Protestant Evangelical Missionary Society. Small detached portions of the New Testament were afterwards given to this people at irregular intervals; but in 1849 they were in possession only of the Four Gospels in their own language. The perusal of the Gospels excited in them an ardent desire to read the whole Word of God,



and induced them to seek earnestly instruction in the English language. "Having already (says their missionary) tasted the fruit of the tree of life, as offered them in the portions of Scripture translated into Sisuta, they naturally wish for more; and many of them take the shortest way of obtaining their desire, by studying the language which contains the whole Bible, thus plucking the fruit without the assistance of others." It is satisfactory to know that aid has been afforded to this interesting people by the British and Foreign Bible Society, and that the entire New Testament, in Sisuta, has since been printed in Africa, at the press of the French Society. An edition of 4000 copies of the Psalms has subsequently been printed at the Plaatberg Wesleyan mission-press, at the cost of the British and Foreign Bible Society, and 2500 copies of the Sesuto Pentateuch are at the present time (1860) in course of execution there, also at the cost of the Society. The missionaries assure us, that "the seed of the Divine word has not been scattered in vain among the Basuto tribes;" and that "great is already the number of those who delight in reading the oracles of God."

## CAFFRE, OR KAFIR.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

EKUQALEKENI ubeko u-Lizwi, no-Lizwi waENOTIXO, waENGUTIXO u-Lizwi kanjalo. <sup>2</sup> Kwa yena waeko ekuqalekeni NOTIXO. <sup>3</sup> Zonke izinto zadalwa nguye; akwadakwa 'nto edaliweyo engeko yena. <sup>4</sup> Kwa kuye bekuko ubomi; ubomi obo babulukanyiso lwabantu. <sup>5</sup> Lwalukanyisela ebumnyameni olokanyiso, kanti ubumnyama abuluqondaga. <sup>6</sup> Kube kuko indoda itunyiwe NGUTIXO, egama lingu-Iohane. <sup>7</sup> Weza lowo abe linqina, ukuze anqine ngalo ukanyiso, ukuba bakolwe ngaye abantu bonke. <sup>8</sup> Ebengelulo ololukanyiso yena, koko *etunyiwe* ukuza kunqina ngalo ukanyiso. <sup>9</sup> Olo lwalukanyiso lwenyaniso, olunkanyisa bonke abantu abezayo emhlabeni. <sup>10</sup> Wabako emhlabeni, nomhlaba wadalwa nguye, kanti umhlaba awumazanga. <sup>11</sup> Weza kokwake, kanti abake abamankelanga. <sup>12</sup> Kodwa abo basukuba bemamkele, wabanika amandhla okuba babe lusapo LUKATIXO, kwa abakolwayo egameni lake: <sup>13</sup> Abangazalwanga ngamagazi, nangentando yenyaniso, nangentando yomntu, *bazelwe* NGOTIXO kupela. <sup>14</sup> Waza u-Lizwi waba yinnyama, wahlala pakati kwetu, (sasibona ubungcwalisa bake tina, ubungcwalisa obunjengobozelweyo emnye NGUYISE), ezele lufefe nennyaniso.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Caffre, with its cognate languages, is spoken under the tropic of Capricorn, and prevails over nearly an equal extent of territory on both sides of that line. This great family comprises all the languages of Africa spoken south of the supposed Mountains of the Moon, including the Sechuana dialects, and those spoken by the negroes of Mozambique; likewise the Kisuaheli and its allied languages, predominant on the eastern coast, and the languages of Congo, Angola, and Loango, countries long ago described by Portuguese writers.

The Caffre branch of this widely-diffused family prevails in Caffraria, or Caffre-land, a country occupying an area of about 25,000 square miles in the south-east of Africa. It is bounded on the north-west by a range of mountains called the Storm-bergen, beyond which, stretching towards the interior, is the territory occupied by the Bechuana tribes. Its western limit is the Keiskamma, by



which it is separated from the Cape colony. On the north-east it is bounded by the colony of Natal, and on the south-east its shores are washed by the Indian Ocean. Since the war of 1846 a considerable portion of this territory (embracing the tract lying between the Great Kei and Keiskamma Rivers) has been ceded to England, and is now designated British Caffraria: the tribes by whom it is occupied are recognised as British subjects, and, as far as practicable, are governed by British laws.

The great majority of this bold and warlike race have, however, been allowed to retain their independence, and are still governed, as from time immemorial, by their native chiefs: the power of these chiefs is controlled by a body of counsellors, composed of old men and favourite courtiers, and their palaver is held in the open air, like the ancient Roman forum. They are a pastoral people, but they cultivate the soil, and subsist partly on the fruits of their labour, and partly on the produce of the chase. They frequently plunder each other, and their wars are fierce and sanguinary. Religion they have none,—no priest, no altar, no temple; and a knowledge of a Great First Cause is almost obliterated from their minds. They do not even possess a word in their language to denote the Supreme Being: those individuals who have imbibed the idea of the existence of God from the neighbouring nations, call Him '*Thiko*, a corruption of a Hottentot word, signifying "one that induces pain." Amulets and charms are, however, revered by the Caffres: and the sorcerers and rain-makers possess the power over their deluded followers that is elsewhere exercised by a corrupt priesthood.

The Caffre nation is supposed to number about 1,000,000 individuals, including the Zulus, a people who are found chiefly within the limits of the British colony of Natal (where they have been stated to number not less than 120,000), and who speak a dialect of the Caffre language. The Caffres themselves are divided into four distinct clans or tribes, namely, the Amakosa or Caffres properly so called, the Amatemboo or Tambookies, the Amanbambo or Mambookies, and the Anapondo. To these must be added the Fingoes (literally *Dogs*), a people consisting of the remnants of clans formerly settled in the interior, but driven from their country by the Zulus, and compelled to seek refuge in Caffraria and the adjacent parts of the Cape colony. Of these the greater portion reside in the territory between the Keiskamma and the Great Fish Rivers; and many live in different parts of the colony, where they find employment as servants or day-labourers.

## II.—CHARACTERISTICS OF THE LANGUAGE.

There are certain peculiarities which distinguish Caffre and its cognate languages from all other known languages: these peculiarities consist in the system of prefixes and the alliterative concord,—ingenious contrivances, by means of which the whole machinery of declension and conjugation is almost exclusively conducted. The prefixes are inseparably connected with the nouns; verbs, adverbs, and other parts of speech, becoming nouns on receiving these adjuncts. Nouns seldom appear without prefixes; in fact, if divested of them, they are as incomplete as a Greek crude root, such as *τυπ-*, *λογ-*, with the non-radical part omitted. Hence the prefix is joined even to foreign words received into the language, and such forms as *umpriest*, *umpharisee*, are frequently to be met with. The alliterative concord is an assimilation which takes place between the initial letters of words grammatically connected in a sentence, the word governed generally changing its initial into that of the word by which it is governed. The following are specimens of this curious arrangement:—

Zonke iziuto ezilungileyo zivela ku-Tixo:  
All good things proceed from God.  
Baza bapendula bonke abantu bati:  
Then answered all the people, and said.

This uniform system of alliteration is sustained in every syntactical combination that can take place in the language, rendering it necessary, in order to ensure correctness in writing or speaking, that the following points should be ascertained: 1st, the principal or governing word in a sentence; 2nd, the principal letter in that word, to the sound of which the initial letters or syllables of the other words

must be assimilated; 3rd, the changes which must be made in the initial letters or syllables of the word which is governed by this euphonic concord; 4th, the words which remain uninfluenced by this euphonic concord. The Caffre language, says Mr. Appleyard, is also distinguished by a remarkable precision of expression, the minuteness with which ideas are expanded and developed being often almost extreme. This is accomplished mainly by the agency of the verb and its various tenses and forms of tenses, which are possessed of almost unlimited power in the modification and ramification of an idea.

Some affinity has been found to exist between Caffre and Coptic, and several words of Arabic origin have been detected in Caffre; but these latter have been engrafted on the language, and do not enter into its elemental structure. A resemblance has, however, been traced between the Caffre and the Shemitic class of languages, more particularly as it regards the different forms of the verb in general, and the peculiar usages of some verbs in particular, together with many of the constructions of the relative and other pronouns. This similarity in idiom, combined with other circumstances, has led to the inference that the Caffre nation is of Ishmaelitic descent. Caffre is allied to the Hottentot language in the possession of three clicks—peculiar sounds imperfectly represented by the letters *c*, *g*, and *x*: these sounds have, in all probability, been borrowed from the Hottentots; for in proportion to the remoteness of the Caffre from the Hottentot districts, the clicks decrease in frequency. With the exception of these clicks, which are apt to produce an unpleasant hiatus, especially in singing, Caffre is a soft and harmonious language, its abundance of vocalic and liquid sounds rendering it very pleasant to the ear.

### III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

This language was reduced to writing by the Rev. W. B. Boyce, a Wesleyan missionary, author of the first Caffre grammar; but the first books of elementary and Scriptural instruction in Caffre were printed by the agents of the Glasgow Missionary Society. A translation of the Scriptures was commenced in the year 1830 by three Wesleyan missionaries, the Rev. William Shaw, the Rev. W. J. Shrewsbury, and the Rev. W. B. Boyce; and in the course of four years a version of the Old and New Testaments was completed, by the united labour of these individuals. This translation, however, formed but the basis of that eventually published, for it was subjected to repeated revisions: all the Wesleyan missionaries in South Africa co-operated in emending and improving it, and not a page was suffered to be printed till its correctness had been tested by competent native authorities. The revision, thus laboriously conducted, delayed the publication of the work: a few detached portions were issued at intervals from the press, but it was not till 1841 that the complete version of the New Testament was published. The edition consisted of 500 copies, and was printed at the Wesleyan Mission press.

The zeal of the Wesleyan missionaries in removing every inaccuracy from their version did not cease with its publication. The translation had been drawn partly from the English version, partly from Bloomfield's Greek New Testament: it was again rigorously compared with the original; the occasional labours of twelve missionaries were bestowed on the work of revision; and during several years one missionary was annually set apart by the Wesleyan Society to devote his time and energies to the improvement of the Caffre text. By these continuous efforts, a new and highly-improved translation was gradually eliminated from the old; and at length, in 1845, the Caffre New Testament, having received all the emendations which advanced acquaintance with the language could suggest, was issued in an edition of 3000 copies from the Wesleyan Mission press. The British and Foreign Bible Society contributed the munificent sum of £1000, besides several grants of paper, towards the translation of the "whole Bible" into this language: all the other expenses were borne by the Wesleyan Missionary Society. The entire version of the New Testament is the work of Wesleyan missionaries, with the exception of the First and Second Epistles to the Corinthians, and the Epistles to the Galatians, Ephesians, and Hebrews, which were contributed by the Rev. Mr. Dohene, of the Berlin Missionary



Society. This version is used by the agents of the London, Glasgow, and German Missionary Societies, and by all missionaries labouring among the Caffre tribes; it is, in fact, the only version of the Caffre New Testament in existence, no other translation having been made, except some portions executed by the Scotch missionaries. The Gospel of St. Mark was printed at Cape Town, in 1841, by the Glasgow Society, and the Epistles to the Thessalonians, and perhaps to the Colossians, form the only other portions that have been published by the Scotch missionaries.

A new (and again carefully revised) edition of the Caffre New Testament, consisting of 2000 copies, was completed in 1854 at the Mount Coke Wesleyan mission-press, the British and Foreign Bible Society having liberally aided in its production by a grant of paper. Another edition of 6000 copies has since been completed in England, at the sole charge of the British and Foreign Bible Society. Meanwhile, the Wesleyan missionaries stationed in Caffraria have been diligently proceeding with the translation of the Old Testament, many of the books of which have been issued in detached portions. The entire Old Testament, in progress at the Mount Coke press from 1854 to 1859, was finished in the latter year, and has been issued in a complete form. Throughout this work, a similar rigid process of revision to that adopted in the case of the New Testament has been followed. The translation has been prepared from the Hebrew text of Van der Hooght, edited by Judah d'Allemand, and a rule was enforced, as in the case of the New Testament, to admit no rendering into the Caffre translation which does not occur either in the English, the Dutch, or the German versions.

Assistance has within a recent period been granted by the American Bible Society towards the task of preparing portions of the Scriptures for the use of the Zulu Caffres. The Gospel of St. Matthew has been already translated and printed, and other portions of the Bible are in progress. The Society for Promoting Christian Knowledge have recently printed, at the request of the Bishop of Natal, a translation of the Acts of the Apostles into the Zulu language as spoken in the diocese of Natal. The analogies between the dialect spoken by the Zulu Caffres and other members of the Caffre family are so great as to have raised the question whether one version may not serve for both people; and although the inquiries prosecuted by a committee appointed for the purpose by the Cape Town Auxiliary of the British and Foreign Bible Society lead to the conclusion that such a combination is impracticable at present, yet a strong impression as to its ultimate attainment is admitted to prevail. Other portions of the Bible, translated into the Zulu-Caffre dialect, are now in process of preparation by the Bishop of Natal.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

In 1845, it was computed that at the various mission-stations established in Caffraria, there were at least 5000 or 6000 natives capable of reading the Word of God. Within later years, education had made much progress among them, and both children and adults manifested increasing attachment to the Word of God. When, during the Caffre war, the Butterworth station was threatened with destruction, and the inhabitants compelled to seek safety in flight, the Fingoe children rushed to the chapel, seized their Testaments, and ran off with them, determined not to leave behind what they deemed so precious. The complete edition of the Caffre New Testament is sought after with great avidity by young and old, who willingly pay the price at which it is sold out of their comparatively scanty means. The spiritual light derived from the perusal of this divine book is rapidly occasioning the disappearance of heathen superstitions. One of the brothers of the chief Faku, in his last illness, sent for the missionary and native preachers to converse with him about "that Saviour who died for sinners;" and although for three days the principal men of his tribe importuned him to send for the "witch doctor," that the persons supposed to have bewitched him might be detected and slain, he strenuously opposed their entreaties; and a little before he died, he charged his sons to take care that no man should be killed on his account: for he said, "I am a man of the Word of God." Many Caffres and Fingoes "are beginning to enquire after God, and are seeking admission into the Christian Church:" and the



Wesleyan and other missionaries, who labour among this people, state that, "in the great objects of their mission they are prospering, and have prospects of still further prosperity."

The advance of missionary labour sustained a severe check from the renewal of warfare between the Caffres and the British authorities during the years 1851-3, the consequences which were, for a time, highly disastrous. Nearly all the missionaries of every Society labouring in British Caffraria were obliged to quit the scene of their labours, some at the hazard of their lives, and others at the sacrifice of their property. This disturbed state of things is now, however, happily at an end, and the peaceful labours of the preacher of Gospel truth are again progressing and prospering. Those of the natives who were in Christian fellowship commanded the admiration of all who witnessed their stedfastness and devotion to the cause of truth. At Clarkebury (in Caffraria Proper) the converts "nobly maintained their Christian character in the midst of the scorn and derision of the heathen around them." Not a single case of apostacy had occurred: the school continued to be taught; the attendance, notwithstanding the unsettled state of the country, was regular; and the services of the sanctuary were accompanied with an evident blessing.

## N A M A Q U A.

SPECIMEN, FROM ST. MATTHEW, CHAP. VI. *v.* 9 to 13.

ZIITAA iip, nanoepna hap, zaä onsta annoe annoehii. Zaa koeoep ha, zaä kaup nii ii, nanoepna koemmi, 'natszii oonna hoepy. Neezeep ziitaa beereeba maataa. Ore ziitaa zuritin oenniibataa, ziitaa zuritiaun nataara oenniiba koemmi. Taa 'aygga oaapna kay kwiitaa, gawee 'ayggapgoe ooreetaa. Zaap ke koeoeba, ore kayp ore kay kayp tazeekatip na ammap.

THE Namaquas are a branch of the great Hottentot nation, and possess all the physical characteristics of that singular race. Their country, through which they are only thinly scattered, occupies a considerable section of the south-western coast of Africa, extending from Cape colony on the south to the Hill Damaras on the north; the eastern boundary is formed by an extensive sandy desert, called by Mr. Campbell the Southern Sahara. The number of individuals composing the Namaqua tribes has never been ascertained. They are a pastoral people, and subsist chiefly on their cattle: they often endure great sufferings from the want of water, their country being emphatically a "land of droughts." Enervated by the heat of their climate, they are weaker and less courageous than the bold and warlike Caffres; but although sunk into the most deplorable state of ignorance and superstition, they are mild and peaceable in their demeanour, and are seldom guilty of cruel or sanguinary deeds. The Namaqua language is also used by the Hill Damaras, who are said to belong to the negro race. That the same language should be vernacular to two people of distinct families is probably in this case to be accounted for by their near neighbourhood, and frequent intercourse during several centuries. Dutch is now rapidly superseding the Namaqua, and there is every probability that the latter language will soon sink entirely into disuse.

### I.—CHARACTERISTICS OF THE LANGUAGE.

Namaqua is akin to the dialects of the Hottentots, Koranas, and Bushmen, and is supposed to be a species of degenerated Caffre, just as the language of the Bushmen is a degraded kind of Hottentot. Some authors, however, maintain that the Hottentot with its cognate dialects forms a distinct group,

which, from its prevailing characteristic, they denominate the "Click family." Like the Hottentot language, now nearly extinct, Namaqua is harsh and inharmonious in sound, abounding in clicks and rough gutturals. The clicks appear to have originated with the Hottentot race, and to have passed from them into the languages of the neighbouring tribes. These peculiar sounds are considered by the natives as ornamental to their language, but they are extremely difficult of enunciation to a foreigner; they are produced "by the suction of air on a sudden withdrawal of the tongue from the teeth, after compressing it upon them."

## II.—VERSION OF THE SCRIPTURES IN THIS LANGUAGE.

A translation of the Gospel of St. Matthew into Namaqua was commenced by the Rev. C. Albrecht in 1815, but does not appear to have been completed. Ten years subsequently, a translation of the Four Gospels was effected by the Rev. Mr. Schmelin, of the London Missionary Society, "after incredible labour (we are told) on the part of the translator and his wife, arising from the peculiar structure of the language." This version was printed at Cape Town, at the expense of the British and Foreign Bible Society. As this was the first work ever printed in the Namaqua language, it was thought advisable to confine the edition to 300 copies. The Gospel of St. Luke was afterwards re-translated by Mr. Knudsen, a Rhenish missionary, the former translation being considered deficient in certain consonants representative of the clicks, and an edition was printed in 1846. The use of this latter version seems to have been chiefly confined to the Rhenish Society's stations in Namaqua-land. The operations of the schools conducted by the Wesleyan Missionary Society have hitherto been carried on almost exclusively in the Dutch language. The Rev. Henry Tindall, who has for many years been engaged there in missionary labours, and who has been accustomed to speak the language from his youth, has recently engaged in the task of translating portions of the New Testament into the Namaqua tongue, and it is in contemplation to print, at Cape Town, at least one of the Gospels from his version. Some slight differences of opinion, however, exist between Mr. Tindall and the missionaries of the Rhenish Society, relative to points of orthography, and he is desirous that these should be settled before committing any part of his work to the press. It is estimated, that there are at present upwards of 20,000 individuals who can receive instruction only in the Namaqua tongue; and independently of the desirableness, in a philological point of view, of preserving some memorial of the language itself, it is important that a few at least of the principal books of Scripture should be printed, as soon as possible, for their use.

### SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

KOEROEP nas ke koemssa ha ore koemss ke Tsoeikwap dewa hai, siihii koemss ke Tsoeikwaza. <sup>2</sup> Nees ke koeroep na Tsoeikwap dewa hai. <sup>3</sup> Howagoen ayip ka ke diihii, ooike ayip oossii goeigaree diitama diihiikeenga. <sup>4</sup> Ayipnap ke oeiiba ha, oeiip ke kooiin dii naapba. <sup>5</sup> Naapke kayp nara naa, oop ke kaypba nauoeg a bii tama ha. <sup>6</sup> Nabap ke kwii kooiba Tsoeikwapga ke tzii hii, tallip ons Iohannip tamira kayhip. <sup>7</sup> Neep ke ha, naapgap nii hoeaaka, howan nii ayipga koemka. <sup>8</sup> Apip ke naatamaba, gaweeep ke tziihii, naap gap nii mii ka. <sup>9</sup> Neep ke amma naaba, howa kooiin hoep yra hanna naagnaa. <sup>10</sup> Ayip ke hoep y hai, siihii hoep ke ayip ka diihii: gawee hoepdi kooiin annbiitamakei. <sup>11</sup> 'Ayip ke 'ayipdiin owa ha 'ayip diin ke oegowabiitamakei. <sup>12</sup> Gawee natsii koossii 'aybara oegowan, 'ayn nap ke kayba maa, Tsoeikwap oaan nii ka, 'ayip ons nara koemin. <sup>13</sup> Aupbagoe oaytaman noggowa 'kans toerassagoe, noggowa aup toeraabagoe, gawee Tsoeik'wap bagoe oay hii han. <sup>14</sup> Oos ke koemssa 'kann kay, siihii ziitaa nake ann, ore ziitaa ke 'ayipdi iitssiip moegna, kwii iitssiip 'koeoepga kwiissii oayi na koaap kayip ore ammap ooreeka oowayhii ha



## G A L L A.

SPECIMEN, FROM ST. MATTHEW, CHAP. V. v. 1 to 12.

TSHENANI io illale orme guduma, garra tullu baie, egi taies duba, tamariwonisa garrasa duffan. <sup>2</sup> Afanisas bañe isanis bersise io tshedde. <sup>3</sup> Lubbusaniti kan diban, kan galatefataman, motuma Waka kan isani. <sup>4</sup> Kan boijan galatefataman, tshabesaman egiran. <sup>5</sup> Gariwon kan galatefataman, laffan edi dalānan. <sup>6</sup> Galatefataman kan belan kan debotanis garra zedeki, isi kūfan. <sup>7</sup> Kan mareñ kan galatefataman, isan mareman. <sup>8</sup> Lubbukesaniti kan adādan kan galatefataman, isan Waka enillalan. <sup>9</sup> Galatefataman kan arrarsan, otsholle Waka eni tsheddaman. <sup>10</sup> Zedeki mekeniati kan areaman kan galatefataman, motuma Waka kan isan. <sup>11</sup> Isini galatefatamani, isini io arrabsan areanis, isinis irrati hamma hunda io tsheddan, soba io dubatan mekeniatakijati. <sup>12</sup> Isin gamada gudumas gamada, gadikesani gudunada Waka birati, akana arean nabiwon isini durati kan tshiran.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Galla language is diffused, though not exclusively, through regions extending over more than sixteen degrees of latitude. It is spoken to the west, south, and east of Abyssinia, and is rapidly encroaching on the Amharic and allied languages. It prevails in the valley formed by the courses of the rivers Ozy and Jubb, which discharge themselves into the Indian Ocean; and is likewise predominant along the coast from the equator to Melinda, formerly a celebrated Portuguese settlement, situated nearly on the fourth parallel of south latitude. The people to whom this widely extended language is vernacular are still in a state of barbarism, and in number may amount to about 5,000,000. Their political condition has been compared by Dr. Krapf to that of the ancient Germans, for they are divided into numerous tribes, all of which are jealously tenacious of their liberties and independence, and are frequently at war with each other, as well as with neighbouring nations. They are hated and dreaded by every people of Eastern Africa,—Pagans, Christians, and Mohammedans, having been alternately chastised by them.

The origin of the Galla is involved in the deepest obscurity: the year 1537 is the date of their first appearance in Abyssinia, since which period the history of that ancient empire has been but a record of their inroads and devastations. These wild and warlike tribes appear to possess no legends or traditions whereby any satisfactory hypothesis concerning their original country can be deduced. Dr. Krapf (from whom the most recent accessions to our knowledge concerning this people have been obtained) surmises that they originally came from the vicinity of the sources of the White Nile. The name of Galla, by which they are known in Abyssinia and the surrounding countries, was supposed by Father Balthezar Tellez to have been derived from the Greek, *Γάλα*, *milk*, and to have been applied to them on account of the whiteness of their skin, for in complexion they are fairer even than the Abyssinians. No native term appears to approximate closely to the form Galla, except the word *Gala*, which, according to Tutschek's Galla Dictionary, signifies "to go home." The Galla, however, apply to themselves no other designation than *Orma* or *Ilm 'Orma*, literally signifying the "sons of men." In bodily and mental endowments they exceed most of the tribes of Eastern Africa; and on account of this superiority, members of their nation fetch a high price when sold to the Arabs as slaves. Around Abyssinia they lead an agricultural and pastoral life, but to the south of the equator they wander about in hordes with their flocks and herds, changing their abode according to the season of the year. Their



system of religion has not been ascertained: they believe in a Supreme Being, and likewise in inferior deities, and they manifest great fear of evil spirits, whom they endeavour to appease by offerings of slaughtered animals. The tribes settled in the neighbourhood of Abyssinia have adopted many notions and practices from the corrupted Abyssinian Church; and they know the names of many Abyssinian saints, which is not the case with the Galla living near the equator.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The Galla language possesses many Shemitic elements, as for instance, in the number and character of its conjugations, which are eight in number, and correspond in a degree with a like order of conjugations in Arabic, Ethiopic, and Amharic. Thus for instance:—I. c. *ba*, to go out; II. c. *bad'a*, to go out for oneself; III. c. *baza*, to cause to go out; IV. c. *bafad'a*, to let go out for oneself; V. c. *baziza*, to cause to let go out; VI. c. *bazifad'a*, to cause to let go out for one's own profit; VII. c. *basiziza*, to cause to let drive out; VIII. c. *bazizifad'a*, the same, with the middle sense.

Besides those forms, the Galla language has the property of making verbs of even particles, by the addition of *ad'a* and *fad'a*, e. g. from *o*, 'the answer to a call,' we have *oad'a*, to answer, etc. The termination *fad'a* is used in denominations, e. g. *dyilbefad'a*, to kneel, from *dyilba*, knee; *bowafad'a*, to have the head-ache, from *bowo*, head-ache, etc.

The Galla has two numbers, singular and plural; two genders, three persons, negative verbs, etc. Of cases the accusative is the only one that is formed by the addition of a letter (*n*) to the nominative. The genitive, dative, and ablative, are formed by prepositions. The feminine of adjectives is formed by adding *tu* or *ti*, e. g. *hamtu*, gen. of *hama*, bad; *hieti*, fem. of *hieza*, poor; and the plural is formed in general like that of nouns in *oda*. The pronouns bear a strong affinity to the Shemitic family; yet the Galla language is manifestly not of Shemitic origin. It is highly euphonic and sonorous: though some of its sounds can scarcely be pronounced by Europeans. It appears to be linked by numerous affinities to the Dankali and Somáli languages, spoken by the East Africans within sixteen degrees north from the equator, namely, from Massowa in the Red Sea, down to the northern bank of the River Jubb. The Galla language, as might be expected from its wide extension, has various dialects; but the true Galla, of every quarter, are able to understand each other without great difficulty.

## III.—VERSION OF THE SCRIPTURES IN THIS LANGUAGE.

The Gospels of St. Matthew, St. Luke, and St. John, the Epistle to the Romans, and the book of Genesis, were translated into Galla by Dr. Krapf during his residence in Shoa, between the years 1839 and 1842. The Gospel of St. Matthew and five chapters of the Gospel of St. John were printed in Roman letters, the copies being designed for distribution among the Galla tribes around Shoa, where the Church Missionary Society contemplated the establishment of a mission. The opposition of the Abyssinian priesthood led, however, to the abandonment, in 1844, of the Shoa mission, and the station was accordingly transferred to the Wanika country (southward of the equator and beyond the limits of the Galla nation), whence it was hoped that opportunities for a wider dissemination of the holy volume than that originally contemplated by the Society might accrue. By aid of the rivers that enter the Indian Ocean upon that portion of the coast, it was thought that a road to the interior might be found, which would not only bring the missionaries again into communication with the savage Galla tribes, but would enable them to commence the realisation of the idea—for a time fondly indulged in—of a chain of mission stations across the entire breadth of the African continent. But these hopes—like so many others that have been formed in connection with this benighted land—have been doomed to be disappointed, and all access to the interior of Africa from this direction is, for a time at least, closed.

## KISUAHILI.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THIS language is spoken on the eastern sea-coast of Africa, ten degrees south of the equator, and extends some miles inland. It may, in fact, be said to reach from Mozambique even as far as the second degree of north latitude. The population of the Suaheli region, including that of the islands in which the language is spoken, amounts to about 400,000. The Arabs are the dominant race in this part of the African continent, and the government is in the hands of an Arabian prince, a son of the late Sultan of Muscat, whose dominions on this portion of the African coast extend from the equator southward as far as Cape Delgado. Most of the Suahelis are Mohammedans, but they are comparatively free from the bigotry and the domineering spirit by which the followers of the false prophet are almost universally characterised. They are, however, kept in spiritual bondage by the Arabs who reside among them.

### II.—CHARACTERISTICS OF THE LANGUAGE.

The Kisuaheli belongs to the great family of South African languages, which some philologists have designated the Caffre, or Sechuana group, but to which Dr. Krapf has applied the more appropriate name of the Nilotic, or Nilo-Hamitic family, because he regards the vicinity of the sources of the White River, the main branch of the Nile, as the original location of the progenitors of the tribes to whom these languages are vernacular. This designation serves in particular to distinguish this family of languages from the Nigrotic, or Nigro-Hamitic group, spoken by those descendants of Ham who settled on the banks of the Niger. A broad line of demarcation exists between these two families of languages, the Nigro-Hamitic being harsh in sound and irregular in structure, while the Nilo-Hamitic are noted for the softness and harmony of their enunciation, and the philosophical uniformity of their grammatical arrangement. Again, the Nigro-Hamitic languages are divided into petty sub-classes, each of which has little affinity with the others; whereas, the Nilo-Hamitic group exhibit so close a resemblance to each other, that they may almost be regarded as mere dialects of one language. Kisuaheli, in fact, has been said to be only a slightly modified form of the Sechuana language. It exhibits, however, certain points of resemblance to Amharic: in some of its characteristics it is very closely allied to Galla. It has borrowed many religious terms and other words from Arabic.

### III.—VERSION OF THE SCRIPTURES IN THIS LANGUAGE.

The Kisuaheli language was reduced to writing by Dr. Krapf, of the Church Missionary Society, who commenced the mission on the coast of Mombas in 1844. He was not at the time aware that the missionaries in South Africa had to deal with the same kind of languages; therefore his efforts were prosecuted independently of the aid which he might have derived by availing himself of the results of their labours. This learned philologist has translated the book of Genesis and the whole of the New Testament, except the Second Epistle to the Corinthians, into Kisuaheli; and an outline of the elements of the Kisuaheli language has been published by him through the medium of the Church Missionary Society. Since 1857, however, the mission at Mombas has been temporarily suspended, owing to the political disturbances consequent upon the death of the late Sultan of Muscat.

## K I K A M B A.

SPECIMEN, FROM ST. MARK, CHAP. IV. v. 1 to 9.

NA uzu yunaambilie nengi ku tawia ndeto mondo wa uzi: no andu engi manakomanie kuake, uzu ku lika ngalawani, yunaikalile uzini; na andu onde mana ikalile mondo wa uzi ulu wa ndi. <sup>2</sup> Yuna-a-tawijie azu kindu kingi kua ndeto jia kalakala, yuna-a-tawijie azu kua matawiomake. <sup>3</sup> Iwai: jijia, yukuuma muwandi, ku wanda mbeu. <sup>4</sup> Yanatuikie, wala yuna wandie, mbeu nini inawalukile mondo wa nsia, na niunie a Malunguni man-aizie, manaie. <sup>5</sup> Na mbeu engi inawalukile ulu wa ndi ya mawia, idinai ndaka engi; inameie miduki, undu-idinai na ndi ya kuaza. <sup>6</sup> Ndi jua wala inaumalile, imbeu inaunguie; na kua undu idinai tuikie na idina, inaumie. <sup>7</sup> Na mbeu engi ina walukile kati ya miwa na miwa inameie, inaanangie, idinai ette maumo. <sup>8</sup> Na mbeu engi inawalukile ulu wa ndi nzeo, inaumijie maumo ma ku uma na ku mea, inaumijie miongo itatu, na mbeu engi inaumijie miongo dandatu na mbeu engi inaumijie iana. <sup>9</sup> Yuna-a-tawijie azu, mundu ala ukuete maddu ma ku iwa, aiwe.

KIKAMBA is the language spoken by the various tribes of the Wakamba, who, collectively, may be said to number at least 70,000 or 80,000 souls. They dwell in East Africa, at a distance of about 400 miles from the coast of Mombas, which they occasionally visit for purposes of traffic. They are not only traders, but likewise cultivators of the soil; and although they have fixed habitations, they often travel to a great distance from their native country, for the purpose of hunting elephants and bartering ivory. Dr. Krapf is of opinion that, through the instrumentality of this nation, the very centre of Africa, and the region where the Bahr-el-Abiad rises may ultimately be reached.

The Wakamba have no chiefs like the other tribes in their vicinity, their government being wholly of a patriarchal kind. Their ideas on spiritual subjects are very grovelling and limited, extending merely to belief in witchcraft, and fear of evil spirits. Their language is a dialect of the Nilotic stock, and resembles that of the Wanika. It has been reduced to writing by Dr. Krapf, and a translation of the Gospel of St. Mark was some years since prepared by the same indefatigable missionary: this, however, does not appear to have yet been printed.

## K I N I K A.

THE Kinika is strongly allied to the Kisuaheli. The tribes of the Wanika, to whom the Kinika language is vernacular, dwell in Eastern Africa, as far south as the fourth degree of south latitude, about fifteen or twenty miles to the west of the island of Mombas. A great number of the Wakamba live in the western part of their country, having been driven towards the sea-shore by a famine some thirty years ago. In the district occupied conjointly by these two people, the Wanika have left the plains to the Wakamba, retaining the heights and forests for themselves. The Wanika number about 60,000 individuals. They are an agricultural people, and carry on a trade with the Suahelis of the coast.



They are divided into numerous tribes, each of which is governed by several chiefs. One of the chiefs is always invested with authority over the rest, but his power is limited, and he can effect little without the concurrence of the majority of his tribe. Like most of the other branches of the Nilotic stock, the Wanika have no idols. They have some faint idea of a Supreme Being; but they invoke and offer animal sacrifices to the *Koma*, or shade of their dead. They are represented by Dr. Krapf as "a lying, talking, drinking, superstitious, and totally earthly-minded people, having the belly for their god;" but, on the other hand, he says that they are "men of peace, attentive to their sick, and honest."

The foundation of the grammatical and lexicographical structure of the Kinika language, which is a mere corruption of the Suaheli, has been laid by Dr. Krapf, who has likewise prepared a Kinika version of the Gospels of St. John and St. Luke, and of the Epistles to the Romans and Ephesians. The Gospel of St. Luke was printed in 1848 at Bombay, in the American mission-press, for the benefit of the schools in which Wanika boys are instructed in the Christian religion. Although this Gospel, with the Heidelberg catechism and a spelling-book, constitutes all that has hitherto been printed in Kinika, there is already reason to hope that this small portion of the Divine Word has not been imparted to the benighted Wanika tribes in vain. "It is the missionaries' firm opinion (says Dr. Krapf) that the Lord is stretching his hands of mercy over these Nilotic tribes which have already been so richly blessed at the Cape; and that a mission-chain can be formed from this quarter for connecting the east and west of Africa, which will be the means of fulfilling the prophecy in the 18th chapter of Isaiah." The determined and active hostility of the benighted tribes of the interior has, however, compelled the abandonment of this hope for a time. Meanwhile, the objects of the mission have been advancing—though by slow and almost imperceptible degrees—among the Wanika themselves.

A CONTRIBUTION to African etymology of the highest value has within the last few years been made by the Rev. S. W. Koelle, one of the missionaries of the Church Missionary Society, in the collection of specimens of languages from the natives of different countries in Africa who have been brought into the colony of Sierra Leone. These specimens consist of two hundred and fifty words and short sentences, translated into the native languages of two hundred different localities. The results of the investigation are of an astonishing kind, and unfold such a view of the multitudinous inhabitants of that vast continent, and of the variety of their languages, and such glimpses of their national peculiarities, as to fill the mind of the Christian philanthropist with new thoughts of the work that lies before the Church of Christ in the evangelisation of Africa, of the vastness of the undertaking, and yet of the steps to be taken for its accomplishment.

Mr. Koelle's work, under the title of "Polyglotta Africana," was published in London, in 1854. We cannot better conclude this division of our subject than by quoting (from the Report of the Church Missionary Society for 1853) the following highly interesting sketch of the views which it develops. "These discoveries (of Mr. Koelle) show that Sierra Leone is the asylum of the representatives of not fewer than 200 different nations, speaking 151 distinct languages, besides numerous dialects of the same. These nations lie scattered over the surface of Central, Western, and Southern Africa. The languages have been arranged under twenty-six groups; but there still remain fifty-four unclassified, more separate and distinct from each other than are the languages of Europe.

"The nations represented at Sierra Leone lie along 4000 miles of coast, beginning from beyond the Senegal, in the north, to the Portuguese settlements south of the line. They extend in the interior throughout the whole course of the Niger, from its sources in the mountains beyond Sierra Leone, to its estuaries, comprising Timbuctu—the emporium of African commerce—and the vast provinces subdued by the fanatical Mohammedan Fulas, and numerous small tribes who appear to have floated

down the large volume of waters to settle upon the delta. At Sierra Leone are also found those who have wandered over the trackless Sahara from the very borders of Egypt, and those who have inhabited the islands of Lake Tchad in the centre of Africa, or borne office in the powerful kingdom of Bornu, or fought in bloody battles with the warriors of Darfur. Even the deep recesses of Southern Africa have furnished their tribute to the motley population of the British colony. There are those now casting their nets into the Atlantic, who in their youth sported on the shores of the Indian Ocean, and looked across the Mozambique. From that part of the southern continent, which has hitherto been a perfect blank in the maps, there are those in Sierra Leone who can tell of their native towns, which require a day or more to be traversed from end to end; of broad and deep rivers; of nations of tall and strongly built warriors; of savage cannibals; and of peaceful and generous nomadic hunters. And they are all ready to tell of the wants of Africa's hidden millions of immortal souls. Their breasts heave with emotion when a friendly inquiry is made respecting their fatherland; they eagerly supply the information, and appeal, often in fervid language, and with moving eloquence, to those who possess the best gift of God to a fallen world. And shall they plead in vain, in the very spot where they have been brought together, the asylum for liberated Africans, freed from the grasp of the oppressor, and settled in a quiet home by the powerful arm of Great Britain—shall they plead in vain for that second boon which shall make them and their country 'free indeed?'"

## CLASS VII.—AMERICAN LANGUAGES.

### ESQUIMAUX.

SPECIMEN, FROM St. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

PIGIARNERME okausek ípok, okauserlo Gudemēpok, Gudelo okausiojok. <sup>2</sup> Tamna pigiarnerme Gudemēpok. <sup>3</sup> Tamaitarsuit tapsomunga pingortitauvut, tapsoma assiagullo pingortisimmangilet, pingortisimmajut. <sup>4</sup> Innōsek tapsoma illuanētok; innoserlo innuit kaumanerivæt. <sup>5</sup> Kaumajorlo kaunaivok tāktomut, tāktomiullo tukkisingilæt. <sup>6</sup> Innungmik tillijaumajokarpok Gudemut, Johannesemik attelingmik. <sup>7</sup> Tamna tikkilaukpok kiglīgiudsijovlune, kiglīgiudsikovlugo kaumajomik, illunaita tapsomuuga okpertitaulerkovlugit. <sup>8</sup> Nangminek tamna kaumajoungilak, kiglīgiudsikovlugole kaumajomik. <sup>9</sup> Tamedsa miksekārtok kaumajok, innungnik illunainik kaumarsaijok, nunamut tikkitunnik. <sup>10</sup> Sillaksoarmēlauktok, sillaksoarlo tapsomunga pingortitauvok; sillaksoarmiullo illitaringilæt. <sup>11</sup> Innutitaminut tikkipok, innutitangitalo illelliungilæt. <sup>12</sup> Tapsomingale illelliortut illunaita, tapkoa pitsartunermik tunnitsivigiveit, kittorngaulerkovlugit Gudemut, okpertut tapsoma attinganut. <sup>13</sup> Tapkoa aungmit pingitut, uviniub pijomajanganillonēt, angutib pijomajanganillonēt, Gudemille erniangomajut. <sup>14</sup> Okauserlo uviniolerpok, innukattigællutalo, ānanauningalo tækkolaukpavut, ernetuanget ānanauningatut, Atatamit pijub, saimarnelijartok miksekārnelijartorlo.

#### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Esquimaux are dispersed over the northern coast of North America, inhabiting the shores of all the seas, bays, gulfs, and islands of the Arctic Ocean, from the Atlantic to the Pacific. They are also found on the Atlantic side of the continent, along the coast of Labrador, as far south as the fiftieth degree of latitude; and they are likewise to be met with on the opposite coast of America, along the shores of the Pacific, from Behring Strait to Mount St. Elias, in the sixtieth degree of latitude. Their territory is exclusively maritime, for they are seldom found above a hundred miles from the sea-shore: the whole extent of country which this people inhabit does not, however, measure less than 5400 miles from one extremity to the other, reckoning along the coast.

Few countries are more thinly populated than the sterile domains of the Esquimaux. In Labrador, for instance, a large peninsula, equal in extent to Spain, France, and Germany, the resident population, including the Moravians and the natives, does not exceed 4000. Several dialects, of which Greenlandish is one variety, prevail among the different tribes of this widely-diffused race: but in smallness of stature and other physical peculiarities, and in their dirty, disgusting habits, the various Esquimaux nations strongly resemble each other; and, with the exception of those who have been reclaimed by missionary efforts, they are universally characterised by abject ignorance and its concomitant vices. The sedentary Tehuktehi, a tribe inhabiting the north-eastward extremity of Asia, adjacent to the



shores of Behring Strait, speak a dialect akin to Esquimaux, and are supposed to be the descendants of a colony planted by the West American Esquimaux.

## II.—CHARACTERISTICS OF THE LANGUAGE.

Although the Esquimaux have been regarded by some writers as a distinct race, yet the peculiar structure of their language is an evidence of their relationship to the other aboriginal tribes of America. All the languages of that vast continent, from the most polished to the least cultivated idioms, are distinguished by certain peculiarities of internal mechanism, which, independently of historical or other collateral testimony, distinctly indicate the fact of their having originated from one common source.

The distinctive characteristic of this class of languages is their tendency to compress the words which are syntactically or logically connected together in a sentence into one single word. This peculiarity, which was first pointed out by Egede, in his account of Greenland, is familiarly called “agglutination,” and is of such frequent occurrence in most of the American languages, that Du Ponceau has given the name of “Polysynthetic” to the whole group. The process of forming these compound words is not, however, conducted on precisely the same principles in all the languages of this class. In the Algonquin and Esquimaux dialects, the five or six words thus compressed into one are all so abbreviated, that only one syllable (possibly the radical) of each is preserved. Extreme precision is another characteristic of American languages, every modification and qualification of an idea being expressed with such elaborate minuteness as to appear puerile and wearisome to Europeans. Thus, the Esquimaux have special and distinct terms for animals of the same species, according to their age, sex, and form. The nouns in general have no inflexions properly so called; plurality is denoted by a suffixed particle, and the oblique case of the personal pronoun is often inserted between the verb and the noun, producing a form of circumlocution like the following: “I saw *him* Peter.” In the conjugation of verbs, on the contrary, inflections expressive of the various modes and modifications of actions are even more numerous than in the Shemitic languages.

The uniformity which pervades the grammatical principles on which all American languages are constructed is not observable in their respective vocabularies; for the corresponding words in different dialects frequently differ so widely from each other, as to warrant the supposition of their having been deduced from distinct roots. A comparison has been instituted, by Professors Barton and Vater, between the words of about thirty American languages and the corresponding terms of other tongues; and in some instances affinities have thus been traced with various languages of north-eastern Asia. The affinity is, however, by no means sufficiently strong to indicate community of origin with any known language; and from all that has been hitherto ascertained concerning the American Indians, their languages, traditions, polity, manners, and customs, it is evident that this branch of the human family separated from the parent stock at a very remote epoch of history, and from some unknown cause, subsequently retrograded from a state of civilisation to their present degraded and unsettled condition.

## III.—VERSION OF THE SCRIPTURES IN THIS LANGUAGE.

The glad tidings of the Gospel were first proclaimed in these inclement regions by the Moravian missionaries, who were induced to visit Labrador from the supposition that the natives spoke the same language as the Esquimaux of Greenland, among whom a Moravian mission had been established. It was, however, soon discovered that the dialect of Labrador differed in so many respects from that of Greenland, that the same version of the Scriptures would not be available for both countries. The missionaries therefore addressed themselves in the first instance to the preparation of a harmony of the Gospels for the Esquimaux of Labrador: many years were spent in revising and correcting this work, and at length, in 1809, it was sent for publication to London. Mr. Kohlmeister, who had been many years a missionary in Labrador, extracted from this MS. an entire version of the Gospel of St. John;

and in 1810 an edition of 1000 copies of that Gospel was published in London, at the expense of the British and Foreign Bible Society. The copies were transmitted to Labrador, and were received with great thankfulness. "Our people (said the missionaries) take this little book with them to the islands when they go out in search of provisions; and, in their tents or snow houses, they spend their evenings in reading it with great edification and blessing."

This reception of the Gospel of St. John induced the Committee of the British and Foreign Bible Society to comply with the entreaties of the Labrador missionaries, to publish an edition of the other three Gospels. A version had been prepared by the venerable superintendent of the Labrador Mission, the Rev. C. F. Burghardt, who was permitted to complete his revision of the text shortly before his sudden dissolution. An edition of 1000 copies, to correspond with the Gospel of St. John, was therefore issued by the Society in 1813. A version of the Acts and Epistles, prepared by the conjoint labour of the Moravian missionaries, was published by the Society in 1819; and in 1826 a complete edition of the Esquimaux New Testament left the Society's press in London. In 1826 a version of the Psalms was also printed, and in 1839 a revised edition of the Acts, Epistles, and book of Revelation was completed. Other editions have been given by the Society at successive periods, and with the exception of some of the historical books, the Esquimaux version of the Old Testament has been completed. The Pentateuch was published in London in 1847, followed in 1849 by an edition of the Proverbs and the prophetic books. The number of copies of the sacred volume, in whole or in part, hitherto bestowed by the Society on the Esquimaux of Labrador, is as follows:—

New Testament	4000
Pentateuch and Psalms	2016
Proverbs and Prophets	1000
Isaiah	1006

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

The blessing of God on this version of his Word has been abundantly manifested from the earliest period of its circulation. A missionary, who had laboured thirty-four years in Labrador, gave, in 1825, the following account of the effects of its perusal:—"The most efficacious means of promoting growth in grace among our Esquimaux is the reading of the New Testament. They peruse it daily in their houses and tents with the greatest earnestness, delight, and edification. Their understanding of the Word of God has greatly increased, and the influence upon their moral conduct is manifest; for they now, more than ever, desire to regulate their walk and conversation in conformity to truly Christian principles. Surely (after stating other interesting facts, he adds) this is an astonishing display of the goodness and mercy of God, in sending out his light and truth to a benighted people, who but half a century ago were immersed in the grossest superstition, and addicted to the most cruel vices. Those things which were formerly practised among the Esquimaux by their sorcerers and angekoks are at present hardly ever heard of, the heathen themselves being ashamed of them. In the Christian settlements the very names of angekok, tomgak, etc., are almost unknown to the rising generation."

In the schools established at the four missionary stations in Labrador for the instruction of the young, the study of the Scriptures has been attended with spiritual fruit more or less abundant; and in some of the more recent reports the missionaries state that, at the yearly examination of the schools, it is truly gratifying to observe the readiness with which "the pupils bring forth out of the treasury of the Word of God the many precious truths they have learned from its pages." At Easter (says a later writer) many of the Esquimaux visited Hopedale, and all appeared much gratified with the celebration of the sacred season. "In conversing with them we were pleased to find that they were not altogether without knowledge of religious truth, and that they know what they must do to inherit eternal life. The Bible is their only instructor."



## GREENLANDISH.

SPECIMEN FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

[VERSION OF 1799.]

(Tamardliuínársoarmik) isuænne Okauzeng-étok, Okauzerlo Gudiursok. (<sup>2</sup> Tamardluínársoarinik) isuænne tauna Gudimétok. <sup>3</sup> Tamarnik tåursomanga pingortisi-  
 inaput; tamardluínársoarmiglo pingortisinarsut adlamik pingortitsirsokangilæt, tauna  
 kissiet (pingortitsirsigallugo). <sup>4</sup> Innursut tåursomáuétok, innursudlo tamanna innuít  
 nenneróutigæt. <sup>5</sup> Nenneróudlo tårtome kaumalerallóartok, tårtublo illasiringikà.  
<sup>6</sup> Innuk Gudim audlartikà Johannesinik attilik. <sup>7</sup> Tauna nællunáriartortok, nenneróut  
 okautigikudlugo, tamása operkudlugit tåursomunga. <sup>8</sup> Tåivna nangminek nenner-  
 óutåungitsok, nenneróunigle nællunáriartorsinnartok. <sup>9</sup> Tersa nenneróutåursok oper-  
 nartok, innungnik tamannik nunamut pirsunnik kaumarsáürsok. <sup>10</sup> Sillársoarmétok,  
 sillársoarlo tåursomanga pingortisimavok, sillársoarmiudle ilirsaringikæt. <sup>11</sup> Innuvta-  
 minut pigallóartok, innuvtèjsale illasiringikæt. <sup>12</sup> Tåursomingale illeksirsut kittôr-  
 nangortikèj Gudimut, nungudlugit atterminun opertut. <sup>13</sup> Tauko aungmit pingitsut,  
 uingublo pekkorsánit pingitsut, angutib pekkorsánidloneet pingitsut, Gudimidle  
 erniosinarsut. <sup>14</sup> Okauzerlo ivna uiningortok akkunevtinêlerdlunilo, tåursomalo  
 ussornarsúsia, sôrdlo Atátam ernetuæn ussornarsúsia, tekkogallóarikput, sajnarsórsóud-  
 lunilo seglusuítsórsóursok.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

GREENLAND is the general name given to an immense tract of land lying adjacent to the north-eastern coasts of the American continent, and which recent discoveries have shown to extend from the latitude of 60° northward to beyond the 80th parallel—a length of more than 1300 miles. In its southern portion, the breadth is limited, but further northward its dimensions in this direction are between six and seven hundred miles. Perhaps, however, the whole of this vast region is not continuous land, but may embrace several tracts, divided by arms of the sea. The interior is still wholly unknown, and the explorations of such portions of its coasts as have been visited is in great measure due to the numerous efforts made in the search after a north-west passage from the Atlantic into the Pacific Ocean.

The western coasts of Greenland, which are the seat of missionary labour, are those best known to us. Like other portions of the Arctic archipelago, they exhibit a naked, dreary, and forbidding aspect. Steep rocks rise immediately above the surface of the water, and are backed towards the interior by a high and ice-covered mountain-range—the fruitful source of vast glaciers which descend thence to the sea and form the huge ice-bergs, or floating ice-islands, of Baffin Bay. Numerous deep and narrow *islets*, resembling the fiords of Norway, or the lochs of the western shores of Scotland, indent the general coast-line and penetrate far into the interior; and the shores of these islets contain the only cultivable spots of ground. The sovereignty of this portion of Greenland belongs to the Danish crown, which possesses several small settlements there. The most northern of the Danish factories is Tosiursak, in lat. 73° 18'. The amount of population included within the Danish possessions is stated to be about 8000, among whom are perhaps 150 Europeans. Some trade is carried on with Denmark at each of the different stations, from which are exported small quantities of whale oil, together with skins of the



bear, rein-deer, seal, and other animals. The eastern coasts of Greenland are ice-bound and desolate in aspect, and are rarely visited.

The native tribes of Esquimaux are stated to frequent the shores of Baffin Bay to as high a latitude as 76° or 77°. Their range appears to have formerly reached much further, both to the northward and westward, than it does at present. Recent visitors have found abundant remains of Esquimaux habitations in the newly discovered lands adjacent to the shores of Wellington Channel, in localities which are now never visited by their tribes.

The native language of Greenland, as before mentioned, is a dialect of Esquimaux; it abounds in harsh sounds, and the consonants *r*, *k*, and *t*, predominate. It appears to be spoken with some provincial varieties by the different tribes of Greenlanders; for Ross relates that the natives of North Greenland were unable to converse intelligibly with the natives of the southern districts of the island.

## II.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

As early as the beginning of the eleventh century, the Norwegians established a colony on the coast of Greenland; and we have a list of their bishops during the three following centuries. Nothing, however, has been heard of them since the fifteenth century; and this circumstance, combined with the loss of all intelligence concerning another Norwegian colony, said to have been established at a still earlier period on the opposite coast of Greenland, forcibly awakened the sympathy of Hans Egede, a clergyman of Norway, in behalf of the descendants of these early colonists. Egede addressed a memorial on the subject to the bishop of his diocese, in 1710; in 1718 he relinquished his benefice, with the view of taking still more active measures in the cause; and in 1721 he effected a voyage to Greenland. It appears he was unsuccessful in discovering traces of his countrymen; but his attention was arrested by the abject and deplorable condition of the natives. He applied to the study of their language, reduced it to writing, and translated the Psalms and the Epistles of St. Paul. The version of the New Testament was completed by his son, Mr. Paul Egede, author of a Greenlandish dictionary. Some portion of this version was published at Copenhagen in 1744, followed in 1758 by an edition of the Gospels and Acts, and in 1766 by the entire New Testament.

This translation, the first that had been made into this rude, uncultivated language, was found to be but little intelligible to the ignorant people for whom it was designed. Another attempt to translate the Scriptures for their benefit was therefore undertaken after the death of Egede, by Fabricius, who had formerly laboured like an apostle among them. His version of the New Testament was printed at Copenhagen in 1799, but it did not prove to be in any respect superior to Egede's version. A third translation was therefore undertaken by the Moravian missionaries: they commenced a Greenlandish harmony of the Gospels shortly after their arrival in the country, in 1733, but their translation of the New Testament was not completed till the year 1821. They were eminently qualified for the execution of this important work, some of them having persevered in their arduous labours among the natives of this inclement region for the long space of thirty, forty, and fifty years. Their version of the New Testament is a literal translation of Luther's German version: the first edition, consisting of 1000 copies, was printed in London, in 1822, by the British and Foreign Bible Society, and some subsequent editions have been bestowed on Greenland by the Danish Bible Society.

A version of the Old Testament has been during several years in progress, under the auspices of the latter Society. The work was commenced by Fabricius, but was interrupted by his lamented decease. The Rev. Mr. Wolf, chaplain to the citadel of Copenhagen, and formerly missionary in Greenland, was appointed to continue the translation: he was esteemed, next to Fabricius, the first Greenlandish scholar. On his demise, the work was transferred by the Danish Society to Pastor Kragh, who had married a Greenlander, and had resided for ten years as a missionary in Greenland, where he was respected as a second Egede or Fabricius. It may be hoped that this version, if not already completed, will soon be ready for the press; and the British and Foreign Bible Society have agreed to furnish aid towards its

[VERSION OF 1822.]

TAMARLUINNARSOARMIK issoænne okausek-étok, okauserlo Gudimétok, okauserlo tamanna Gudiúrsok. <sup>2</sup> Tamarluinnarsoarmik issoænne ivna Gudimétok. <sup>3</sup> Tamarluinnarsoarmik taursomanga pingortitáput, pingortisimarsullo tamarmik adlamik pingortitsirsokangilet, tauna kissiet pingortitsirsigæt. <sup>4</sup> Innursút taursoma illuanétok, innursúllo tamanna innuit kaumarsoræt. <sup>5</sup> Kaumarsorlo tårtome kaumagalloartok, tårtuble illæssiaríngikæ. <sup>6</sup> Innuk Gudib aulartika, Iohannesemik attelik. <sup>7</sup> Taivna okaursiartortok, kaumarsomik okalluktuksáugame, tamasa opertiniarlugit. <sup>8</sup> Taivna nangminek kaumarsóngitsok, kaumarsomigle okalluktuksaináursok. <sup>9</sup> Terssa illomut opernartok kaumarsok, innungnik tamannik kaumarsairsók, nuname innungortuksennik. <sup>10</sup> Tamanna sillarsoarmétok, sillarsoarlo pingortisimavok taursomanga, sillarsúblo innueesa illissaringikæt. <sup>11</sup> Innuktaminut pigalloartok, innukteisale illæssiaríngikæt. <sup>12</sup> Taursovingale illæssirsut, atterminullo opertut kittornarsiaritikei Gudemut; <sup>13</sup> Terssa aungmit pingitsut, uingub pekkorsanilloneet pingitsut, angutib pekkorsanilloneet pingitsut, Gudemille erniusimarsut. <sup>14</sup> Okauserlo ivna uíningortok, akkornautinéler-sorlo, uagullo tekkogikput ussornarsusia, sordlo Atátæb Ernetuætta ussornarsusia, saimarsorsóvlunelo seglosuitsorsóursok.

publication. A version of the Psalms, prepared by the Rev. Valentine Müller, one of the Moravian missionaries, from Luther's German version, and carefully compared with the original, was published by the British and Foreign Bible Society in 1842: the edition consisted of 1200 copies. In 1850, authority was given by the same Society to the United Brethren to print a revised edition of the New Testament, at Herrnhut, under the personal superintendence of several retired missionaries from Greenland, who now reside in that settlement and its neighbourhood. The work was completed in the following year, and the edition, consisting of 1000 copies, was at once placed at the disposal of the missionaries, for distribution among their stations on the coast of West Greenland.

### III.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

No visible effects attended the labours of the first missionaries in Greenland. Mr. Paul Egede, after fifteen years of extreme suffering and privation, sorrowfully admitted that his efforts for the conversion of the natives had been to all appearance without avail; and, on his departure from their inhospitable shore, he preached to them, for the last time, from the affecting words, "I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God." And the experience of the Moravian missionaries, during the first five years of their sojourn in Greenland, was similar to that of Egede: during that period they had chiefly confined their ministrations among the natives to instruction on moral duties, and on the abstract tenets of Christianity,—thus virtually withholding from them direct and immediate access to the pure, unadulterated Word of God. But a change was wrought in their teaching, and in its results. This happened when John Beck, one of the Moravian missionaries, was engaged in transcribing the version of the Four Gospels. The curiosity of the savages was excited to know what he was writing. He read to them the history of the Saviour's conflict on the Mount of Olives. Then the Spirit of God began to work: some of them laid their hands upon their mouths, as is customary among them when they are struck with wonder, and a man named Kajarnak exclaimed in a loud and anxious tone, "How was that? Tell us that once more, for I too would fain be saved!" Such words had never been heard from a Greenlander before. From that time Kajarnak visited the brethren frequently, and gave abundant evidence, by the subsequent tenor of his life and conversation, that he was truly converted to God.



The simple exhibition of the Word of God was blessed in a similar manner to other natives; and the missionaries had no longer to deplore that their labour was in vain.

The most happy results have attended the recent distribution of the Scriptures; and at the present moment almost all the Greenlanders within reach of the four Moravian stations make at least an outward profession of Christianity. Nor is this change unaccompanied by improvement in the moral and social condition of this previously benighted race, as is shewn by the independent observations of recent visitors. Striking testimony is borne by Dr. Sutherland (*Journal of a Voyage in Baffin's Bay in 1850, 51, etc.*) to the improved condition of the native Greenlanders within the neighbourhood of the Danish settlements, and within the reach of missionary influences.

## NEW ENGLAND-INDIAN.

### VIRGINIAN, MASSACHUSETT, AND MOHEGAN.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

[VIRGINIAN VERSION.]

WESKE kutchissik wuttinnoo<sup>wa</sup>onk ohtup, kah kuttoowonk ooweetódtamun Manit, & ne kuttooonk Manittoooo<sup>mo</sup>. <sup>2</sup>Yeu nan weske kutchissik weechayeutamun God. <sup>3</sup>Wame teanteaquassinish kesteausupash nashpe nagum, & matta teag kesteausineup webe nashpe nagum ne kesteausikup. <sup>4</sup>Ut wuhhogkat pomantamoonk ohtop, kah ne pomantamoonk oowequáiy<sup>eum</sup>uneáop wosketompaog. <sup>5</sup>Kah wequai sohsumoom<sup>o</sup> pohkenahtu, & pohkenai matta wutattumunnmooun. <sup>6</sup>Wosketomp anconóp wutch Godut, ussowésu John. <sup>7</sup>Noh nan wutch peyau wauwaenúneat, oowauwónat wequái, onk woh wame wosketompaog wunnamptamwog nashpe nagum. <sup>8</sup>Matta nagum ne wequái, qut oowauwó nat wequái. <sup>9</sup>Ne mo wunnamuhkut wequái, ne wohsumungqut nish noh wosketomp noh páont muttaohkit. <sup>10</sup>Noh appúp muttaohket, kah muttaok kesteausip nashpe nagum, & muttaok matta oowaheuh. <sup>11</sup>Peyau nehenwonche wuttaiheit, & nehenwonche wuttaiheuh matta wutattumunukoooh. <sup>12</sup>Qut neádtahshe attumunukquit wuttinnuma<sup>u</sup>oh menuhkesuonk oonaumoniíneat God neh wanamptamunitche oowesuonk. <sup>13</sup>Neg nékitche<sup>g</sup>, matta nashpe wusqueheonk, asuh matta nashpe weyausue unnantamooonk, asuh matta nashpe wosketompae wuttenantamooonk, qut nashpe God. <sup>14</sup>Kah kuttcoonk ayimooo<sup>o</sup>op wey aus, kah koweetomukqun (kah naumumun wussohsumoonk, sohsumoonk onatuh wunnukqutte<sup>g</sup>heon wutooshimau) numwabéhtunk kitteamonteanitteaonk & wunnamuhku-téyeuonk.

IN the beginning of the seventeenth century, all the regions of North America comprised between the thirty-fourth and forty-fifth degrees of latitude were known in Europe under the general name of North and South Virginia; and it was not till the year 1620 that the designation of "New England" was applied to the territory now occupied by the north-eastern states of the North American Union. Within that territory three closely-allied dialects of the Algonquin stock were formerly predominant, namely, the Massachusetts, the Mohegan, and the Narragansett. As these dialects were commonly included under the collective appellation of the Virginian or New England language, it is extremely



difficult at this distance of time to determine the relative extent of each; more particularly as the tribes to whom they were respectively vernacular have long since given place to the British settlers. It seems natural to suppose that the Massachusetts dialect was predominant in Massachusetts; and the Mohegan dialect appears to have prevailed immediately to the east of the Hudson River. The New England Indians were greatly reduced in numbers during the years 1612 and 1613, seven or eight years before the settlement at Plymouth, by a mortal epidemic which raged among them, and swept off whole families. "Thus (observes an old writer) did Providence make way for the quiet settlement of the pilgrim fathers." Gookin gives the following statistical account of the native tribes of New England, which shows the ravages occasioned by the epidemic:—

	Number of Warriors in former times.	Number of Warriors in A. D. 1674.
Pequots, or Mohicans . . . .	4000	300
Narragansetts . . . . .	5000	1000
Pawkunnawkuts . . . . .	3000	nearly extinct
Massachusetts . . . . .	3000	300
Pawtuckets . . . . .	3000	250

The Gospel was first proclaimed to these tribes by John Eliot, an Englishman by birth, who in the year 1631 had settled as an independent minister at Roxbury, in New England. He entered upon his important labours in 1646, in the forty-second year of his age, under the sanction of the general court of the Massachusetts colony, by whom an act had been passed for the encouragement of attempts to win the natives to Christ. No grammatical or other philological helps then existed for the attainment of any American language; but Eliot, availing himself of the assistance of a few natives, mastered their language, reduced it to writing, and executed a translation of the entire Scriptures. The secret of his success is made known in a few lines which he inscribed at the close of his grammar of the New

## SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

[MASSACHUSETT VERSION.]

WASKE kutchissik kuttoonk ohtóp, kah kuttoonk oowechiyeumukqunnáp Mannit, kah kuttoonk Mannittoomcoop. <sup>2</sup> Ne nan oowechiyeumukqunnáp Mannit. <sup>3</sup> Wame teaquasinish keschteôsupash nashpe nagum; kah matta teag keschteosunnoop wepe nashpe nagum, ne késchteosukup. <sup>4</sup> Pomontamooonk apehtunkup, kah ne pomantamoonk oowequaiyeuminneaóp wosketompaog. <sup>5</sup> Kah ne wequai sohsumoomoo ut pohkunnah, kah pohkunnai matta wuttattununumcounnap. <sup>6</sup> Wosketomp anoonóp wutch Godut, ussoowesup John. <sup>7</sup> Noh nan wathe peyóp wauwaeninnuinneat, wauwaantomunnat wequai, onk woh wame wosketompaog wunnômuhtamwog nashpe nagum. <sup>8</sup> Noh matta ne wequai, qut *anoonop* oowauwaontamunnat ne wequai. <sup>9</sup> *Uttuh* wunnummuhkút-teyeue wequaiyeucoop, ne wohsummonkqut nishnoh wosketomp noh payont muttaohket. <sup>10</sup> Noh appúd muttaohkét kah Muttaohk keschteôsup nashpe nagum, kah muttaohk matta wahukoop. <sup>11</sup> Peyóp nehenwonche wuttaiheut, kah wuttaiheoh matta attumunukoop. <sup>12</sup> Qut ne attashe attumunukquehp wuttununumauopah munnehkesuonk wunnamoniinneat en Godut, *nux* en wanômuhtogig ut oowesuonkanit. <sup>13</sup> Nag nateuhpaneg matta nashpe wishquchhunk, asuh meyauussue unantamooonk, asuh wosketompae unnantamooonk, qut nashpe God. <sup>14</sup> Kah kuttoonk meyasuhkônáp, kah koowechiyeumukqunnanônup (kah nunnâmumunônup wussohsumooonk, sohsumooonk onatuh wunnukquttekehheonoh wuttco-shumau) *nashpe* numwohtae monanteaonk kah wunnomwaonk.

England language, published in 1666: they are to the following effect:—"Prayers and pains, through faith in Christ Jesus, will do anything." The first edition of his version of the New Testament was printed at Cambridge, Massachusetts, in 1661, and was dedicated to King Charles II. It is stated in the title-page, that "it was ordered to be printed by the Commissioners of the United Colonies in New England, at the charge and with the consent of the Corporation in England for the Propagation of the Gospel among the Indians in New England." The edition consisted of 2000 copies, and was sooner exhausted than was expected. The New England or Virginian Old Testament was published at Cambridge, Massachusetts, in 1663, and is remarkable as being the first edition of the Bible in any language ever printed in America.

A second edition of the entire Scriptures was published at the same place in 1685: Eliot was assisted in the correction of this edition by Mr. John Cotton, pastor of the English church at Plymouth, New England, son of Mr. John Cotton, the celebrated puritan preacher. It has been mentioned as a curious circumstance in connection with this version, that it was written, from beginning to end, with the same pen. The expenses of the publication were partly defrayed by the Society above mentioned, and partly by a contribution of £300 from the Hon. Robert Boyle. The effects of the dissemination of the Word of God in this language are evident from the fact that, before Eliot closed his long and honourable career, there were 1100 souls within the jurisdiction of Massachusetts yielding obedience to the Gospel of Christ; there were six churches of baptised Indians in New England, eighteen assemblies of catechumens professing Christianity, and twenty-four native converts set apart to preach to their countrymen the glad tidings of salvation.

In 1709 the Gospel of St. John and the Psalms were translated by the exemplary missionary, Mr. Experience Mayhew, into the Massachusetts dialect of New England, and an edition was printed at Boston, New England.

A version for the special benefit of the Pequots, or Mohican tribes of New England, was likewise undertaken by the Rev. John Sergeant, sen., a missionary at Stockbridge, towards the close of the eighteenth century. He translated the New and part of the Old Testament, but no portion of his version has ever been printed.

These New England-Indian versions are no longer of any practical utility, and are valuable only as literary curiosities. The idioms in which they are written are now obsolete, and the tribes for whom they were designed are wholly or partly extinct.

## DELAWARE.

SPECIMEN, FROM 1 ST. JOHN, CHAP. I. v. 1 to 10.

NAN ninutachpitup, nan nbendawawuna eluet, nan neschgingunanink untschi newawuna, woak nbenauwawuna, woak n'mischenawuna untschi nachgennanink, elewensit pomauchsowoagan wedaptonaganid. <sup>2</sup> (Eli neichgussit elewunsit pemauchsowoaganid, woak neichquitaguna, woak ntelli penundhikeneen; woak niluna kwundamoleneen pomauchsowoagan eli hattek hallemii, nan ninutschi epitup talli Wetochwingink, schuk juque kmitachkaniechtaguneen.) <sup>3</sup> Wemi endchi nemenk woak pendamenk elekil, juque kwundamoleneen, wentschitsch wetauchsomijenk, woak wentschitsch wemi kiluna wulamo ëii witauchsomank. Wetochwink, nacheli Quisall N'Jesus Christ. <sup>4</sup> Woak nel elekil guntschi petekhammoleneewo, wentschitsch pachkantschiechtasik gulelendamooaganowa, talli kakeuwawink. <sup>5</sup> Sche jun luejuu niganii wundamawachtowoagan, eli hokenk untschi pendamenk, woak ellellenk: wtelli necama woachejekumin Gettanittowit, woak hokenk talli taku hatteli enda pisgeek, techi taku nachpene tangitti. <sup>6</sup> Luejanque: ntelli witauchsomaneen, woak ihiabtschi lauchsianque pegenink, nane ktelli achgeluneneen, woak taku ktelli nachpauchsiwuneen wulamoewoagan. <sup>7</sup> Schuk ta lauchsianque woachejekink, necama eli achpit woachejekink, nanne lissianque, natsch ne kwitauchsundineen, woak Gettanittowit Quisall N'Jesus Christ omoocum, geschiechichguneen untschi wemi kmattauchsowoagannenank. <sup>8</sup> Luejanque: taku mattauchsowoagan hattei nhakenank, nanne nihillatschi gagiwalawuna khakeyina, woak taku ktelli latschessowewuneen wulamoewoagan. <sup>9</sup> Schuk schachachgatschimuijanque kmattauchsowoaganannenank untschi, natsch ne necama tepi achgettemagelo woak wulamoe, wentschitsch pachkitatamaquonk kmattauchsowoaganenna, woak wentschitsch kschiechichquonk, untschi wemi ktschanauchsowoagannenank. <sup>10</sup> Luejanque: taku niluna n'mattauchsihummena, nanne gakelunëuheneen Gettanittowit, woak wdaptonagan taku kdappitaguwuneen.

THE Delaware, another language of the great Algonquin stock, was spoken, at the time of the discovery of America, between the Hudson and the Susquehannah rivers, by the Delaware and Minsi tribes, who then constituted one nation. The Delawares call themselves Lenni Lenape, *Indian men*: it was with them that Penn concluded his celebrated treaty. They are now, with their kindred tribes, the Monsees, Shawanese, Kickapoos, Kaskaskias, Miamis, and Chippewas, dispersed along the frontier of the United States, from Canada to Georgia. The tribes who have not yet been brought under Christian civilisation wander about the country without any settled habitation, or regular means of subsistence. Fishing and the chase, says Gallatin, are the only pursuits which the men do not regard as beneath their dignity: when not engaged in these, they sink into a state of mental and physical torpor, from which strong outward stimulants are requisite to arouse them; and hence their passion for gambling and ardent spirits. The women are the slaves and the beasts of burden, the labours of the household and of the field devolving solely upon them. The government of these tribes is in the hands of hereditary chiefs, who, however, can preserve their authority only by the exercise of personal energy and courage. The religion of these people consists partly in the recognition of a Great Spirit; but all their rites and ceremonies have reference to an Evil Spirit, the supposed author of all calamities.



The first version of the Scriptures executed under the patronage of the American Bible Society was the Delaware. In 1818 the Rev. Christian Frederick Denck, a Moravian missionary stationed at New Fairfield, in Upper Canada, forwarded a translation of the Epistles of St. John to the Board of that Society. He afterwards furnished a version of the Gospels of St. John and St. Matthew, and an edition of these portions, printed in parallel columns with the English version, was issued by the Society. The edition consisted of 1000 copies, 300 of which were sent to the translator for distribution among the aborigines around his station, and 100 were consigned to Mr. Leuchenbach, for the use of the Delawares located in Ohio. No other scripture translation, except a harmony of the Gospels, printed in 1821, appears to exist in Delaware. The Moravian missionaries, during the earlier period of their labours in America, are reported to have translated parts of the Scriptures into the Delaware and Mohegan language; but none of their versions are extant, for, in 1781, all the books and writings which the zealous missionaries had prepared for the objects of the mission were destroyed by the savages.

## C R E E.

SPECIMEN, FROM ST. MATTHEW, CHAP. III. v. 13 to 17.

JESUS tush Galilee-yongk ke pe-oonje-pah ke penahze kahwaudt enewh John emah  
JESUS also Galilee at came from and came to John there  
 Jordan-*ingk* che sekahuntahkookt (enewh John.) <sup>14</sup> Ov ke ahquahnwatahwaun tush  
at Jordan that he might be poured on by him ( John). He denied it to him also  
 owh John, montah keenodt, neen sah ween nintézheminchenahwaiz che ke sekahuntah-  
John, and thus said to him, I indeed I so am needful that thou shouldst have poured  
 wey ahpun montah, dush pe-nahnahzekahweyun. <sup>15</sup> Montah tush Jesus ooke enon,  
on me thus, and thou comest to me. Thus and Jesus he said to him,  
 monnoo sah goo noongquoom ka tah tapwatawh, megeneen ewh ka ezhewapezeyung  
at least indeed now thou shouldst consent to me, voilà how we should live  
 koopun che kezhetoozung kahkenah ewh quiyuk ezhewapezewin. Metush kah  
(morally) in order that we accomplish all (every) straight (right) onduct. And voilà he  
 ezhetapwatahwaudt. <sup>16</sup> Jesus tush, ahpe kah sekahuntahwindt, quiyuk ke oonje koope  
consented to him. Jesus and, when he was poured on, straight went inland from  
 emah sepeen: enah sah ke nesuhkoonahmahwah ewhety ispeming, kewuhpahmaudt  
there at (or in) the river: lo! he was opened for there above, and he saw  
 tush enewh keshamunnetoo oochechahquon penahnahzhenidt, keche-oomemeenk ke  
also the Great Being his Spirit which was descending, a great pigeon it  
 ezhenahkooseh; ke pe-pooneedt tush emah ooweyahwing owh Jesus. <sup>17</sup> Tush enah  
was like; and it lighted also there on his body Jesus. And lo!  
 ishpeming ke oonje kahnoonah, montah ke enint, Mesah mahpah ning quesish sahyah-  
above has from been spoken to, and thus he has been said to, Voilà this same my son whom I  
 keugh quiyuk ainnaemugk.  
love for straight I think him.

THE most northerly of the Algonquin-Lenape nations are the Knistencaux, or Kristcneaux, by abbreviation called the Crees. Their national designation is *Nêhethôwuch*, that is, "exact beings, or people." They occupy a greater extent of territory than any other nation of their race, being spread

through all, or nearly all, the region watered by the numerous rivers which discharge themselves into Hudson Bay. In Canada, and in the country on the river St. Lawrence, they are more numerous than any other race of Indians; yet in many districts they are so intermingled with other tribes, that it is difficult to form a correct estimate of their numbers. According to Gallatin, the northern branch of the Algonquin-Lenape family, which includes, besides the Crees, the Algonquins, the Chippewas, the Ottawas, the Pottawattomies, and the Mississagues, number as many as 35,000 or 40,000 souls.

The Cree language, which partakes of all the peculiarities, as above described, of the American class, has been reduced to writing, and an excellent grammar has been compiled by Mr. Howse. A translation of the Liturgy of the Church of England into the Cree language, in Roman characters, has been made by Archdeacon Hunter, of the Church Missionary Society's North-west American mission, and an edition of 1000 copies was printed, in 1854, at the expense of the Society for Promoting Christian Knowledge. Two years later, this work was reprinted (at the expense of the same Society) in stereographic or syllabic characters, which have been found a much easier vehicle for conveying instruction to the Indians than the ordinary Roman letters. The words used in the North American

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 10.

WASKUCK keuyow unu Etwawin, menuh Etwawin ke'wecha waoo Kesamunitoowu, ko'ke Samunitooweo esu Etwawin. <sup>2</sup> Awokoo uwu waskuch kah kewechawaht ke samunitoowu. <sup>3</sup> Weyuh kukeyow kakwi kah ke'se'taht; mahkuh wiyuh akah a etaht numuh kakwi kutu ke ke' sechikahtapun kah ke ke'sechikahtaik. <sup>4</sup> Weyuh ke'pemahtisewinweoo, menuh pemahtisiwin ke'sahkahstasteahkwuk uyeseyenewuk. <sup>5</sup> Akasee wahsayahsewin ke'sahkahstao etuh a'wun etipiskak, mahkuh wunetipiskow numuweeyuh ku' keskaye'tahmoomukun. <sup>6</sup> ¶ Ke uyow uyesiyeneo Kesamunitoowu kah ke'pa esetisookoot, Iohn kah esene'kahsoot. <sup>7</sup> Ke'pamuwahchimoo uwu kechi ahtootu'o wahsayah sewin, akasee kukeyow uyeseyenewuh weyuh kutuoc'hi tahpwa'tumeyit. <sup>8</sup> Numuhweeyuh kecahweoo ummuh wahsayahse win pikoo kechi paahtootu'k ummuh wahsayahse win, kepao'chi esetisuwahw. <sup>9</sup> Awokoo tahpwa wahsayahsewin weyahsaskumah koochick tutoo uyseyenewuk peya nookosetowh oatuh uskee'k. <sup>10</sup> Uskee'k ke'uyow, weeyuh mahkuh kah ke oose'taht uskeeyeo, numuhweeyuh mahkuh ooke'keskay'e mekoon uskee'yeo.

[For the following Specimen of the same Passage in the Syllabic Character, we are indebted to Mr. W. M. Watts, Temple Bar.]

ᐱᐱᐱᐱ ᐱᐱᐱ.

- 1 ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱ, ᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱ.
- 2 ᐱᐱᐱ ᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ.
- 3 ᐱᐱ ᐱᐱᐱᐱ ᐱᐱ: ᐱ ᐱᐱᐱᐱᐱ; ᐱᐱ ᐱᐱ ᐱᐱ ᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱ ᐱᐱᐱᐱᐱᐱᐱ.
- 4 ᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ, ᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ.
- 5 ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱᐱ.
- 6 ¶ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ, ᐱ ᐱ ᐱᐱᐱᐱᐱ.
- 7 ᐱᐱᐱᐱᐱᐱ ᐱᐱ, ᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ, ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱᐱ.
- 8 ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ, ᐱᐱ ᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ.
- 9 ᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱ, ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱ.
- 10 ᐱᐱᐱ ᐱᐱᐱᐱ, ᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱ.

Indian dialects assume an unusually long appearance when exhibited in the ordinary Roman letters.

It was not until 1852 that any portion of the Scriptures was printed in the Cree language; the Gospel of St. Matthew was in that year printed, in Roman characters, at the cost of the Church Missionary Society. In 1854, the British and Foreign Bible Society undertook an edition of the Gospel of St. John in the syllabic character (a specimen of which is given above), prepared by the Rev. J. Mason, one of the missionaries connected with the Church Missionary Society. Mr. Mason has prepared a Cree version of the Psalms, both in the syllabic and the Roman character. Subsequently, an edition of 1000 copies of the Gospels of St. Mark and St. John, translated by Archdeacon Hunter, was printed at London, under the auspices of the Bible Society, and the Committee afterwards undertook an edition of 5000 copies of the entire New Testament in the Cree version, using the syllabic characters. This work was completed in London, in 1859, under Mr. Mason's superintendence. A corresponding edition of the Old Testament is now in progress.

## CHIPP EWAY.

SPECIMEN, FROM ST. JOHN CHAP. I. v. 1 to 14.

Wiazhkut miájetáng ekettowin, ekettowin Kitche Manito wejewegōn, ekettowindush Kitche Manito geáwe. <sup>2</sup> Wiazhkudush miájetáng Kitche Manito wejewegōn. <sup>3</sup> Kokkinná kago, ween ge ōnje ozhichegâta, kâweendush kago ge ozhichegâtasenōn, ween bwâ ozhetôt. <sup>4</sup> Bemátizzewin ogegishkán; bemátizzewindush aninnewug owâsayámewâ. <sup>5</sup> Wâsayá wâkashkâ kushkedibbikutōnk; kushkedibbikutdush kâ otákōshkunzeen. <sup>6</sup> Aninne ge ōnje májenizzhiegâzo Kitche Manito uzzhiát, John ezhenekâzo. <sup>7</sup> Ge tuhkoshin keche ōnje quiukwandágwuk wâsayá, kokkinná aninnewug ween ōnje che tabwa-andumowât. <sup>8</sup> Kâween áwisse eu wâsayá, gá ōnje májenizzhiegâzôt, keche ōnje kekandumowât eu wâsayá. <sup>9</sup> Me e-e kagat quiuk wasayá, kokkinná aninne watitunk áke owâsashkágōn. <sup>10</sup> Ahkceng geiâ, ween gá ōnje gezhichegâtag áke, ákedush kâ okekanemigooseen. <sup>11</sup> Obeotissán tebinowa wanemájin, tebinowa wanemájinush kâ okekanemigooseen. <sup>12</sup> Menik kekanemigoot tiabwatágoot mushkâwizzewin omenán Kitche Manito che oguisit, kokkinná tiabwatuminit otuhnozowinink: <sup>13</sup> Kâ misque ge ōnje negesewug, kâ giya weyâs enandumowinink, kâ giya aninne otenandumowinink, meatuh Kitche Manito otenandumowinink. <sup>14</sup> Ekettowin weyâs ge ōnje ochichegâta, che wetegamigoyunk, (neenge wâbundâmindush ogitchetwâwizzewin, kitchetwâwizzewin meatuh gá ōnjeeg ōsemá) mooshkena shâwandágoozewin giya tabwanin.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Chippewas, or Ojibways, are dispersed through a considerable portion of British North America, and are also to be found in the United States. According to Catlin, they inhabit the eastern, north-eastern, and northern shores of Lake Huron, also the northern and southern shores of Lake Superior, the headwaters of the Mississippi, and even extend over an immense tract of country to the north and west of the Lake of the Woods, reaching nearly to Lake Winnipeg and Hudson Bay. They are



divided into thirty bands, each of which is governed by a chief, and in number they collectively amount to about 25,000 individuals.

## II.—CHARACTERISTICS OF THE LANGUAGE.

The Chippeway and the other languages forming the northern branch of the Algonquin-Lenape family (namely, the Cree, Algonquin, Ottawa, Pottawatomie, and Mississaguc) are very closely allied in vocabulary and structure; and it is said that the tribes to whom these languages are respectively vernacular are more or less intelligible to each other. The Chippeway is particularly harmonious and dignified in sound: it differs from the Cree in the nasal character of its vowels, and also in possessing two negatives, like the French, one of which is interwoven with the verb through all its forms: the Cree vowels, at least in the northern districts, have no nasal sound, and a regular negative form does not appear to exist in that language.

## III.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

The first attempts to obtain a version of the Scriptures in Chippeway emanated from the York Upper Canada Auxiliary Bible Society. After much inquiry, only two individuals could be found willing and competent to undertake the translation, namely, two brothers named John and Peter Jones. They were native Indians of the River Credit district (in Western or Upper Canada) and had been employed to assist in the spiritual instruction of their countrymen by the Methodist Society. In 1831 they commenced the translation of the Gospels; Captain Anderson, of the Rice Lake, undertaking to revise the work, and the British and Foreign Bible Society agreeing to defray the expenses. In 1832 the Gospel of St. John was completed; and Peter Jones visited England for the purpose of carrying it through the press. In the correction and revision of the proof sheets, he was aided by the lamented Mr. William Greenfield, who had acquired considerable acquaintance with the language. The edition consisted of 1000 copies, and was completed during the course of the same year. It has been remarked of this edition that, in point of mechanical execution, it is "by far the best volume of Indian translation which has been sent among the sons of the forest." The version itself is highly esteemed, by missionaries of all denominations, as a faithful and accurate translation, and it has been several times reprinted. In 1838 an edition was issued at the expense of the American Bible Society, with the orthography altered, in conformity with the system adopted in the publications of the American Board.

In 1833, when the Gospels of St. John, St. Matthew, and St. Mark only had been completed, the American Bible Society undertook the superintendence of the translation of the New Testament, and the Messrs. Jones directed their attention to the translation of the Old Testament. It was reported the following year that the whole New Testament had been translated by Dr. James, of the United States army, and that it was then passing through the press at Albany. Little is known concerning this edition, although the Committee of the British and Foreign Bible Society expressed their willingness to purchase copies, provided it should prove a faithful version.

In 1835 a commencement was made towards the translation of the Old Testament, by the publication of part of the book of Genesis, translated by Peter Jones, the above-mentioned native missionary. His version of the Gospel of St. Matthew was reprinted in 1839 by the American Board, at Boston. The Gospel of St. Luke had been printed two years previously by the same Society, from a translation executed by George Copway, a converted and educated Chippeway, and the Rev. Sherman Hall, of the La Pointe Mission, Lake Superior. These two translators were agents of the Methodist Episcopal Mission of Canada: they also effected a translation of the Acts, which was published at Boston in 1838. The Epistles of St. John were published at the same place in 1840; and in 1844 an edition of the entire New Testament appeared at New York, under the auspices of the American Bible Society. The edition consisted of 1000 copies, but no intimation was appended respecting the names of the translators or the history of the translation. A new and revised edition of this

version of the Ojibway New Testament was published by the American Bible Society in 1856, under the superintendence of the Rev. Sherman Hall.

A translation of the New Testament into Ojibway has subsequently been undertaken by the Rev. Dr. O'Meara, a zealous and devoted missionary who has laboured for many years among the Indians of Lake Huron, and has been printed at Toronto, at the expense of the Society for Promoting Christian Knowledge. The value of this version (which issued from the press in 1854) has been generally acknowledged, both by intelligent natives and by the missionaries of various denominations who are engaged among them. The Society have undertaken to print another edition as soon as Dr. O'Meara shall have completed a revision upon which he has for some time past been engaged. The importance of such a work can hardly be over-estimated. "The Ojibway language (writes the Bishop of Toronto) is the most extensively used of all the North American Indian tongues." A version of the Prayer Book, accompanied by the Psalms, by the same indefatigable labourer in Christ's vineyard, has also been printed at Toronto, at the cost of the Society for Promoting Christian Knowledge (1854). Immediately on the issue of the volume, 2000 copies of the Psalms contained in it were ordered from the printer in Toronto, by the Upper Canadian Bible Society.

#### IV.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

The influence of this version is to be witnessed at several Indian settlements, where the consistent life and deportment of the converted natives contrasts forcibly with their former wild and sanguinary practices. Near the River Credit, in West Canada, for instance, there was in 1840 a village inhabited by about 220 Chippeway Indians, who but a few years ago were wandering in pagan darkness over the expanse of the country; now some among them are probably truly converted to God, while all make a profession of Christianity, and live in the outward observance of the Divine law. The same may be said of La Pointe, and other missionary stations, where Chippewas have been reclaimed from savage life, and taught to read the Word of God in their own tongue. And even among those members of this nation who have not yet been led within the pale of Christian and civilised life, there is said to be, in many districts, a preparedness of heart to receive the Gospel. The following gratifying testimony is borne to the value of the Ojibway translation of the Liturgy, in a letter to the Rev. the Warden of St. Augustine's College, from the Rev. J. L. Breck, of the Chippeway Mission, Canada West:—"Whilst the Indian is making gradual improvement in several respects, yet no feature of the mission is so attractive as the religious. The daily Ojibway service is attended, with great regularity, by a large number of Indians who are still pagans; thereby affording us the very best opportunity for instructing them in Christianity. They conform with the greatest apparent interest to all the usages of the Church as regards posture, and are beginning to respond and sing. We use the Anglican Prayer Book, which has been translated into Ojibway by an English missionary, the Rev. Fred. A. O'Meara, D.D., who ministers to the Chippewas on the Manitoulin Islands in Lake Huron. This help, in administering religion to a pagan people, is valuable beyond computation."

## O J I B W A Y.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

Uaieshkvt sv giaia au Ikitouin, gaie dvsh au Ikitouin ogiiuiugon au Kishemanito, gaie dvsh go au Ikitouin gikishemanitoui. <sup>2</sup> Misv go au uaieshkvt gauuiugut iniu Kishemaniton. <sup>3</sup> Uin sv go kvkinv vnoj gego ogigizhitonvn; aiasibvn dvsh au, ka gego tagiozhijigadesinon, iu gaozhijigadeg. <sup>4</sup> Uin sv go gibimatiziuiniui; iu dvsh bimatiziuin ogiuaseshkagonaua igiu ininiuvg. <sup>5</sup> Iu dvsh uaseiaziuin gisagatemvgvt ima pvsugishkag; ka dvsh iu pvsugishtibik gikikenjigemvgvsinon. <sup>6</sup> Giaia sv au inini iniu Kishemaniton gapiizhinazhaogujin, John gaizhinikazot. <sup>7</sup> Jitibadodv sv iu Uaseiaziuin gibionjiizha au, kvkinv dvsh na iniu ininiuvn uin au jionjitebueiendvminit. <sup>8</sup> Kauin go uin giauisi au Uaseiaziuin, gipiizhinazhaua sv uin, iu jitibadodv iu Uaseiaziuin. <sup>9</sup> Misv au keget Uaseiaziuin uaiaseshkauat kvkinv iniu ininiuvn paizhanijin oma aki. <sup>10</sup> Aki sv oma giaia; uin go ogiozhiton iu aki; ka dvsh ogikikenimigusin iu aki. <sup>11</sup> Ogibiizhanvn iniu tebenvdin, ka dvsh ogiotapinigosinvn iniu tebendvin. <sup>12</sup> Minik dvsh uin go gaotapinigut, ogiminan iu gvshkieuiziuin iu dvsh jionjisanisimigouat iniu Kishemaniton, igiu sv go taiebueiendvig ima odizhinikazouini: <sup>13</sup> Igiu gaonjinigisigog ima miskui, gaie ima uiauimauini-inendvmouini, gaie ima ininiui-inendvmouini, ima sv go etv Kishemanito. <sup>14</sup> Au dvsh Ikitouin giuiasiuia, gaie dvsh giuijtnvkiniv, (giuabvndvmv dvsh iu obishigendaguziuin, iu tibinaue ezhibishigendaguzinit iniu Ueguisijin au Ueosimint,) baiatainvtnik iu shauenitiuin gaie iu tebueun.

## O T T A W A.

THE Ottawas originally dwelt on the River St. Lawrence, but they afterwards removed to Michigan, where they now possess five small reservations, collectively comprising about 66,560 acres. The population amounts to 760. The Ottawas are intimately connected with the Chippewas, whom they so closely resemble in language, customs, and manners, that they were considered by the earlier missionaries to be one and the same people.

The first book printed in this language contained the Lord's Prayer and the Ten Commandments, with a few hymns, translated by Mr. and Mrs. Van Tassel, of the American Board of Missions: it was printed, with some spelling-lessons, at Hudson, Ohio, in 1829. Some years afterwards the Gospels of St. Matthew and St. John were translated by Jonathan Meeker; and the Ottawa text was compared with the Greek by the Rev. Francis Barker, A.M. An edition of these Gospels was issued from the Shawnee Baptist Mission-press in 1841. It does not appear that any further editions have been published. At most of the mission-stations the Ottawas, in common with other Indian nations, are instructed in the English language, and taught to read the English version, which is probably the cause of the limited demand for their vernacular Scriptures.



## POTTAWATTOMIE.

THE Pottawattomies formerly resided in the islands called Noquet, near the entrance of Green Bay, Lake Michigan, where they were to be found as late as the year 1671. They afterwards removed to the southern extremity of Lake Michigan, and some of them are still located in the country near that lake.

Their language has become known in Europe through the medium of a vocabulary furnished by Smith Barton, a Roman Catholic catechism and prayer-book published at Baltimore, and a few works on Christian and elementary instruction, printed at the Shawnee Baptist Mission-press. It appears that Pottawattomie is so closely connected with the Ottawa and the Chippeway that these three languages may almost be regarded as cognate dialects of one language. The only portion of the Scriptures at present translated into Pottawattomie consists of the Gospel according to St. Matthew and the Acts of the Apostles, of which an edition has been published at Louisville. The translation was made by Jonathan Lykins, and the orthography is regulated according to the artificial and complex system devised by Mr. Meeker.

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## M I C M A C.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

[IN THE PHONETIC CHARACTER, BY ISAAC PITMAN.]

TAN ɯmskwes pɔktɯmkɯnsk keluswokɯn ehkɯs: sk kelus-wokɯn tegwɯwosɯnn Nikskɯmɯl, sk keluswokɯn Nikskɯmɯwɯs. <sup>2</sup> Nɛ negɯm tɛn ɯmskwes pɔktɯmkɯnsk tegwɛ-wosɯnn Nikskɯmɯl <sup>3</sup> 'Msit kɔguɛl wedji kisi-dasik-sɯbɯnigɯl negɯm utininkɯ: sk tɛn kɔguɛ negɯm muu kisi-duksɯp, nɛ muu kisi-dasi-nuoksɯp. <sup>4</sup> Mimadjwokɯn utinink ehkɯs; sk egwet mimadjwokɯn ɯlnuuk uɯwos-ɔgwegɯm-uou nɛ. <sup>5</sup> Ak wosɔgwɛk wosadek bɔgɯn-itpɛk iktuuk, sk bɔgɯn-itpɛk muu weswɛ-dɯguɯp. <sup>6</sup> Nɛ ɯlnuok wedji-kimɯs-ɯnok Nikskɯmɛ-wiktuk, teluɯisɯnɔk Sɛn. <sup>7</sup> Negɯm pegi-sinkɯs unadjɛ-witnis-ɛwin, uɯwitnisɛwiktɯmɯn nɛ wosɔgwɛgɯ; kuɯlɯmɛn 'msit wenik utɛi-kuɯdlam-sitɯmu-dinou utininkɯ. <sup>8</sup> Muu negɯm eguɯlɛ wosɔgwɛgɯ; kɛdu elisbuɯgwɛdɯmkɯs uɯwitnis-ɛwiktɯmɯn eguɯlɛ wosɔgwɛgɯ. <sup>9</sup> Nɛ eguɯlɛ kedlɛwɛu wosɔgwɛk tɛn igɛgɯs uɯsitkɯmuuk, wos-ɛdɛ-dɯwosɯni 'msit ɯlnuɯs. <sup>10</sup> Uɯsitkɯmuuk ehkɯs; sk uɯsit-kɯmuu wedji kisidasiksɯp utininkɯ, sk uɯsitkɯmuu muu kedji-ɛksɯbɯnn. <sup>11</sup> Pegisinkɯs tɛn etliuh-tali-gamite, sk etliuh-tali-gamite mɔgwɛtɛ weswɛlu-guuk-sɯbɯn. <sup>12</sup> Kɛdu tɛn tɛsilidji weswɛlɛdji igɛnɯmuɔtɛ ɛlsusɯdi Nikskɯm unadjɯn-inɯ: eietɛ, tɛni kedlamsitɯmu-dilidji uɯwisuɯnɯm iktuuk. <sup>13</sup> Tɛnik muu wedjuh-skidji-nuɯltiikw mɔldɛ-wiktuk, kisnɛ mɛsɛgei ulidɛ-dɛkɯnɯm iktuuk, kisnɛ ɯlnu ulidɛ-dɛkɯnɯm iktuuk; kɛdu wedjuh-skidji-nul-tidjik Nikskɯm-ɛwiktuk. <sup>14</sup> Ak keluswokɯn ɛwɛgei-wɛsigɯp, sk etlɛgɛtkɯs tɛn ɛsmuukw; sk nem-iduɯu-diegɯp ukuɯpmi-dɛdɛkɯnɯm; stɔgɛ Wegwisit nɛuɯktu-bistadjɯl ukwɯsɯ ukuɯpmidɛ-dɛkɯnɯm, wɔdjuɯiɛtɛ wɛlɛltimkɛwɛ sk kedlɛ-wɛuokɯn.

THE Micmacs are the Souriquois of French writers: they inhabited the peninsula of Nova Scotia, with Cape Breton, Prince Edward Island, and the western shores of the Gulf of St. Lawrence. According to the most recent information, they number between two and three thousand. They were long firmly

attached to the French, from whom they had received their first ideas of religion; and, until the conquest of Canada, they were always at war with the British colonists.

The Micmac language belongs to the north-eastern branch of the Algonquin-Lenape stock, which division also embraced the Algonquin dialects spoken in Labrador, the dialects of two Etchemin tribes not yet extinct, and the Abenakis, hereafter to be mentioned. Some small portions of Scripture, and also a Prayer-book, are said to have been rendered into Micmac by the early Jesuit missionaries, but neither had been printed, and the little knowledge of them that remained among the Micmacs of the present day had been preserved by means of transcription and oral tradition. It was reserved for the British and Foreign Bible Society to confer on the Micmac Indians the blessing of the Divine Word translated into their own tongue. The Gospels of St. Matthew and St. John were the first portions issued, in 1854. An edition of the Gospel of St. Luke, from a translation made by the Rev. Mr. Rand, was printed (at the cost of the Society) at Halifax, Nova Scotia, in 1856, and the Book of Genesis has since issued from the same source. Brief as is the time that has yet elapsed since the execution of these versions, some promising results have already been observable, and the prospect of the religious elevation of the poor Micmacs is regarded as very encouraging.

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## ABENAKUI.

THE Abenakis, who originally belonged to Nova Scotia and Maine, now inhabit a wide district of country situated to the south of the River St. Lawrence, between the St. John River, of New Brunswick, and the River Richelieu, in Canada. Their language differs but little from the Micmac. They were formerly associated with the Micmacs in alliance with the French, and in hostilities against the British colonies. They were early converted to Roman Catholicism; but the only work, apparently, that was printed by the Jesuit missionaries for their benefit is a catechism in the Abenaki language, published at Quebec, for the Roman Catholic Church, in 1822. The Gospel of St. Mark was a few years since translated into Abenaki by a native preacher, named Osunkhirhine, and an edition was printed at Montreal. At the station of this preacher there were, in 1847, fifty-five native Abenakis reclaimed from their savage state, and united in church-fellowship.

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## SHAWANOE.

ALTHOUGH the Shawanoes have been known to us since the year 1680, yet we possess no correct information concerning their previous history. The Sauks and Foxes, western tribes of the Algonquin-Lenape family, relate that the Shawanoes were originally of the same stock as themselves, but that afterwards migrating to the southward, they became separated from the rest of their kindred. This account is corroborated by the import of the word Shawanoe, which signifies *south*, and likewise by the situation of the Shawanoe settlements; for in all the ancient French maps this people is invariably represented as dwelling on the south of the Ohio, and as extending in a southwardly direction to the Cumberland River. They were driven from that territory, probably by the Cherokees, during the first half of the

sixteenth century. They crossed the Ohio, and we afterwards hear of them as the active allies of the French during the seven years' war, and as the fierce opponents of America during the war of independence. They are now much dispersed: the greater part of them have removed west of the Mississippi, and the number of these amounts to about 1500 individuals.

The Gospel of St. Matthew has been translated into Shawanoe, probably by the Baptist missionaries. The translation was compared with the Greek text by J. A. Chute, M. D.; and an edition was printed, in 1836, at the Shawanoe Baptist Mission-press, Indian territory. Sixteen pages of hymns were added by Mr. Lykins, and printed with this edition; but no further translations of any portion of Scripture appear to have been effected.

## MOHAWK.

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 14.

TSIDYODAGHSAWEN ne Logos keaghne, etho Yehovalne yekayendaghkwe ne Logos, ok oni Logos ne naah Yehovah. <sup>2</sup> Ne ne sagat tsidyodaghsawen enskatne Yehovalne yekayendaghkwe. <sup>3</sup> Yorighwagwëgon ne rodeweyenòkden, ok tsi nikon ne kaghson yagh oghnahhoten teyodon ne ne yagh raonha te hayàdare. <sup>4</sup> Raonhage yewèdaghkwe ne adonhèta ok oni ne adonhèta naah ne raodighswatheta n'ongwe. <sup>5</sup> Aghson tsidyokaras watyoghsathet ok yaghten yeyoyenda-on. <sup>6</sup> Rayadatogen ne Yehovah ronha-on ne ne John ronwayatskwe. <sup>7</sup> Ne wahhoni warawe tsi rodogense, ne ne aontahharighwatròri tsi watyoughswathet, ne ne aontyesenhak agwegon n'ongwe raonha raoriwa aonteyakaweghdaghkonhek. <sup>8</sup> Yagh raonha te keaghne ne etho kaghswathetsera, ok ne ne rowanha-on n'ahaderighwatrory tsini kaghswathetseroten. <sup>9</sup> Ne naah ne togenske kaghswathetsera, ne ne watyakoghsatheta agwegon ne ongwe ne ne oghwhenjage yakoghwa eston. <sup>10</sup> Oghwhenjage yéresgwe, yorighwagwëgon ne naah rodeweyenòkden, ok n'ongwe yaghten howayenderhè-on. <sup>11</sup> Eghwarawe tsi Rawenniyoh, ok ne s'hakowenniyoh yaghten honwarighwatsteristha. <sup>12</sup> Ok tsinihadi ronwarighwatsteristha, rononha s'hakogwenyon tserawi ne ne enhonàdon ne Yehovah s'hakoyea-ongonwa, ne ne rononha agwagh ne teyakaweghdaghkon ne raoghseanakon: <sup>13</sup> Ok tsironwanadewedon yaghten ne kanegwenghsage, yaghoni tsi yawèron n'Owàron, yaghoni tsi-ireghre n'ongwe, ok deaghton ne Yehovah tsinihonigonroten. <sup>14</sup> Ok ne Logos owàron waondon ok oni tsi yakwenderon wahhanàdayen (ok ne wakwaskaghtho ne roagloria, ne ne gloria tsi niyought ne raonhaon ne rodewedon ne Ronihha) ranànon ne gracia ok oni ne togensketsera.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

MOHAWK, an Iroquois language, was spoken by the most powerful people of the confederation of the Five Nations. This confederacy is sometimes called "The Six Nations," the Tuscaroras of North Carolina having eventually joined it; but it originally included only the Mohawks, the Oneidas, the Onondagas, the Cayugas, and the Senecas. They resided on the Mohawk River and the lakes which still bear their name, and extended their conquests to the Mississippi, and beyond the St. Lawrence. Greater indications of courage, energy, and intelligence, have been manifested by these six nations than



by any other race of North America. They were far inferior in numbers to the Algonquin tribes, yet always appear to have maintained an ascendancy over them, as well as over all the neighbouring nations. They espoused the cause of the British against the French during the war between the two powers; and by their single prowess they counterbalanced the advantages derived by the French from the alliance of the other Indian nations. In the war of independence, they still remained faithful to Britain; and on account of the part they had taken in that struggle, the Mohawks were compelled, in 1780, to abandon their lands, and take refuge in Canada, where they remain to this day. The remnant of this warlike and once formidable confederacy cannot now exceed 7000 souls; whereas, in the beginning of the seventeenth century, the six nations numbered 40,000 individuals: this astonishing decrease in numbers is the result of the destructive wars in which they were perpetually involved.

The languages respectively vernacular to each of these six nations are all of the Iroquois stock, and so closely resemble each other, that the Mohawk version of the Scriptures is said to be intelligible to the whole confederacy, and likewise to the Hurons or Wyandots, the southern branch of the Iroquois family.

## II.—VERSIONS OF THE SCRIPTURES IN THIS LANGUAGE.

In the year 1700, the Rev. Mr. Freeman, an exemplary Calvinist minister in New York, devoted himself to the spiritual instruction of the Mohawks, and translated the Gospel of St. Matthew, and several chapters of the Old and New Testaments, into their language. These translations he presented to the Society for the Propagation of the Gospel in Foreign Parts, who caused some of the chapters to be printed, with a portion of the Liturgy of the Church of England, which had been translated into Mohawk by their missionary, Mr. Andrews: the edition was printed at New York in 1714. The same portions of Scripture were reprinted with the Liturgy, in New York, in 1769; but Mr. Freeman's complete version of the Gospel of St. Matthew is said still to remain in MS.

In 1787 another translation of this Gospel was made by Joseph Brant, a Mohawk by birth, called by his people Tarenyawagon. This singular man had been educated at one of the American colleges, and held a commission as captain in the British army: it has been said of him, that "if he became a savage in battle, and exhibited the peculiar subtlety, cruelty, and power of Indian deception while on the war path, he had the power to sink into a philosophic calm in his study." His version of St. Matthew was printed, in 1787, in London, with a third edition of the Liturgy in Mohawk: the expenses were defrayed by the English Government. Another edition of this version was published at New York in 1829, by the New York District Bible Society, in which the Mohawk and English versions are printed on opposite columns: by means of this arrangement, it is clearly seen how much the English excels the Mohawk language in point of brevity. At the close of the volume is a collection of sentences, selected and translated by Brant, from various parts of the Scriptures, and designed for practical instruction. The judgment evinced by Brant in this selection proves that he was theoretically acquainted with the main doctrines of Christianity.

The next portion of the Scriptures translated into Mohawk was the Gospel of St. John. The translator, who also ranked as captain in the British army, was known to Europeans under the English name of John Norton. He was a Cherokee by birth, but in his infancy had been naturalised among the Mohawks, so that the language of his adopted nation (of which he was afterwards elected a chief) was his vernacular tongue. He visited England for the purpose of obtaining a confirmation of the grants under which the Mohawks obtained the Great River settlement; and about the same period, his mind being directed to the spiritual and moral improvement of his people, he commenced a translation of the Gospel of St. John into Mohawk. He drew his translation from the English version, for he had from childhood been familiarly acquainted with the English language, and had served as interpreter to the British army. In 1804 his work was completed, and an edition of 2000 copies was published, with the English version in parallel columns, by the British and Foreign Bible Society. These copies were forwarded for distribution to different stations in Upper Canada, and in the Ohio and Oneida

country. Another edition was published by the American Bible Society in 1818, the correctness of the version having been attested by the interpreters in the Indian villages.

An intelligent Mohawk chief, named A. Hill, was engaged, during the year 1826 and two following years, in a translation of the Four Gospels; and a princess of the same nation, well qualified for the work, undertook the translation of the Acts. No printed edition, however, appears to have been issued of any further portion of Scripture till 1832, when 1000 copies of the three Epistles of St. John (translated by the Rev. Mr. Williams) were ordered to be printed by the American Bible Society, as soon as evidence could be obtained as to the correctness of the translation. During the same year Hill's version of the Gospel of St. Luke was committed to the press, after having been submitted to the correction of J. A. Wilkes, jun., of Grand River, Canada West. The edition was printed in parallel columns with the English version, at the expense of the Young Men's Bible Society, Methodist church, New York. The same Society published, in 1835, at New York, a version of the Acts and of the Epistle to the Romans, translated by Hill, and corrected by Wm. Hess and J. A. Wilkes, jun. In 1835 the Epistle to the Galatians, and in 1836 the Epistles to the Philippians, Colossians, Thessalonians, and to Timothy, Titus, and Philemon, were published by the same Society: the translation was executed by Hess, an educated Mohawk, and corrected by Wilkes. The Mohawks are thus in possession of nearly all the books of the New Testament; and it is to be hoped that a complete edition of the entire Scriptures will soon be bestowed upon them. A Mohawk version of Isaiah has also been printed; the Pentateuch and Psalms are stated to have been translated into the same language, but have not yet been printed.

### III.—RESULTS OF THE DISSEMINATION OF THIS VERSION.

As to the effects produced by the perusal of the Mohawk translations, we have the following testimony from the Rev. Mr. Ryerson, of Canada:—"The portion of the Scriptures that has been given to the Mohawks has made them, in many respects, a people prepared for the Lord. When the missionaries preached the Gospel of Christ to them, they found several of them in the same interesting state of mind as Peter found Cornelius; and considerable numbers gave evidence of their having become real Christians." And it has been stated, as a pleasing instance of the prompt and independent spirit of these children of the forest, that, when the version of St. John's Gospel was first introduced among them, the Mohawks at Caughnawaga village, in Lower Canada, being members of the Church of Rome, convened a council of their chiefs, to deliberate upon the propriety of receiving the Scriptures, and unanimously resolved, that all their people should be left at liberty to accept of the Gospel.

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## SEN E C A.

THE Iroquois languages are less soft and flowing than the Algonquin-Lenape, but are characterised by their masculine and sonorous articulations. To the Iroquois family belongs the Seneca, a language spoken by one of the six nations, whose original seat was in the province of New York. The Senecas are now dispossessed of their ancient territories, but they still own some reservations in Western New York, on Cataraugus Creek, and on Buffalo Creek; and a few of them reside in Ohio. According to the "*Ne Iaguhnigoagesgwathah*" (*Mental Elevator*), a Seneca miscellany of religious and general information, conducted by the missionaries, the total population of all the Senecas in New York, in 1845, was 2630; in 1846, 2720;—denoting an increase of births over deaths in one year of ninety souls.



The Gospel of St. Luke has been translated into the Seneca tongue by T. S. Harris, of the American Board, aided by a Seneca young man educated at the mission-school; an edition of 500 copies was printed at New York, in 1829, for the American Bible Society. An edition of 500 copies of the Sermon on the Mount, in Seneca, has also been printed by the American Tract Society. Except the Mohawk, no translation has been made into any other Iroquois language. A translation, ostensibly in Oneida, of the English Prayer Book has been effected by the Rev. Solomon Davis, missionary to the Oneidas, at Duck Creek, Wisconsin; but this translation, though intelligible to the people of his charge, is not written in pure Oneida, nor indeed in any dialect ever spoken by the six nations. It is well known that the Iroquois languages so closely resemble each other, that the tribes to whom they are respectively vernacular are able to converse together. The Mohawk and Seneca versions, being thus more or less accessible to all the Iroquois nations, supply the place of translations in the other Iroquois languages.

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## CHEROKEE.

### I.—GEOGRAPHICAL EXTENT AND STATISTICS.

THE Cherokees, at the time they first became known to Europeans, occupied an extensive territory situated north and south of the south-westerly continuation of the Appalachian Mountains, and on both sides of the Cherokee or Tennessee River. They were less averse to the cultivation of the soil than the more northern Indian nations; but, like the rest of their countrymen, they were perpetually involved in war with the neighbouring tribes. During the war of independence they fought under the British banner, but afterwards sided with the Americans. It is said that since they came in contact with the Europeans, and notwithstanding successive cessions of part of their territory, their numbers, at least during the last forty years, have increased. In 1762 their warriors were estimated at 2300; but Adair was informed that, forty years previously, they had numbered 6000. A late estimate of the Indian War-department represents the Cherokee nation as consisting of 15,000 souls, exclusive of about 1200 negro slaves belonging to them. Many of the Cherokees have removed west of the Mississippi, to lands given them by the United States in exchange for their possessions east of that river. Civilisation is making rapid progress among them; and they now possess written laws in their own language, which seem likely to supersede their ancient customs and traditions.

### II.—CHARACTERISTICS OF THE LANGUAGE.

The Cherokee, the Creek or Muskogee, and the Choctaw languages, with the dialects of some petty tribes spoken in their vicinity, are connected by so many points of affinity, as to be considered, philologically as well as geographically, a distinct branch or family of the American class of languages. With reference to their geographical position, they have been designated the Appalachian or Floridian group.

Dr. Barton regarded Cherokee as an Iroquois language, and even Gallatin was inclined to adopt the same opinion; but, although there are points of similarity in these as in all other American languages, the direct affinities between Cherokee and the Iroquois languages are comparatively few and remote. There is some difficulty in obtaining a competent knowledge of the Cherokee language, on account of the complexity of its forms. It is encumbered with a dual number; and in the simple conjugation of the present of the indicative, including the pronoun in the nominative and oblique cases, there are no less than seventy distinct forms. There are likewise various other nice distinctions to be noted in



reference to the verb, the forms of which denote whether the object be animate or inanimate, whether or not the person spoken of is expected to hear what is said, and other particulars. A very ingenious alphabet, admirably adapted to express the sounds of this language, has been invented by a native Cherokee, named Sequoyah, but more commonly known by the name of Guess. It consists of eighty-five characters, and each character denotes an entire syllable. As all the articulations in the language are included in this alphabet, a mere acquaintance with the eighty-five characters is all that is requisite to enable a learner to read Cherokee. With respect to sound, it is a strongly-articulated language, and the sibilant decidedly predominates. Every Cherokee syllable ends in a vocal or nasal articulation, and there are no other double consonants but *tl* or *dl*, and *ts*, and combinations of *s* with four or five different consonants.

### III.—VERSION OF THE SCRIPTURES IN THIS LANGUAGE.

The first portion of the Scriptures printed in this language was the Gospel of St. Matthew, a second edition of which appeared in 1832, and a third in 1840; but the year of its first appearance is not specified, neither is the name of the translator generally known. The three editions were published at the Arkansas Mission-press, Park Hill, at the expense of the American Board of Commissioners for Foreign Missions. In 1833 a version of the Acts was published for the same Society, at New Echota, translated by the Rev. Samuel Worcester, in concert with Elias Boudinot, an educated Cherokee. A version of the Gospel of St. John, carefully prepared by the same translators from the Greek original, was published at the Arkansas Mission-press in 1838; and this edition, published under the sanction of the American Board, was aided by a grant from the American Bible Society. This Gospel was reprinted at the same press in 1840, and again in 1841. In 1844 a volume containing the Gospels, the Acts, the Epistles to Timothy, and various detached portions of Scripture, was printed at the Arkansas Mission-press, Park Hill, for the American Board: this and all the above mentioned editions were printed in the Cherokee character.

Further assistance towards printing the Scriptures in Cherokee was afforded, in 1845, by the American Bible Society; and the superintendence of the work was undertaken by the Rev. S. Worcester, who had, as has been stated, translated part of the New Testament into Cherokee, and who had resided many years as a missionary among the people speaking that language. Editions, consisting of 6000 copies of the Epistle to the Ephesians, of 5000 copies of the Epistles to the Philippians and Colossians, with the First and Second Epistles of Peter, were printed in 1848; but although several years have now elapsed since the translation of the New Testament into Cherokee was accomplished, no notice has been yet received respecting the completion of the entire version at press.

Comparatively few details have been transmitted concerning the results of the perusal of the Cherokee portions of Scripture now in circulation: but that these portions are valued by the Cherokees is attested by the fact, that a Bible Society has been organised among them, for the purpose of enabling every member of their nation to read what has been printed in their language of the Word of God. It was stated, in 1847, that the number of converted natives in connection with the Cherokee Mission was about 240 souls; but it is probable that many more have since been added to the Church.

## CHOCKTAW.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

UMMONA ka Anumpa h̄t ahanta m̄t, Anumpa h̄t Chihowa ya ai iba ch̄fa tok : mihm̄t Anumpa hash ot Chihowa ya tok. <sup>2</sup> Ȳmmak inli hosh v̄mmona ka Chihowa ya ai iba ch̄fa tok. <sup>3</sup> Ȳmmak atuk mak o nan okl̄ha k̄t toba tok ; yohmi ka nana k̄t toba tok v̄t ȳmmak o keyu hok̄no ik tobo ki tok. <sup>4</sup> Ȳmmak oka isht ai okchaya ȳt asha tok : yohmi ka isht ai okchaya ȳmmak ash ot hatak puta ka in tohwikeli ya tok. <sup>5</sup> Mihm̄t tohwikeli hash ot ai okhlilika ya a tohommi ; yohmi ka okhlilika ȳt ȳmmak ash o ik akostinincho ki tok. <sup>6</sup> Hatak Chan hohchifo hosh, Chihowa nana aiahni h̄o aya tok. <sup>7</sup> Ȳmma pulla tuk mak o hatak v̄t mom̄t yimma hi o, ȳmmak ash osh nan atokoli osh Nan-tohwikeli ash atokowa anola ch̄i hosh aya tok. <sup>8</sup> Ȳmmak osh Nan-tohwikeli mih mak a tok keyu ; amba Nan-tohwikeli ȳmma atokowa anola ch̄i mak osh aya tok. <sup>9</sup> Yakni pakna hatak v̄t at v̄tta hoka mominchit in tohwikelichi, ȳmmak osh Nan-tohwikeli ahli mak a tok. <sup>10</sup> Ȳmmak atuk mak o yakni v̄t toba tok o, yakni a ai ahanta ma, yakni v̄t ȳmmak ash ik ithano ki tok. <sup>11</sup> Ȳmmak ok̄t aȳt ilap immi v̄hleha h̄o im v̄la ma, immi v̄hleha hash osh ik i yimmo ki tok. <sup>12</sup> Amba laua kaniolmi hosh ahninchit, ilapo hohchifo h̄a i yimmi hok̄no, Chihowa ushi v̄hleha toba ch̄i mak o isht ai v̄lhpesa ka ima tok ; <sup>13</sup> Issish ak o keyu, mikm̄t hakn̄p nan ahni keyu, micha hatak osh nan ahni keyu h̄o, ȳmmak ok̄t toba tok ; amba Chihowa yak a tok. <sup>14</sup> Micha Anumpa hash ot nipi yo toba cha, nan isht i kana, micha nana aiahlika aien̄t isht alotowa hosh pi takla ahanta tok : yohmi na isht a holitopa ya, Iki a Ushi v̄t ach̄fa illa cha ai isht a holitopa chatuk mak o, chiyuhmi h̄o e pih̄sa tok.

## I.—GEOGRAPHICAL EXTENT AND STATISTICS.

A LARGE extent of territory, stretching from the Gulf of Mexico to Cumberland River, if not to the Ohio, bounded west by the Mississippi, and east by the country of the Cherokees and Creeks, constituted the ancient area of the Choctaw language. The Chicasas, a people politically distinct from the Choctaws, but speaking the same language, and evidently belonging to the same stock, occupied the north of this territory. All the southern portions were inhabited by the Choctaws, sometimes called Flatheads, from a practice prevalent among them, in common with other Indian tribes, of artificially flattening the head in infancy.

The Choctaws have been always more addicted to agriculture than to warfare or the chase. As early as the year 1772 they were considered more advanced in civilisation than any of the neighbouring tribes. They did not disdain to assist their wives in the labours of the field; and Bernard Romans, in his Natural History of Florida, says of them, that they might be considered as a nation of farmers rather than of savages. "Their way of life in general (remarked that old writer) may be called industrious; they will do what no other uncompelled savage will do, that is, work in the field to raise grain." The number of Choctaws capable of bearing arms was estimated by Bernard Romans at less than 3000: according to a late estimate of the War-department, the Choctaw nation consists of 18,500 souls, of which number about 15,000 are already settled on lands west of the Mississippi,

allotted to them by the United States, on condition of their ceding certain portions of their ancient territories.

## II.—CHARACTERISTICS OF THE LANGUAGE.

Although this language is constructed upon the same grammatical principles as all the other American languages, its uniform system of inflections, and its peculiar method of compounding words, render it more simple and easier of acquisition to Europeans than any other language of its class. It is comparatively free from the perplexing multiplicity of forms which obstruct the progress of the learner in most of the cognate languages. The terminations of words are not varied under the two general divisions of animated beings and of inanimate objects. Gender is denoted by affixing to the noun a distinct word signifying male or female. Nouns have no plural form; but this defect is supplied sometimes by affixing a word indicative of multitude, sometimes by adding the plural form of the possessive pronoun, and sometimes by means of verbs and adjectives, many of which, especially the former, are susceptible of inflections denoting plurality. There are no prepositions, their office being in this, as in other American languages, subserved by verbal inflections; but there are several inseparable particles which are employed, as in our own language, in the formation of compound words. It is probably on account of the comparative simplicity of its structure, that the Choctaw has been adopted by the French as a general medium of communication with all the Indian tribes residing near the Choctaw country.

## III.—VERSION OF THE SCRIPTURES IN THIS LANGUAGE.

Several detached portions of the Scriptures and summaries of Scriptural history have, at various times, been printed in Choctaw, and inserted in books of elementary instruction. The first separate edition of any portion of the Scriptures in this language consisted of a version of the Acts, which appeared at Boston in 1839, at the expense of the American Board of Commissioners of Foreign Missions. The translation had been drawn from the original, and bore many indications of the care with which it had been executed: a detailed table of contents, and other useful notices, were printed at the end of the volume. An edition of the Epistles of St. John, and another of the Epistle of St. James, appeared at the Park Hill Mission-press, the one in 1841, and the other in 1843. The Gospels, translated from the Greek, and considered faithful representations of the original, were printed separately, at Boston, during the year 1845, for the American Board. In 1849 an edition, in 2000 copies, of a Choctaw version of the entire New Testament was printed by the American Bible Society. The translation had been effected by the Rev. Alfred Wright and his fellow-missionaries: full and satisfactory evidence was obtained as to the value of the work, and there is every prospect of its extensive usefulness. Various portions of the Old Testament have since been issued by the American Society—comprising the books of Joshua, Judges, Ruth, the 1st and 2nd books of Samuel, and the 1st and 2nd books of Kings. The last mentioned of them was published at the Society's house in 1856, under the direction of the Rev. Mr. Edwards, of the Choctaw mission.



## D A C O T A, O R S I O U X.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

OTOKAHE ekta Wicoie kin hee; Wicoie kin he Wakantanka kici un, qa Wicoie kin he Wakantanka kin ee. <sup>2</sup> Otokahe ehantanhan najin Wakantanka kici un kin hee. <sup>3</sup> He eciyatanhan taku owasin kagapi qa taku kin tokan tanhan takudan kagapi xni. <sup>4</sup> Wiconi kin iho hee. Wiconi kin he wicaxta iyojanjan kin iho hee. <sup>5</sup> Iyoyanpa kin hee otpaze cin en omdesya un tuka otpaze cin he iyowinkiyapi xni. <sup>6</sup> Wicaxta wan Jan eciyapi e Wakantanka wakiconze ça u xi. <sup>7</sup> Hi kin he wayuotanin hi, iyoyanpa kin oyake kta, hecen on taku owasin iye eciyatanhan wowicada kta. <sup>8</sup> Iyoyanpa kin he iye nxi, tuka iyoyanpa kin he yaotanin kta e u xipi. <sup>9</sup> Iyoyanpa rincake cin h , wicaxta owasin toka wicatonpi ehantanhan iyoyanpa wicaye cin hee. <sup>10</sup> Iyoyanpa kin he oyate owasin en un qa Iyoyanpa kin he oyate owasin wicakaga tuka oyate kin sdoniyapi xni. <sup>11</sup> Tipi tawa kin ekta wicahi tuka iyowinkiyapi xni. <sup>12</sup> Tona iyowinkiyapi kin hena Wakantanka cinca wicaya yakonpi kta e okihi wicaya, tona iye caje wicadapi kin hena. <sup>13</sup> We eciyatanhan wicatonpi xni, qa nakun wicaxta tawacin kin eciyatanhan xni; Wakantanka tawacin kin hecedan eciyatanhan wicatonpi. <sup>14</sup> Wicoie kin he wicacerpi kagapi, unkiyepi kin en ounye; wowicake waxteya un. Wootanin tawa kin wanunya-kapi, wootanin kin he Cihintku ixnana icaga Atkuku eciyatanhan u kin he iyececa.

THE Sioux race, comprising upwards of 50,000 individuals, is divided into four distinct nations, namely, the Winebagos, the Dacotas or Sioux Proper, the Assiniboins, and the Osages, with the Iowas and other kindred tribes; all of whom reside west of the Mississippi. The only languages of this family into which the Scriptures have been translated are those of the Sioux Proper and of the Iowas. The former call themselves Dacotas, and sometimes Oehente Shakoans, or Seven Fires, probably because they are divided into seven tribes. They dwell on the Upper Mississippi, and on the St. Peter's River, and some are found as far west as the Missouri. In number they have been estimated at 20,000. They do not cultivate the soil; but, although erratic in their habits and addicted to warfare, they are less sanguinary and ferocious than the Indian nations east of the Mississippi. A marked difference in this respect is said, in fact, to exist between the tribes dwelling east and west of that river,—all the nations of the western prairie being less fierce and cruel in their practices than the rest of their countrymen. Prisoners taken in war are put to death by all savages, but the revolting custom of subjecting them for whole days to excruciating tortures does not prevail among any people west of the Mississippi.

The Dakota differs from its cognate languages chiefly in its peculiar method of forming the plural, which process consists simply in affixing the termination *pee*; e. g. *watah*, a canoe, *watahpee*, canoes. A whole sentence in the singular number would be rendered plural throughout by affixing this termination to the last word, whether noun, pronoun, or adjective.

No edition of any portions of the Scriptures in this language was printed till 1839; but during that year the following editions were published at Cincinnati, Ohio, at the expense of the American Board of Commissioners of Foreign Missions:—1. A volume of Old Testament Extracts, chiefly selected from the book of Genesis and the Psalms, translated from the French version of the Bible, by Joseph Renville, and prepared for the press by Dr. Williamson. 2. The History of Joseph and his

Brethren, extracted and translated from the book of Genesis, by S. W. and G. H. Pond, educated natives. 3. The Gospel of St. Mark, translated orally by J. Renville, and written at his dictation by Dr. Williamson. Three years after the issue of these editions, a complete version of Genesis, with some of the Psalms, was printed at Cincinnati for the American Board; this translation had been drawn immediately from the Hebrew by the missionaries of the American Board and Mr. J. Renville. The Acts of the Apostles, the Epistles of St. John, and the book of Revelation, were translated about the same period, from the Greek, by Stephen R. Riggs, A. M.: this version was printed in one volume, at Cincinnati, in 1843, for the American Bible Society. The translation of the New Testament into Dakota does not appear to be yet completed.

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## I O W A.

THE Iowa is a Sioux dialect, closely allied to the Dakota, spoken by the Iowas or Pahoja (*Grey Snow*), a nation of the Sioux race, who reside north of the river Des Moines. Many of the Iowas, however, have joined the Ottoes on the south side of the Platte, and are even said (although no proof has been afforded of the assertion) to have adopted the language of that people. The number of the Iowas has been computed at 1200. Five chapters only of the Gospel of St. Matthew have been translated into this language. These chapters were translated by Messrs. Irvin and Hamilton, missionaries among the Iowas on the Missouri, in the service of the Board of Foreign Missions, connected with the Presbyterian Church of the United States. Some Iowa hymns, a primer, and part of an Iowa grammar, have been already published: and the completion of the Iowa version of the New Testament has been anticipated with much interest. Several years, however, have elapsed without the evidence of any further progress toward this desirable end.

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## P A W N E E.

THE Pawnee language is vernacular to two nations, the Pawnees proper and the Ricaras or Aricaras, sometimes called Black Pawnees. The former inhabit the country on the Platte west of the Ottoes and Omahows, and have three villages on the Loup, a northern tributary of the Platte. The Ricari villages are situated on the Missouri, in lat. 46° 30'. Both nations cultivate the soil: their collective population may amount to 9500 souls. The language has distinctive peculiarities of its own, and differs from any of the other idioms of its class that have hitherto been examined. The Gospel of St. Mark has been translated by the missionaries stationed on the Platte, under the sanction of the American Board: but although the Pawnees have evinced great readiness to receive religious instruction, it does not appear that any printed edition has yet been issued in their language.

## MEXICAN, OR AZTEC.

SPECIMEN, FROM ST. LUKE, CHAP. VI. v. 27 to 38.

<sup>27</sup> TEL namech ilhuia amêhuantin in an nech caqui : xi quin tlazotlacan in amo tecocolîcahuan, xi yec tlachihuacan inca in aquíquê amech cocoliâ, <sup>28</sup> Xic yec îtocan i aquin amo an mech yec îtoa, yhuan xi tlatlatlâtican impampa in aquíquê an mech ilihuiz te ilhuiâ. <sup>29</sup> Yhuan in aquin mitz cama tlatziniz zic tlali li in occecapal mo ixtel maquitlatzini. Yhuan in aquin qui nequi mitz quixtiliz in mo ayâ, amo xic tzacuili qui huicaz no yû qui in mo hueyac tlaquen, nozo in mo coton. <sup>30</sup> Mochi tlatatl mitz îtlaniliz in tlen tic pia, xic maca : yhuan in aquin mitz anilia in tlen mo huax ca, ano occepa xic îtlanili. <sup>31</sup> Tel quenami an qui nequî yec tlachihuazquê in tlatlacamê an moca, nò yûcon xi yectlachihuacan inca in iehuantin. <sup>32</sup> Auh in tla an quin tlazotlâ in aquíquê an mech tlazôtlâ, ¿tlen tel an qui cuapantia ? ipampa in tlâtlacoanimê no mo nehuan tlazôtlâ. <sup>33</sup> Yhuan in tla an yec tlachihua inca in aquíquê am mech yec tlachihulia, ¿tlen tel an quimo tenhuizquê ? ipampa in tlâtlacoani no yûcon quichihuâ. <sup>34</sup> Yhuan intla an quin tlatlanêtiâ in aquíquê an quinemia amech tlatlanêtizquê, ¿tlen an quimotenhuizquê ? ipampa in tlacoaninê no yû mo nehuan tla nêtiâ ica no yû qui celizquê tlatlanêtiloni. <sup>35</sup> Xi quin tlazôtlacan in amo tecocolîcahuan : xi yec tlachihuacan, yhuan xi te tlanêtica, yhuan amo ica on itlâ tlaquep cayotl an qui temnachi azquê ; yhuan in amo tlaxtlahuil yez miec, an yezque am ipilhuan in cenca huêcapan Teotl, ipampa in yêhuatzin cuali inca i actlazôcamatinî yhuan in acqualmê. <sup>36</sup> Tel xi yecan an te icnoittani quenami in a mo tâtzin teic noittani. <sup>37</sup> Amo xic nequican an tenemiliz yeyecozquê ihuan amo an nemiliz yêyecolozquê : amo xi te tlatzontequilican yhuan amo an tlatzontequililozquê ; xi te tlapôpolhuican yhuan an an tlapôpolhuilozquê. <sup>38</sup> Xi tlatemacacan yhuan an macozquê : tlatamachihualoni qualli, telinqui yhuan tlahuihuixoli yhuan tzonêqui qui macazquê in amo yollo. Ypampa zanyeyê in (vara) tlatamachihualoni ica antetlatamachihuilizquê antlatamachihualozque.

At the time of the discovery of America, the Mexican or Aztec language was spoken in the valley of Mexico, and in the country immediately adjacent on the east and south. It still prevails in the states of Mexico, Vera Cruz, and Tabasco, of which the collective population was estimated, in 1850, at 1,300,000. Spanish, however, is the language of the white population, and the general medium of intercourse in these states, as well as in the other provinces of the republic of Mexico, the Mexican and Otomi languages being chiefly confined to the native Indians. The Mexican language is also still spoken in a district of New Mexico, where a colony of native Mexicans have for more than two hundred years preserved the use of their ancient vernacular tongue.

Many monuments of architectural skill still remain, to prove that at one period the Mexicans had attained to a high degree of civilisation, and had made considerable progress in the cultivation of both useful and ornamental art. Many of their monuments, indeed, exhibit an elaborate skill and grace of design, only inferior to the similar works that distinguish Egyptian and Indian antiquity. Yet, whatever may have been their advance in the arts of life, it is certain that the light which can come only from above was not vouchsafed to this people; for it has been clearly proved that they offered



human victims, and even their own children, to their imaginary deities. These revolting practices have now fallen into disuse; but in other respects the spiritual and intellectual condition of the native Mexicans remains the same as at the period of the Spanish conquest. The mass of the people are characterised by apathetic indolence, by blind subjection to their superiors, and by extreme superstition, having merely exchanged their ancient idolatrous rites for the shows and mummeries of the Romish Church.

The Mexicans, even at the brightest period of their history, seem not to have been possessed of the art of writing, unless a rude species of picture writing (consisting of figures of various animals, which are abundantly sculptured on their edifices), be worthy of that name. Alphabetical characters they had none; but, since the Spanish conquest, the Roman letters and the Spanish system of orthography have been adopted in writing this language. Mexican, in fact, may now be called almost a literary language; for Clavijero informs us that, during the period of two hundred and seventy years, no fewer than forty-four authors compiled Mexican grammars and lexicons, and composed treatises in Mexican on the tenets of Christianity, some of which were committed to the press. These works afford abundant evidence in proof that Mexican possesses the same characteristic features as the other American languages, and that with respect to its internal structure it is closely allied to them. It is, however, distinguished from all the other idioms of its class by the possession of a special form, called the "reverential," which pervades the whole language, and is found in no other language of America. "High-sounding titles (it has been observed), and certain special expressions of respect towards men in power, or superior classes, are found in every language; but this is believed to be the only one in which every word uttered by the inferior reminds him of his social position." This peculiarity of the language is certainly an evidence of the artificial state of society that existed in ancient Mexico, and of the subordination in which the mass of the people was held by the rulers. With respect to enunciation, Mexican is distinguished by the want of all the sounds represented by the letters *b*, *d*, *f*, *r*, and the Spanish *j*; and the letter *g*, if it ever occurs, is sounded like *h*.

Notwithstanding the cruelty of the Spanish conquerors of Mexico and Peru, by whom, according to Robertson, 16,000,000 natives were sacrificed under Cortez and Pizarro, some feeble efforts were made by individuals of that nation to bestow on the surviving Mexicans a portion of the Word of God in their own language. Didacus de S. Maria, a Dominican friar and vicar of the province of Mexico (who died 1579), is said to have translated the Epistles and Gospels into Mexican; and Louis Rodriguez, a Franciscan friar, prepared a translation of the Proverbs and other fragments. These translations, however, do not appear to have been printed, and probably are not now extant. In 1829 another translation of the New Testament was commenced by the efforts of Mr. Thomson, agent of the British and Foreign Bible Society. The Bishop of Puebla not only favoured the undertaking, but consented to superintend the work; and he appointed three persons (one of whom was professor of the Mexican language in the Ecclesiastical Seminary of Puebla, the other rector of a parish at some distance from Puebla, and the third a competent Mexican scholar), to execute the translation. Unhappily, the bishop died in 1830, and the only portion of Scripture that has hitherto been printed in Mexican consists of the Gospel of St. Luke. The translation was made about the year 1829, by Dr. Pazos Kanki, and a small edition of 250 copies was issued by the British and Foreign Bible Society. The political disturbances of which Mexico has during many past years been, and still is, the theatre, render further progress in these labours difficult. The present condition of the whole country, indeed, opposes insuperable obstacles to the extension of the agencies of peace, of any description.

## O T O M I.

## SPECIMEN.—THE LORD'S PRAYER.

M'A Ta,ahé, ge gi'buí y'a M'ahettzi: d'anhncæn'm'anzu 'ani thuhu; db'æheg'ahé 'ani zunda 'Buí: dr'ahá 'ani hnee, sind'angu gua m'a Hvi te'angu M'ahettzi. M'a hmeg'ahé tatt 'ne yá rēqhe n'a rapaya: ha punngg'ahé m'a ndup'atehe, te'angug'ahé dripunnb'ahé q m'a ndup'atehe; ha 'yogihæg'ahé g'atzohe qha n'a ttzoccēdi m'an'ne pœhæg'ahé a hingihó. Dr'ahá, Hezu.

THE Otomi language is spoken in the states of Queretaro, San Luis Potosi, Guanajuato, Tamaulipas, and part of Zacatecas, all of which form part of the federal republic of Mexico. About 200,000 inhabitants of the state of Mexico are likewise said to speak this language as their vernacular tongue. The Otomi Indians, like the other natives of the Mexican republic, make an outward profession of Roman Catholicism, but they are said to be the least civilised nation in this portion of the American continent. Even at the time of the Spanish conquest, when they were found intermixed with the Mexicans and the Tlascalans, their social position was inferior to that of the rest of their countrymen,—an inferiority which has been attributed by some to the peculiar mechanism of their language, by which, it is said, the developement of their intellectual faculties has been impeded.

The Otomi language is remarkable for its monosyllabic structure, and for some curious though remote affinities apparently connecting it with the Chinese. Although we find words of two, and even three, syllables in its vocabulary, these have all been proved to be compounded words, of which each of the component syllables has a distinct meaning, and may be used as a separate word. The nouns and verbs have no inflection. The plural of nouns is distinguished by the use of the prefix *ya*, of which the singular form is *na*; e.g. *na ye*, *the hand*, *ya ye*, *the hands*. In abstract nouns, expressing some quality of the mind, the prefix *na* is converted into *sa*. The verb, having no inflections of its own, is conjugated by the aid of about fourteen particles, by some authors regarded as pronouns. By means of these particles or pronouns, not only the persons and number, but even the variations of tense are indicated; and in this respect Otomi differs from all other American languages. It possesses, however, many grammatical features in common with them; and all the peculiarities which, at first sight, might seem to isolate it from the American group, may be clearly traced to the monosyllabic character of its structure.

An attempt to procure a version of the Scriptures in this language was made by Mr. Thomson, agent of the British and Foreign Bible Society, during the years 1828 and 1829, but no portion of the design appears to have been as yet accomplished. Further efforts have been impeded by the political condition of the Mexican republic.

## TERASCO, MISTECO, AND ZAPOTECA.

SEVERAL distinct languages are spoken in the republic of Mexico, of which the principal, next to the Mexican and Otomi, are the Terasco, the Misteco, and the Zapoteca. The Terasco is spoken principally in the state of Mechoacan, which contains an area of 22,466 square miles, and a population of 490,000. The principal characteristics of this language are, that the sounds corresponding to *f* and *l*



are wanting, and that no word begins with *b*, *d*, *g*, *i*, or *r*. The nouns are divided into three species, rational, irrational, and inanimate, and are declined accordingly: the last two species are indeclinable in the singular.

Zapoteca is the most general language in the state of Oajaca, among a population of 525,000. Eighteen other languages are spoken in that state; but, next to Spanish, Zapoteca appears to predominate. It is also spoken in Tehuantepec, and is said to be vernacular to many persons who, being ignorant of Spanish, are not able to converse in any other language. Mr. Thomson, agent of the British and Foreign Bible Society, endeavoured, with the sanction of that Society, to make arrangements with individuals skilled in the knowledge of the Zapoteca and Terasco languages, for the preparation of translations of the Scriptures into each of these languages. His efforts, however, ultimately proved abortive; and the unsettled state of the country has prevented the renewal of similar attempts to obtain versions of holy writ in Terasco or Zapoteca.

Two versions of the Gospels and of the Epistles are, however, said by Le Long to have been made in Misteco, a language likewise spoken in the state of Oajaca. The first version was made by Benedict Ferdinand, who flourished about A. D. 1568; and the second version by Arnold á Bosaccio. It is doubtful whether either of these versions are extant, and no modern translation into this language appears to have been effected. In fact, it is probable that, owing to the wide diffusion of the Spanish language in Mexico, and the establishment throughout the republic of schools in which Spanish is taught, the Spanish version will, with the progress of education, become increasingly available to all the natives of that vast territory, and supersede the necessity of publishing a separate version of the Scriptures in each of the numerous languages and dialects spoken by the inhabitants.

## M A Y A N.

SPECIMEN, FROM ST. LUKE, CHAP. VI. v. 27 to 34.

<sup>27</sup> HEBAC in ualichteex ca à unyiceéx: Yacunteex à kah ualeex, menteéx utz ti le maxoób ca cu cibuiltic téx loób. <sup>28</sup> Cici thanteex ti le maxoób cu lolob thanticeex iix okoltbaneneex tioklal le maxoób cu likzicoób tuz á cuhe; <sup>29</sup> Yix ti le maáx cu loxic tech humpel à puc, kub xan le ù lake Yix ti mac ù lukezictech le fresada, ma à uethic ti ù bizic xan le à noka; <sup>30</sup> Da ti tulacaloób le maxoób bin ù katoób tech: iix ti maác bin ùctia le baax lay ù tiil ma a zut à kat ti; <sup>31</sup> Yix le baax á Katiceex ca ù mentoób le uincoób ti teex lelo laili menteex ti laoób; <sup>32</sup> Yix à yacunticeex ti le maxoób cu yacunticeex baáx nahalil bin yanac teex? tumencá le ah kebanoób xan cuya cunticoób ti le maxoób yacunah ti laoób. <sup>33</sup> Yix uabin amenteex utz ti le maxoób ca cu mentic teex utz ¿baáx bolil bin yanac téx? tumencá tulacaloób le ah kebanoób xan cumenticoób leitio; <sup>34</sup> Yix uà à payiceéx ti letilcoób, timaxoób à pakcticeex a kamic, ¿baax bolil bin yanac téx, tumenca xan le ah kebanoób cu payicoób huntuloób ti ú lakoób utial ù kamic ù lake bahun.

YUCATAN, a peninsula to the east of Mexico, projecting northward between the Gulf of Mexico and the Caribbean Sea, is chiefly occupied by the Maya or Yucatanese Indians. It forms one of the states of the Mexican confederation: its inhabitants have on more than one occasion within the last ten years



asserted their independence, and declared Yucatan a sovereign state, but have subsequently rejoined the confederation. The population, which has been variously estimated at from 500,000 to 800,000, includes Europeans, Ladinos (the offspring of Europeans and Indians), Indians, and negroes; but the Indian race greatly predominates. The Mayan language is spoken by all classes throughout the peninsula. In its principal characteristics this language is conformed to the American type, but it is entirely devoid of the sounds represented by the letters *d, f, g, j, q, r, s*, and *v*.

The Indians to whom the Mayan language is vernacular are remarkable above other American nations for their boldness and their love of freedom. These qualities were manifested in a destructive war which they for some time carried on against the Ladinos and the white population, in whose hands the supreme authority was formerly lodged. Prior to the commencement of this war, the Maya Indians occupied themselves both in agriculture and fishing, and carried on a trade with many parts of the coast. Mr. Thomson, of the British and Foreign Bible Society, failed in his endeavours to obtain a translation of the Scriptures into the language of this people: but subsequent efforts of the Baptist Missionary Society have been more successful; and Mr. Kingdon, agent of that Society, executed a version of the Gospels and Acts, which was described several years since as in a state of preparation for the press. The utter hopelessness, however, of obtaining an entrance for the Gospel into Yucatan, while all classes of the inhabitants were engaged in a deadly struggle for supremacy, induced the Baptist Missionary Society to desist for a time from completing this translation, and it does not appear that any further steps have been taken.

## M O S Q U I T O .

### SPECIMEN.—THE LORD'S PRAYER.

WAN aize hebenra bara sa ; man nena yamne daukbia ; man kingtaim balbia. Man bila daukbia tasbara purara bako hebenra sin. Yung-nanira eua-bane wan eua tane ykma. Yung-nani saura-monre makaswisma yung nanira ; bamna upla-wala yung nanira trusdiman sin bako makaswisne. Temteshun belara sin wan madekparama ; sekuna saura wina ai sakma. Amen.

### INTRODUCTION TO THE COMMANDMENTS, EXODUS XX.

GOD aisisata puk naha aisisa. <sup>2</sup> Yung man Dawan God, Ejipt tasbaia urna mai bre-balatne alba tasba wina sin. <sup>3</sup> Yung kara yamne God, walwala briparama.

THE Mosquito shore lies between lat 16° 10' and 10° 45' N., and between long. 83° 15' and 86° W. The western extremity is Cape Honduras, lat 16°, and the southern boundary is the San Juan or Nicaragua River. The Mosquito Indians, now very few in number, are the principal occupants of this territory, but many negroes and half-castes are also found within its limits. The Indians lead an unsettled, almost a nomadic life, having no permanent towns or villages, but shifting their settlements from place to place. The people dwelling along the coast from Blewfields northwards to Cape Gracias á Dios, and thence to Truxillo, form the most numerous portion of the inhabitants of this region. They live principally by fishing; but a little maize and some vegetables are cultivated by the women. The only arts practised by them are the making of canoes, bows, arrows, cotton turtle-lines, and turtle harpoons. They also manufacture waist-wrappers of bark fibre, cloaks, nets, and net-bags.

Some of them occasionally visit the British settlements of Belize, and find employment in the mahogany works. Their coast is much frequented by British and American traders, for whom they collect sarsaparilla, tortoise-shell, green turtle, and deer-skins; receiving in exchange rum, knives, fire-arms, iron pots, beads, and other articles.

In person the Mosquito Indians are tall and bony, and of an ashy black complexion. They are much addicted to polygamy and drunkenness, and are regarded as the most degraded nation of Central America. They have not in their language even a name for the Supreme Being: their religion chiefly consists in efforts to placate an evil spirit called the Wulasha, and a water spirit called Li-waia. Evidences of the want of natural affection, so common in all heathen tribes, are not wanting among this nation: a child born with a natural defect is put to death by its parents, and the aged and diseased are abandoned. The ancestors of the Mosquitos were never subjugated by the white settlers upon this portion of the American continent, and remained throughout independent of Spanish rule. Upon this fact has been based the Mosquito claim (much agitated within recent years) to rank as an independent nation, under a kind of protectorate exercised in their behalf by the British government. In truth, however, the great majority of the inhabitants of the Mosquito coast in the present day are not of Indian blood, but the mixed offspring of Indians and negroes; and the so-called king of the Mosquito nation is a mere tool in the hands of the few white residents within this swampy and pestilential region. The pure Indians, few in number, are chiefly found within the forests of the interior.

The Mosquito Indians are divided into three tribes, the Waikna, Poyer, and Towkcas, the first of which is the most powerful. They all speak the same language, though with a few dialectic varieties. This language is devoid of harsh gutturals, and some of its etymological permutations appear to be conducted on the strictest principles of euphony. It has adopted many English and a few Spanish words. The cases of nouns are indicated by means of suffixed prepositions; and in the conjugation of verbs, the elements both of time and person are denoted by the various parts of the auxiliary verb *Kaia*. The various forms of this auxiliary are, however, not only appended as sufformatives to verbs, but also to adverbs and adjectives. The language was first reduced to writing and grammatical principles by the Rev. Alexander Henderson, of Belize, a Baptist missionary. He acquired his knowledge of the language through the medium of English and French traders who resided on the Mosquito shore, and occasionally visited Belize. His progress was necessarily slow and difficult; yet, having in view the translation of the Scriptures into Mosquito, he persevered through apparently insurmountable obstacles; and, after the labour of years, he succeeded in drawing up a grammar, which was privately printed, in New York, in 1846. He has likewise translated one of the Gospels; but it does not appear that any portion of the version has been committed to the press.

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## PERUVIAN, OR QUICHUA.

QUICHUA was the predominant language of Peru during the sovereignty of the ancient Incas. It still prevails on the plateau of the Andes, from Quito to Santiago del Estero, a distance of more than a thousand leagues; and it is so exclusively spoken in some districts, that in the war of independence, the officers of armies were compelled to acquire some knowledge of this language, in order to instruct the soldiers in the military duties. According to D'Orbigny, the descendants of the Quichua subjects of the Incas now number about 934,000, while the race derived from intermarriages between the Quichua and Europeans number about 458,000 individuals. The Quichua language is employed by both classes.

The character of the Quichua Indians has greatly deteriorated under the influence of Spanish



domination. The remains of aqueducts, palaces, temples, and other monuments of art found in Peru, sufficiently attest that when, in 1532, that country fell a prey to Pizarro and his sanguinary followers, the inhabitants had made some advance in civilisation and the arts of civilised life. Now, they are represented by Ulloa and other accurate observers as sunk into a state of semi-barbarism, indolence, and apathy, from which, it is said, they can rarely be roused, except when opportunities occur of indulging to excess in ardent spirits. Their habitations are miserable hovels, their dress is poor and mean, and their food coarse and scanty. Their religion consists in the superstitious observance of the rites and ceremonies of the Roman Catholic Church, with which they commingle some remains of their ancient superstitions. The Romish clergy stationed among them are, generally speaking, very remiss in the discharge of their duty; and the Indians and priests are often seen driving "hard bargains" in relation to first-fruits and other dues claimed by the State for the Church.

Being thus destitute of the means of true spiritual instruction, a version of the Scriptures in their vernacular language is more especially needful to this degraded people. The preparation of such a version was contemplated by Professor Vater, of Königsberg, in 1817; but no attention seems to have been paid to his proposal of undertaking it. In 1823 Mr. Thomson, agent of the British and Foreign Bible Society, employed a native Peruvian to commence a translation of the Gospels. The work proceeded under the sanction of the Society; and in 1825 a version of the entire New Testament was completed. Five persons, of whom one was a clergyman and another a theological tutor, accurately revised and corrected the manuscript. In 1830 Dr. Pazos Kanki, who had been professor of the Peruvian language in the University of Cuzco, offered his services to the British and Foreign Bible Society to translate the Psalms; but no further steps appear to have been taken towards bestowing upon Peru any portion of the Quichua Scriptures: and even the version of the New Testament, though completed so many years ago, has not yet been committed to the press. This lamentable circumstance is to be attributed to the still unsettled state of the country, and to the many political vicissitudes to which the ancient empire of the Incas has been subjected.

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## AIMARA.

SPECIMEN, FROM ST. LUKE, CHAP. VI. v. 27 to 36.

<sup>27</sup> HUMANACARO hisma, hisapajeta: Asqui lurapjama, ñanca luririnacamaro.  
<sup>28</sup> Asqui arusípjama, ñanca arusirinacamata; Diosaro catuyapjama ñankachiinacama.  
<sup>29</sup> Quititeja haganuma tagllepgátama, mayaja uñacháyama; mantama apaquerero, allmillama chúrama. <sup>30</sup> Mayisinirinacaro taquecuna chúrama; humanquiri caturiru, hani mayacuta mayapgamte. <sup>31</sup> Cunteja humanacataqui munapgta; ucaraqui haque inasimataqui munápjama. <sup>32</sup> Huma munirinaca munaspaja, haniwa mericimiento lurapgtati; huchgtanirinacaja hupanaca pura munasipgegua. <sup>33</sup> Hasqui luriríma munaspaga, ¿cuna meritoria lurapjata? hucamawa lurapje huchgtirinacaja. <sup>34</sup> Mantayaspaga, hani cunsa suyapgtati; huchgtirinacaja maytasipjaraquiga hupanacapura censo cato-kañataqui. <sup>35</sup> Munapjama ñancachirinacama; maytapgama, hani cunsa suyaspaga, ucapachawa hacha premio catucapjata; taque Atipirin guagua kankañapamatqui. <sup>36</sup> Miscordiosopgama, camisa Auquimasa misericordioso hucama.

THE Aimara Indians were among the nations formerly subject to the Incas of Peru; they now dwell on the plateau of Titicaca, within the limits of that ancient empire. The individuals of pure Aimara



descent number, according to D'Orbigny, about 372,000, and the offspring of Aimara and European intermarriages amount to 188,000. The Aimara are probably descended from the same stock as the Quichua Indians, whom they resemble in disposition, in manners, and in customs. The languages of the two nations also bear a close affinity to each other; and it is said that about one-twentieth of the words of Aimara, more especially such as relate to religious ideas, are derived from the same roots as the corresponding terms in Quichua.

A work, containing the history of the life of Christ, was written in the Aimara language by a Jesuit, named Ludovico Bertonio, as early as the year 1612. Nearly the whole New Testament was translated from the Vulgate into Aimara, in 1827, by Dr. Pazos Kanki, a learned Spanish gentleman of South America. This work was conducted under the superintendence of Mr. Thomson, and with the sanction of the British and Foreign Bible Society. The translation was highly approved by competent judges, and was found, on trial, to be very readily understood by all the Indians speaking the Aimara language. An edition of 1100 copies of the Gospel of St. Luke, with the Spanish version in parallel columns, was therefore issued, as an experiment, in 1829, by the Society. We do not hear of any further editions of any portion of the Scriptures being provided for this people.

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## GUARANI, AND BRAZILIAN.

THE Guarani language is vernacular to the most widely spread and the most numerous people of South America. At the period of the discovery of that continent, tribes of the Guarani race occupied the whole extent of territory which subsequently fell under the dominion of the Portuguese. The number of the Guarani has not been accurately ascertained: they are still found in Brazil, and in Paraguay, and are in a state of semi-barbarism. A great improvement was supposed to have been wrought in their mental and physical condition by the Jesuits, who laboured among them in Paraguay; but on the suppression of that order, and the consequent withdrawal of the Jesuits from America in 1768, the Guarani returned to the habits of savage life. Some years ago Mr. Armstrong, of Buenos Ayres, entered into a communication with the British and Foreign Bible Society respecting a translation of the Scriptures into Guarani, which he stated he had then the prospect of obtaining. The negotiation does not, however, appear to have terminated satisfactorily, as the Guarani have not yet obtained an edition of any part of the Scriptures in their vernacular language.

A version of the entire Bible in the eastern dialect of the Guarani was, however, executed by an English minister, who accompanied the Dutch to Recife, when they took it from the Portuguese, in the early half of the seventeenth century. But this version was of little use to the people for whom it was designed, for it was never committed to the press, and it is not now supposed to be extant. It is popularly known as the Brazilian version, because written in the dialect spoken in the Brazils by the Tupi, a race nearly allied to, if not identical with, the Guarani.

## KARIF, OR CARIB.

SPECIMEN, FROM ST. MATTHEW, CHAP. V. v. 1 to 12.

A LARIJUNG guluna mutiu laibugate luagu wūbu; tidang ligiabuga iururute, lanegu dissiplu haiaburete lumau: <sup>2</sup> A liuma ladararate, a larujadajate haune mutu, lubale. <sup>3</sup> Gudangtiu gudemetiu, ledang iwane: tubara lagumadeja ubeju humēgane. <sup>4</sup> Gudangtiu amuiserutiu: tubara hiuraguba. <sup>5</sup> Gudangtiu iulutiu: tubara kanebaia ubau. <sup>6</sup> Gudangtiu lamatiu a magarabutiū larige ūwarūgugūdate: tubara habuingcubate. <sup>7</sup> Gudangtiu gudēmējebutiū: tubara hebijubale gudēmējebu. <sup>8</sup> Gudangtiu harumatiū ledang anige: tubara Bongdiū harijubale. <sup>9</sup> Gudangtiu ērērēguagūdaiajatiū: tubara hagiaba kerete erajūniū Bongdiū lane. <sup>10</sup> Gudangtiu ablēsetiū luaugie ūwarūgugūdate: tubara lagumadeja ubēju hane. <sup>11</sup> Gudangtiuia tidang ledējauba hune habugabadeuia, a habaleba sung lūwūiare uribane huagu marasuaū, <sup>12</sup> Adiga-humai-buidu, gudanghumadea kibētiū: tubara ledang ubēju haufaieruaja wairete: tubara itaka habulēserunia frofetagu edatebugingia hubaragia.

THE Karif language is spoken by a black and woolly-haired race, whose small settlements are scattered along the shores of the Bay of Honduras, the Mosquito shore, and even along the northern coast of South America, as far as the mouths of the Orinoco. This people differ in personal appearance and in intellectual constitution from all the neighbouring tribes: they are athletic and well proportioned, active and energetic, adroit and intelligent, cheerful and highly excitable. They are descended from the brave and warlike aborigines of the Caribbean Islands, and are hence known to Europeans by the name of Karifs or Caribs. They retain all their ancient customs and manners, among which is the practice of polygamy; but they never appear to have possessed any definite system of religion: Roman Catholicism has been partially adopted in some of their settlements, but none of the Caribs are under its dominion. All legislative power is vested in the hands of certain elders, called captains, elected by the people. The Carib women perform the labours of agriculture, the men occupying themselves exclusively in fishing, hunting, and smoking.

Some Wesleyan missionaries have, during the last quarter of a century, preached the Gospel to this people; but their efforts have been attended with few, if any, results. This want of success has been partly attributed to their adopting the English language as the medium of communication with the people,—a language unknown to the Caribs in general, with the exception of those who may have acquired a smattering of Spanish and English for purposes of traffic. The Rev. Mr. Henderson, of Belize, a Baptist missionary, is the first and only individual who has attempted to give this people the Word of God in their own vernacular language. Considerable difficulties beset his path when he first entered upon the undertaking. Karif was then an unwritten language, so that no aid could be derived from books: he therefore endeavoured to glean instruction in the language from every Carib within his reach; but the impatience evidenced by these people under his manifold questionings greatly impeded his progress. Yet he was not discouraged, for, as he afterwards stated, these words were forcibly impressed on his mind:—"Be strong and of good courage, and do it; fear not, nor be dismayed." At length, a Carib, who had hired himself as servant to a gentleman at Belize, was converted to Christianity, through the instrumentality of Mr. Henderson's preaching, and became willing, and even anxious, to assist in the preparation of a version of the Scriptures for the spiritual enlightenment of his countrymen. He instructed Mr. Henderson in the language of his nation; and after the

labour of years in reducing the language to rule, and in translating, correcting, and revising, a version of the Gospel of St. Matthew was completed. In 1847 Mr. Henderson visited England and Scotland, during which period he again revised and transcribed this Gospel. The church at Edinburgh under the pastoral care of Mr. Christopher Anderson undertook the expense of publishing the work, and a small edition was printed. No account has yet been received concerning the result of the distribution of this edition among the Caribs.

The Lord's Prayer, Creed, etc., have been recently translated into the Carib language by the Rev. Mr. Brett (the able translator of the Arawack Scriptures), and have at his request been printed on thick paper, for use among the native Indians of this race.

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## A R A W A C K.

SPECIMEN, FROM ST. MATTHEW, CHAP. XXVII. v. 62 to 66.

[PHILADELPHIA, 1799.]

ABBA gassaggabbuhù gia adiggi, Saterdaga, Nassondagan gewai, ma-utia, naggunna Gouverneur, Pilatus, ibiti, namagoa adaijahunnu, ipilti Priestinu ge, Pharissæunu ku, hùrrùgi rên, nadiaga lumùn: Adaijahùli! agguburugguadoa goâ wa heika bunàli gaggù goa lanika hiddia man amnullida hiddinn lugguhu:—ballipa dahudun, daggùnnegûpa ba biamahù adiggi—lan—na Jesus újaluggu. Gia hanna bawabaddi giddinn, ikkiddâ guddun Soldaruna umùn lihittiattîna, biana wulligahù rên ússâna, lumallikudassiannu uria, nandi hinnà ma gassagguda diarru, gattigebessien lipirru, ikka amnullidin luggunnu—laggùnnegoa ahùdahù luggu waria—mann. Waggilli, gaggù goa lanika, âdi hinnà ma ikka luggunnu amassigândannua wæme—mô rubu na. Pilatus—dappai—hanuwatê Soldaruna, haggunnate nabbu, howabaddi gidida ikiddâ guddun namùn lihittiattîna, hoaja ússann haddittinn ullukkudi—mann namùn.

Naggunna gia hanna, nawaja, hitti ibiti, ússa huwâbu naddukudda Soldarunu umun, ikiddâ guddun lihittiattîna, aibùn tâmûni je, nipitta badja siba, hitti ullèruggu mûn gurru. gârda nipiddin dîn.

THE people to whom this language is vernacular inhabit the sea-shores and the banks of rivers in British Guiana, in Surinam or Dutch Guiana, and in the province of Venezuela. The number of Arawack Indians, located within the British territory alone, has been computed at about 2000; but they have of late years been greatly reduced in number, from the consequences of indulging to excess in ardent spirits. These Indians are divided into thirty tribes, and do not appear to live under any regular or organised system of government. Their ideas on religious subjects are but feebly developed. They believe in a Supreme Being, eternal, immortal, and invisible; but they consider that he is too exalted to interest himself in the affairs of man, and therefore they address their supplications to inferior deities. Sorcerers have great influence in this as in other Indian nations, and profess by their magical incantations to rule the spirits by whom the world is supposed to be governed. The great majority of the Arawack Indians are now, however, brought under Christian instruction, and some hundreds have been baptized. The influence of the Gospel has been manifested in ameliorating the condition of the females, who were formerly subjected to the most cruel toil and bondage.



The Arawack language, though participating in the general characteristics of the American type, differs in so many respects from the dialects of the neighbouring tribes that it is supposed to have been originally spoken at some distance from the region in which it is now predominant. The traditions of the natives point to Hayti, and the larger islands of the West Indian Seas, as the former country of the Arawack Indians. The aborigines of those islands were expelled or exterminated by the European colonists; but the few words of their language that have been preserved bear a striking resemblance to the corresponding terms in modern Arawack; in fact, the words are, in some instances, identical.

In 1823 a version of the entire New Testament, except the book of Revelation, existed in Arawack. This version had been executed by Mr. Schuman, a missionary well skilled in the Arawack language, who, during the years 1748 to 1760, resided among the Arawack Indians far up at the Berbice River. This work has never been printed; but the MS. was corrected by Mr. Schultz, missionary at Corentyn, who also revised a harmony of the Gospels, drawn up in the Arawack language by Mr. Schuman. The first book printed in Arawack was the history of the Passion Week, translated by Mr. Fischer, missionary among the Arawacks between the years 1789 and 1798: a small edition was printed at Philadelphia, and the copies were distributed among the Indians. Subsequently, the Gospels and Acts, together with a considerable portion of the book of Genesis, have been printed in London, by the Society for Promoting Christian Knowledge, from a version made by the Rev. W. H. Brett, who had been during many years engaged in missionary labours in British Guiana, and whose long and familiar intercourse with the Arawack Indians, and his intimate acquaintance with their language, qualified him in a more than ordinary degree for the task. The portions of Mr. Brett's version that were first printed were the Gospels of St. Matthew and St. John, issued by the Society in 1850. Some delay occurred in the production of the two remaining Gospels, owing to objections which had been made to the fidelity of Mr. Brett's translation, but which proved on investigation to be entirely groundless. The printing was therefore resumed, and the whole was completed in 1856. Some large wood-cuts, selected from the Society's Family Bible, add to the utility of this version of the Arawack Scriptures, designed as it is for the use of a semi-barbarous people, who, like children, exhibit peculiar aptitude for receiving such instruction as can be conveyed through the medium of the eye. Good results are already apparent from Mr. Brett's labours. "I have just returned (he writes from Essequibo, in 1857, to the Committee of the Society) from the Indian missions, where the Arawacks are now busily engaged upon that portion of the Scriptures in their own tongue for which they stand so much indebted to your bounty. I am happy to say, that there is every reason to believe that much spiritual good will be effected thereby. In our remote mission at Waramuri, the bishop and myself were much struck by the manner of some of our catechumens, and the breathless silence with which they listened to the account of the fall of man, and the sentence pronounced on him by the Almighty." A translation of the Acts into Arawack has been issued by the American Bible Society (1851), from a MS. in their possession, but concerning which we have no further information.



ΠΟΛΛΑΙ ΜΕΝ ΘΝΗΤΟΙΣ ΓΛΩΤΤΑΙ, ΜΙΑ Δ'ΑΘΑΝΑΤΟΙΣΙΝ.

MULTÆ TERRICOLIS LINGUÆ, CÆLESTIBUS UNA.

רבות לשונות בארץ בשמים אחת

# THE CLASSIFICATION OF LANGUAGES.

*Note.*—The asterisks denote the Languages into which translations of the Scriptures have either been made or attempted.

## CLASS I. MONOSYLLABIC.

### CHINESE, 1.

Kou-ouen or Ancient Chinese  
Ouen-tschang or Modern Chinese  
*(written language)*  
Kuan-Hoa *(language of the Mandarins)*  
Khum *(language of the Court at Peking)*  
Hiang-Yan *(language of the people)*  
Kiang-nan *(dialect of Nankin)*  
Fokien *(dialect of Fokien)*  
Kong *(dialect of Canton)*

### PECULIAR LANGUAGES SPOKEN IN CHINA.

Sifan  
Miaos  
Lolos  
Mien-Ting  
Island of Hainan Dialect

### INDO-CHINESE BRANCH.

\* Burmese, 7  
\* Arakanese or Rukheng, 10  
\* Siamese or Thay, 12  
Laos or Law, 14  
Shyan, 14  
Khamti, 14  
Ahom, 115  
Anamite, 15  
Camhojan, 15  
\* Peguese, Talain, or Mon, 11  
\* Karen, 15  
\* Munipoora, 16  
Cacharese  
\* Khassee, 17

### RUDE AND UNWRITTEN LANGUAGES.

Moitai  
Khyen or Kolun  
Ka-kyen  
Zahaing  
Lolos  
Quanto  
Tshampa  
Silong  
Kuki or Koonkie  
Khumia  
Kyo  
Singpho  
Mishimi  
Jili  
Bor Abors  
Ahors  
Miri  
Dufia  
Aka  
Muttuck  
Garó  
Bodo

### TIBETAN BRANCH.

\* Tibetan or Bhotiyah, 20  
\* Lepcha, 21  
Uniya  
Newari

## CLASS II. SHEMITIC.

### HEBREW BRANCH.

\* Hebrew, 22  
Phoenician, 32  
Punic, 22  
\* Samaritan, 35

### SYRIAC BRANCH.

\* Syriac, 41  
\* Chaldee, 39  
\* Syro-Chaldaic, 45  
\* Modern Syriac, 45

### MEDIAN BRANCH.

Pehlvi, 65

### HIMYARITIC BRANCH.

Himyritic  
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Mindanao

Bisayan

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 Dongola  
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 Noby  
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- Benin or Eboe  
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 Naloubes  
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 Fulah of Foota-jallo  
 Fulah of Massina  
 Fulah of Borgoo  
 Fulah or Fellatah of Sackatoo

## CAFFRARIAN or NILO- HAMITIC STOCK.

### LANGUAGES SPOKEN IN LOANGO, CONGO,

### ANGOLA, AND BENGUELA.

- Angola, Bunda, or Abunda  
 Mandongo  
 Camba  
 Malemba  
 Emboma  
 Ambriz  
 Sonho  
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# CLASSIFICATION OF LANGUAGES.

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Sikani  
Umkwa

### DISTINCT LANGUAGES spoken in the NORTH of NORTH AMERICA.

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Ugaljachmutzi, spoken from  
long. 144° to 139°  
Newitte, north of Vancouver's  
Island  
Nootka or Wakash  
Koluche or Kaloche  
Clallem  
Chickailish  
Sukwame  
Hailtsa  
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Piskaw  
Skwale  
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Cayuse  
Molele  
Jakon or South Killamuk  
Sainstkla  
Totutune  
Lutunam  
Saste  
Kaus  
Wailla  
Shoshonee or Snake Indian  
Languages, viz.

Utah  
Netela  
Wihinasht or West Sho-  
shouee  
Shoshonee Proper  
Panashit or Bonnak  
East Shoshonee  
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Sekamne  
Pujuni  
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Palaik  
La Soledad Dialect  
San Miguel Dialect  
San Raphael Dialect  
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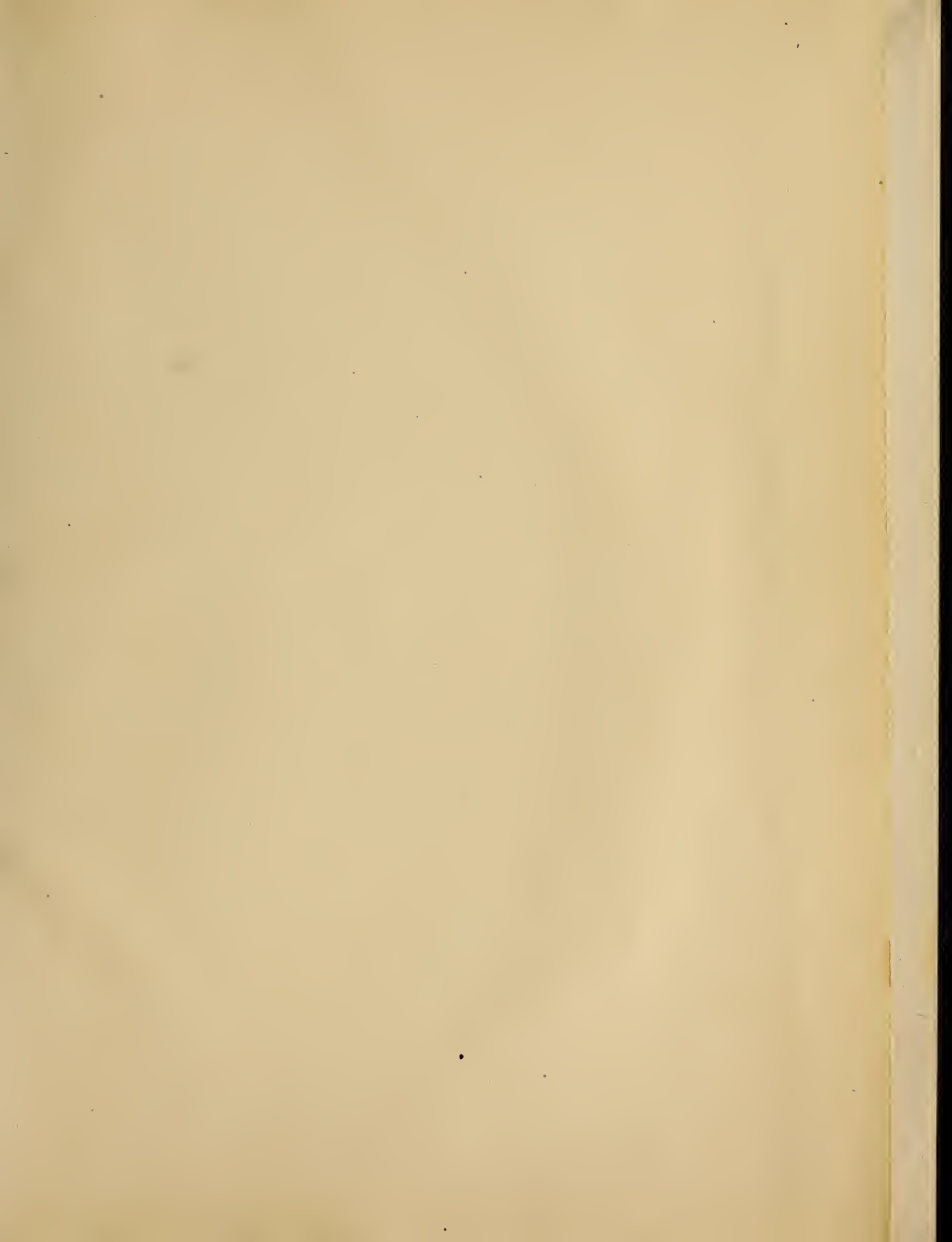
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Omogua  
West Guarani Dialects, viz.  
Chiriguanas  
Cirionos  
Guarayos

### CHILIAN BRANCH.

Moluche or Araucanian  
Vuta-Huillliche  
Puelche, *spoken by the Pampas,  
south of Buenos Ayres.*  
Tehuel, *language of Patagonia.*







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